

CHAPTER V

Part V: DANIEL, & TWELVE MINOR PROPHETS: HOSEA-MALACHI.

Part V: DANIEL-MALACHI: Prophetical Books: Daniel & Twelve: Minor-Smaller-Shorter Prophets.

BOOK OF DANIEL: Prophet-Ruler.

In the 3rd year of King Jehoiakim of Judah, King Nebuchadnezzar of Babylon besieged it. The '**Lord**' (Adonai, as a substitute for Yehowah, Jehovah, Yah) gave King Jehoiakim into his hand, with some of the vessels of '**God's**' House (Beth-haElohim, House of the God); who carried them to the Land of Shinar (Babylonia: southeastern Mesopotamia between the Tigris & Euphrates Rivers (modern southern Iraq from around Baghdad to the Persian Gulf)) to his '*god's*' (*elohim*) house: also he took the vessels into the treasure-house of his '*god*' (*elohim*). The King told Ashpenaz the Master (Rab as in Rabbi; lord, master, great-one, chief, teacher) of his eunuchs, to select of the Israelites, of the Royal-seed & Nobles, attractive & healthy youths, intelligent, educated, experienced, & scholarly, suitable to stand in the King's Palace (his Court); to teach them the learning & language of the Chaldeans (Kassedim of Dim, as in Ur of the Chaldees of Chaldea; '**I**' is variant pronunciation; historically its roots are not clear, perhaps lost after the Sumerians (southern Mesopotamia) were dominated by the Akkadians (northern Mesopotamia)). {See: Gesenius, RBDB, 1907; also 1906 abridged: "n. pr. gent, et terr. Kasdim= Chaldeans, Chaldea, (As. (mat) Kaldu, '*Kaldu*'; fr. earlier (Bab.) form [**Kasdu*']—'**s**' before dental becoming '**I**'). 1. '**Chaldeans**': a. people dwelling on lower Euphrates & Tigris; in n.pr.loc. b. esp. people ruled by Nebuchadnezzar; bath-k' = [daughter of Kasedim, Chaldea] Babylon (in dirge). c. Chaldeans as learned class, skilled in interpretations Dn 2:2. 2. '**Chaldea**, & Chaldea shall be despoiled." The King appointed their daily meals from the royal menu, and of his wine, for three years; that they may stand before the King. Among these captives, Jews of Judah, were Daniel, Hananiah, Mishaël, & Azariah.

(Note: "**023**: 3rd yr: King Jehoiakim's reign. He rebels against King of Babylon. Pharaoh Neco defeated (battle at Carchemish). King Nabopolassar dies. King Nebuchadnezzar besieged Jerusalem. **024**: 4th yr: King Jehoiakim's reign. 1st yr: King Nebuchad(n,r)ezzar's reign. 1st yr: 70 Years Captivity Begins. Jeremiah's Prophecies recorded in a Book. (Jeremiah's 23rd yr of ministry) (Daniel, Hananiah, Mishaël, and Azariah (in their late teens or early twenties) & other Jews taken captive to Babylon) (Daniel @ 20) **025**: 5th yr: King Jehoiakim's reign. 2nd yr: King Nebuchadnezzar's reign.) 2nd yr of the 70 Years Captivity. (King Nebuchadnezzar's Dream of Great Image of an Imperial Man; Daniel interprets the Dream of Empires or Kingdoms: Babylon, Medes-Persians, Greeks, & Romans. Daniel made Ruler of Babylon's Province.) (Ezekiel @ 20.) .") The Prince of the eunuchs renamed them: Daniel was Belteshazzar; Hananiah was Shadrach; Mishaël was Meshach; & Azariah was Abed-nego. Daniel determined not to defile himself with the royal meals or wine: he requested of the Chief of the eunuchs to avoid

defilement by abstinence from the royal menu. God (*haElohim*) favored Daniel to the Head of the eunuchs; he said to Daniel: 'I fear my Lord, the King, who appointed your meals & drinks: why should he see your faces looking worse than the youths your age? my head would be endangered with the King'. Daniel told the Steward, appointed by the Prince of the eunuchs over the 4 of them: 'please, test yur servants, 10 days; let us have vegetables or grains with water. Then compare our faces to the youths eating of the royal menu; then decide'. He listened to them, and tested them for 10 days. Afterwards their faces appeared healthier, & more wholesome, than the other youths. So the Steward substituted for them the royal meals & wine for pulse. God (*haElohim*) gave these 4 youths knowledge & skill in all the learning & wisdom: & Daniel had understanding in visions & dreams. At the end of King's appointed days, of 3 years, the Prince of the eunuchs led them to stand before Nebuchadnezzar. The King conversed with them; and among all the youths were none like Daniel, Hananiah, Mishael, & Azariah: so they continued to stand before the King, in his Court. In all matters of wisdom & understanding that the King inquired of them, he found them 10 times better than the magicians & enchanters (scribes, diviners, astrologers, scholars, experts, sages; conjurer, necromancer) in all his realm. Daniel continued in captivity to 1st year of King Cyrus, at the 70th year of the Babylonian Captivity, and about the time of his death in his 80s.

In the 2nd year of the reign of Nebuchadnezzar: Nebuchadnezzar dreamed dreams; his spirit was troubled & he was sleepless. The King commanded to call the magicians, enchanters, sorcerers, & Chaldeans, to tell him his dreams. They stood before the King: he related, I dreamed, my spirit is troubled to know the dream. The Chaldeans replied to the King in Syriac (Aramaic): 'King, live forever, tell yur servants the dream, and we'll reveal the interpretation'. The king told them 'he's forgotten it; if they cannot reveal the dream & its interpretation, they'll be cut in pieces, their houses become dunghill. If they reveal both, they'll be rewarded & honored'. They answered again as before; he replied that 'he knows that they are stalling for time, because he doesn't remember the dream. But if they cannot reveal the dream, there is only one law for them; for they prepared lying & corrupt words to tell him, till the time is changed; so he demands no more delay'. The Chaldeans answered: 'No man on earth can show the King's demand, so no king, lord, or ruler, has ever demanded such a thing from magician, enchanter, or Chaldean. The King requires a rare thing, no one can reveal it to the King, except the '*Gods*' (*Elahin, Elohim*), whose dwelling is not with flesh'. He was angry & furious, he ordered to destroy all the wise men of Babylon. The decree went forth for the wise men must be slain; they searched for Daniel & his companions to be slain. Daniel wisely asked Arioch, Captain of the King's Guard, who was executing the King's order to slay the wise men of Babylon: why is the King's decree so urgent? Arioch told him. Daniel went & requested a set time to give the interpretation to the King. He returned home, and related the thing to his 3 companions; to desire mercies of the God (*Ellah, Eloah, Allah*) of heaven concerning this secret (mystery, problem); that they would not be slain along with rest of the wise men of Babylon. The secret was revealed to Daniel in a night vision. He blessed the God (*Elah, Ellah, Allah*) of Heaven: 'Blessed be the Name of God (*Elah*) for ever & ever; for wisdom & might are His. He changes the times and the seasons; He removes kings, and sets up kings; He giveth wisdom to the wise, and knowledge to them that have understanding; He reveals the deep and secret things; He knows what is in the darkness, and the light dwells with Him. I thank Thee, and praise Thee, O Thou God (*Elah*) of my fathers, Who has given me wisdom & might, and has now made known

to me what we desired of Thee; for Thou has made known to us the King's matter.' Daniel went to Arioch, appointed by the King to destroy the wise men of Babylon; he told him not to destroy the wise men; to lead him to the King to reveal the interpretation. The King asked Daniel (Belteshazzar), 'Can yu tell me my dream & its interpretation?' He replied to the King, 'The King's mystery the wise men, enchanters, magicians, & soothsayers cannot reveal to the King; but their is a God (Elah) in heaven That reveals secrets, He has revealed to King Nebuchadnezzar what will occur in the latter days (end times)'.

'Thy Dream, & the Visions of thy head on thy bed, are these: as for thee, King, thy thoughts on thy bed, what should be hereafter; and He That reveals secrets has made known to thee what shall be. But as for me, this secret (mystery) is not revealed to me for any wisdom that I have more than any living, but to the intent that the interpretation may be revealed to the King, to know the thoughts of thy heart. Thou, King, saw, a Great Image. This Image, which was mighty, and whose brightness was excellent, stood before thee; its aspect was terrible (awesome). As for this image, its Head was of fine Gold, its Breast & its Arms of Silver, its Belly & its Thighs of Brass, its Legs of Iron, its Feet part of Iron, & part of Clay. Thou saw till a Stone was cut out without hands, which smote the Image upon its Feet of Iron & Clay, and brake them in pieces. Then was the Iron, Clay, Brass, Silver, & gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the Stone that smote the Image became a Great Mountain, and filled the whole earth. This is the Dream; and we will tell its Interpretation to the King. Thou, King, are King of Kings, to whom the God (*Ellah*) of heaven has given the (**1st**) Kingdom, power, strength, & the glory; and wheresoever the children of men dwell, the beasts of the field & the birds of the heavens He has given into thy hand, and has made thee to rule over them all: thou are the Head of Gold. And after thee shall arise another (**2nd** Silver) Kingdom inferior to thee; and another third (**3rd**) Kingdom of Brass, which shall bear rule over all the earth. And the fourth (**4th**) Kingdom shall be strong as Iron, forasmuch as Iron breaks in pieces and subdues all things; and as Iron that crushes all these, shall it break in pieces & crush. And whereas thou saw the Feet & Toes, part of potters' Clay, & part of Iron, it shall be a divided Kingdom; but there shall be in it of the strength of the Iron, as thou saw the Iron mixed with miry Clay. And as the Toes of the Feet were part of Iron, and part of Clay, so the Kingdom shall be partly strong, & partly broken. And whereas thou saw the Iron mixed with miry Clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as Iron does not mingle with Clay. And in the days of those Kings shall the God (*Ellah*) of heaven set up a (**5th**) Kingdom which shall never be destroyed, nor shall its sovereignty be left to another people; but it shall break in pieces & consume all these Kingdoms, and it shall stand forever. As thou saw a Stone was cut out of the Mountain without hands, and that it brake in pieces the Iron, Brass, Clay, Silver, & the Gold; the Great God (*Elah Rab*) has revealed to the King what shall be hereafter: the Dream is certain, & its Interpretation sure.'

King Nebuchadnezzar prostrated, worshipped (bowed, revered, honored) Daniel, and commanded to offer an oblation & sweet odors to him. The King responded to Daniel: 'Truth, your God (*Elah*) is the God of Gods (*Elah Elahin*), the Lord of Kings, & Revealer of secrets, Who enabled yu to reveal this secret (mystery)'. The King made Daniel Great (Rabi, that is, Rabbi Daniel); gave him many great gifts, and made him to rule over the whole province of Babylon, and to

be Chief Governor over the wise-men of Babylon. Daniel requested of the King, and he appointed Shadrach, Meshach, & Abed-nego, over the affairs of the province: Daniel stayed in the King's Gate.

King Nebuchadnezzar, made an Image (*tzelem*, statue, likeness, monument, pillar) of Gold, whose height was 60 cubits (90 feet, cubit @ 1 1/2', or 18"), its width 6 cubits (9'): he set it up in the Plain of Dura, (near modern Babli Al Hillah near Euphrates River southwest of Baghdad) in the province of Babylon. King Nebuchadnezzar summoned the satraps, deputies, governors, judges, treasurers, counselors, sheriffs, & all the rulers of the provinces, to the dedication of the Image he erected; they came to his dedication. The Herald proclaimed:

'It is Commanded. Peoples, Nations, & Languages: When you hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, you fall down and worship the Golden Image that King Nebuchadnezzar has stood up; and those who refuse to prostrate & worship will be immediately thrown into the fiery furnace'.

At that time some Chaldeans brought accusation against the Jews. They presented to King Nebuchadnezzar: 'Forever live the King! The King has made a decree, that everyman to bow & worship the Golden Image on hearing the musical presentation (orchestra); and those who refuse must be thrown into the fiery furnace. Certain Jews thou has appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-nego; these men, King, have disregarded thee: they serve not thy *Gods (Elahin)*, nor worship the Golden Image which thou hast set up'. Nebuchadnezzar in rage & fury ordered to bring them to stand before him, & they came: Nebuchadnezzar asked them, 'What is your reason that ye serve not my '*God (Elah)*', nor worship the Golden Image which I have set up? Be ready to fall down & worship the Image which I have made: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that '*god (elah)*' that shall deliver you out of my hands? They answered: 'King Nebuchadnezzar, we have no need to answer thee in this matter. Our God (*Elah*) Whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of thy hand. But if not, be it known unto thee, King, that we will not serve thy '*gods (elahin)*', nor worship the Golden Image which thou has set up'. Nebuchadnezzar, enraged, his facial expression changed against them: he ordered the furnace to be heated up 7 times hotter than usual; he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, to throw them into the burning fiery furnace. They were bound in their underclothing, robes, mantles, & garments, and were thrown into the midst of the burning fiery furnace. Because the King's commandment was urgent, the furnace exceeding hot, the flame of the fire scorched those men that carried them. These three men fell down bound into the midst of the burning fiery furnace. Then King Nebuchadnezzar was astonished, rose up in haste: he spake and said unto his counsellors, 'Did not we throw three men bound into the midst of the fire'? They answered the King, 'True'; he said, 'I see four men loose, walking in the midst of the fire, and they are not hurt; and the aspect (form) of the 4th is like a son of the '*gods (bar-elahin)*'. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he called, 'Shadrach, Meshach, and Abed-nego, you servants of the Most High God (*Elaha Illaiah Illaah*, or compare Abram's expression to Melchizedek: *El Elyon*), come forth, and come here'. They came forth out of the midst of the fire. And the satraps, deputies, governors, & the King's counsellors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their clothes changed, nor had the smell of fire passed on

them. Nebuchadnezzar said, 'Blessed be the God (*Elah*) of Shadrach, Meshach, and Abed-nego, Who hath sent His Angel (Messenger, Malacheh), and delivered His Servants that trusted in Him, and have changed the King's word, and have yielded their bodies, that they might not serve nor worship any '*god*' (*elah*), except their own God (*Elah*). Therefore I make a decree, that every people, nation, and language, which speak anything amiss against the God (*Elah*) of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other '*god*' (*elah*) that is able to deliver after this sort'. The King promoted Shadrach, Meshach, and Abed-nego in the province of Babylon. [The next 3 verses: 4:1-3, is in the Hebrew Text 3:31-33.]

'King Nebuchadnezzar, to all the peoples, nations, & languages, that dwell in all the earth: Peace be multiplied unto you. It seemed good to me to show the signs & wonders that the Most High God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation'. 'I, Nebuchadnezzar, was at rest in my house, flourishing in my palace. I saw a dream which made me afraid; the thoughts on my bed & the visions of my head troubled me. I made a decree to bring in all the wise men of Babylon before me, to make known to me the interpretation of the dream. Then came in the magicians, the enchanters, the Chaldeans, and the soothsayers; and I told the dream to them; but they did not reveal to me its interpretation. At last Daniel, Belteshazzar, according to the name of my '*god*' (*elah*), came in before me, in whom is the 'spirit (*ruach*) of the holy '*gods*' (*elahin*): and I told the dream to him: 'Belteshazzar, Master of the magicians, I know that the spirit (*ruach*) of the holy gods (*elahin*) is in thee, no secret troubles thee: tell me the visions of my dream, & its interpretation'. The Visions of my head on my bed: I saw a Tree in the midst of the earth; and its height was great. The Tree grew, & was strong, its height reached to heaven, the sight of it to the end of the earth. Its leaves were fair, its fruit much, and in it was food for all: the beasts of the field had shadow under it, and the birds of the heavens dwelt in its branches, all flesh was fed from it. I saw in the Visions of my head on my bed, a Watcher & a Holy One came down from heaven. He cried aloud: '**Hew down the Tree, and cut off its branches, shake off its leaves, scatter its fruit: let the beasts get away from under it, and the fowls from its branches. Leave the stump of its roots in the earth, even with a band of iron & brass, in the tender grass of the field; let it be wet with the dew of heaven: let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, let a beast's heart be given to him; let seven (7) times pass over him. The sentence is by the decree of the Watchers, the demand by the word of the Holy Ones; to the intent the living may know the Most High rules in the Kingdom of men, and gives it to whomsoever He will, and setteth up over it the lowest of men**'. This dream I, King Nebuchadnezzar, have seen; and thou, Belteshazzar, declare the interpretation, for all the wise men of my Kingdom are not able to make known to me the interpretation; but thou are able; for the spirit of the holy '*gods*' (*elahin*) is in thee'. Then Daniel, Belteshazzar, was stricken dumb for a while, his thoughts troubled him. The King responded, '**Belteshazzar, let not the dream, or the interpretation, trouble thee**'. Belteshazzar answered, '**My Lord, the dream be to them that hate thee, and its interpretation to thine adversaries: The Tree that thou saw, which grew, & was strong, whose height reached to heaven, its sight to all the earth; whose leaves were fair, its fruit much, and in it was food for all; under it the beasts of the field dwelt, on whose branches the birds of the heavens had their habitation: it is thou, King, that art grown & become strong; thy**

greatness is grown, it reacheth to heaven, thy dominion to the end of the earth. The King saw a Watcher and a Holy One coming down from heaven, saying, 'Hew down the Tree, destroy it; leave the stump of its roots in the earth, with a band of iron & brass, in the tender grass of the field, let it be wet with the dew of heaven: let his portion be with the beasts of the field, till 7 times pass over him'; this is the interpretation, King, it is the decree of the Most High, which is come on my Lord the King: that thou shalt be driven from men, thy dwelling shall be with the beasts of the field, thou shalt eat grass as oxen, shall be wet with the dew of heaven, 7 times shall pass over thee; till thou know the Most High rules in the Kingdom of men, and gives it to whomsoever He will. They commanded to leave the stump of the roots of the Tree: thy Kingdom shall be sure to thee, after thou shalt learnt that the heavens do rule. So, King, let my counsel be acceptable to thee, break off thy sins by righteousness, thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquillity'. All this came upon King Nebuchadnezzar. At the end of twelve (12) months he was walking in the Royal Palace [Hanging Gardens] of Babylon. The King boasted, 'Is not this Great Babylon, which I have built for the Royal Dwelling-place, by the might of my power and for the glory of my majesty'? While the word was in the King's mouth, there fell a Voice from heaven: 'King Nebuchadnezzar, to thee it is spoken: The Kingdom is departed from thee: thou shalt be driven from men; thy dwelling shall be with the beasts of the field; thou shalt be made to eat grass as oxen; 7 times shall pass over thee; until thou learn the Most High rules in the Kingdom of men, He gives it to whomsoever He will'. The same hour was the thing fulfilled on Nebuchadnezzar: he was driven from men, he did eat grass as oxen, his body was wet with the dew of heaven, till his hair was grown like eagles', his nails like birds'. 'At the end of the days [not years; 7 times may be days, weeks, months, seasons, years; only if we are told explicitly or implicitly can we be certain; inferences or eisegesis must be avoided] I, Nebuchadnezzar, lifted up mine eyes to heaven, mine understanding returned to me, I blessed the Most High, I praised & honored Him That liveth for ever; for His Dominion is an everlasting dominion, and His Kingdom from generation to generation; the inhabitants of the earth are reputed as nothing; He does according to His will in the Army of heaven, and among the inhabitants of the earth; none can stay his hand, or say unto him, What doest thou? At the same time mine understanding returned to me; the glory of my kingdom, my majesty & brightness returned to me; my counsellors & my lords sought to me; I was re-established in my Kingdom, and excellent greatness was added to me. I, Nebuchadnezzar, praise, extol, & honor the King of heaven; for all His works are truth, and His ways justice; and those that walk in pride He is able to abase'.

King Belshazzar made a great feast for 1,000 of his Lords (*rabreban*, *rabrebon* fr. *rab* = great ones, masters, etc.), and drank wine with them. Belshazzar, while he tasted the wine, commanded to bring the golden & silver vessels which his father Nebuchadnezzar took from the Temple at Jerusalem; that the King & his Lords, his wives & his concubines, might drink therefrom. Then they brought the golden vessels that were taken out of the Temple of God's House (*Beth Elaha*) which was at Jerusalem; and they all drank from them. They drank wine, praised the 'gods' (*elahin*) of gold, silver, brass, iron, wood, & of stone. In the same hour appeared the Fingers of a man's hand, and wrote opposite the candlestick (lampstand. menorah) on the plaster of the wall of the King's Palace: the King saw the part of the Hand that wrote. The King's countenance was changed, his thoughts

disturbed him; the joints of his loins were loosed, his knees touched one another. The King shouted to bring in the enchanters, the Chaldeans, the soothsayers. The King spoke to the wise men of Babylon, 'Whoever shall read this writing, and show me its interpretation, shall be clothed with purple, and have a chain of gold about his neck, and shall be the 3rd Ruler in the Kingdom'. All the King's wise men came in, but they could not read the writing, nor reveal to the King the interpretation. King Belshazzar was greatly troubled, his facial expression changed, his lords were perplexed. The Queen by reason of the words of the King and his Lords came into the banquet house: the Queen said, 'King, live forever; let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy Kingdom, in whom is the spirit of the holy '*gods*' (*elahin*); in the days of thy father light, understanding & wisdom, like the wisdom of the gods (*elahin*), were found in him; King Nebuchadnezzar thy father, the King, made him Master (Rab) of the magicians, enchanters, Chaldeans, and soothsayers; forasmuch as an excellent spirit, knowledge, understanding, interpreting of dreams, showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the King renamed Belteshazzar. Let Daniel be called, and he will reveal the interpretation'. Daniel was brought in before the King. The King asked Daniel, 'Are thou that Daniel, who is of the children of the Captivity of Judah, whom the King, my father, brought out of Judah? I have heard of thee, that the spirit of the '*gods*' (*elahin*) is in thee, that light, understanding, & excellent wisdom are found in thee. The wise men & enchanters have been brought in before me, to read this writing, and reveal to me its interpretation; but they could not reveal the interpretation of the thing. But I have heard of thee, that thou can give interpretations & dissolve doubts; now if thou can read the writing, and reveal to me its interpretation, thou shall be clothed with purple, with a chain of gold about thy neck, and shall be the 3rd Ruler in the Kingdom'. Daniel answered the King, 'Let thy gifts be to thyself, and give thy rewards to another; I will read the writing for the King, & reveal to him the interpretation: Thou King, the Most High God (*Elaha Illaia Illaah*) gave thy father Nebuchadnezzar the Kingdom, greatness, glory, & majesty: because of the greatness that He gave him, all the peoples, nations, & languages trembled and feared before him: whom he would he slew, whom he would he kept alive; whom he would he raised up, whom he would he put down. When his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly Throne, and they took his glory from him: he was driven from the sons of men, his heart was made like the beasts', his dwelling was with the wild donkeys; he was fed with grass like oxen, his body was wet with the dew of heaven; till he learnt that the Most High God (*Elaha Illaia Illaah*) rules in the Kingdom of men, and that He sets up over it whomever He will. Thou, his son, Belshazzar, has not humbled thy heart, though thou knew all this, but hast lifted up thyself against the Lord of Heaven (*Mareh-Shemaia*); they have brought the vessels of His House before thee, and thou & thy lords, thy wives & thy concubines, have drunk wine from them; thou hast praised the '*gods*' (*elahin*) of silver, gold, brass, iron, wood, stone, which see not, nor hear, nor know; the God (*Elah*) in Whose Hand thy breath is, and Whose are all thy ways, hast thou not glorified. Then was the part of the Hand sent from before him, and this writing was inscribed. This is the writing that was inscribed: **MENE, MENE, TEKEL, UPHARSIN**. This is the interpretation of the thing: **MENE**: God (*Elaha*) has **numbered** thy Kingdom, and brought it to an end; **TEKEL**: thou are **weighed** in the balances, and are found deficient. **PERES**: thy Kingdom is **divided**, and given to the Medes & Persians. Then commanded Belshazzar, and they clothed Daniel with

purple, put a chain of gold about his neck, made proclamation concerning him, that he should be the 3rd ruler in the Kingdom. In that night Belshazzar the Chaldean King was slain. [5:31 = 6:1 Heb.]

Darius the Mede took the Kingdom, being about 62 years old.

It pleased Darius to set over the Kingdom 120 Satraps, to be throughout the whole Kingdom, and over them three Presidents, of whom Daniel was one; that these Satraps might give account to them, that the King should have no damage. Daniel was distinguished above the Presidents & the Satraps because an excellent spirit was in him; and the King thought to set him over the whole realm. The Presidents & the Satraps sought to find occasion against Daniel as regarding the Kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, '[We shall not find any occasion against Daniel, except we find it against him concerning the Law of his God \(Eloah\)](#)'. These presidents and satraps assembled together to the King, and said: King Darius, live forever. All the presidents of the Kingdom, the Deputies, Satraps, Counsellors, & Governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any '[god \(elah\)](#)' or man for 30 days, except from thee, King, he shall be cast into the den of lions. [King, establish the interdict, sign the writing, that it be not changed, according to the Law of the Medes & Persians, which alters not.](#) King Darius signed the writing & the interdict. Daniel knew that the writing was signed, but he went into his house (now his windows were open in his chamber toward Jerusalem), he kneeled down three times a day, prayed, & gave thanks to his God (*Elah*), as he did before. These men assembled together, found Daniel making petition & supplication to his God (*Elah*). They spoke to the King concerning the King's interdict: '[Did thou not sign an interdict, that any man that shall make petition to any 'god' \(elah\) or man within 30 days, except to thee, O King, shall be thrown into the den of lions?](#)' The King replied, '[It's true, according to the Law of the Medes & Persians, which alters not.](#)' They answered the King: '[Daniel, who is of the children of the Captivity of Judah, regards thee not, King, nor the interdict that thou has signed, but makes his petition 3 times a day.](#)' The King, hearing these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him. These men assembled together to the King, said to the King: '[Know, King, it is a Law of the Medes & Persians, that no interdict nor statute which the King establishes may be changed.](#)' The King commanded, they arrested Daniel, pushed him into the den of lions. The King said to Daniel: Thy God (*Elah*) Whom thou serve continually, He will deliver thee. A stone was brought, and laid upon the mouth of the den; and the King sealed it with his own signet, and with the signet of his Lords; that nothing might be changed concerning Daniel. The King went to his Palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him. The King arose early in the morning, and went in haste to the den of lions. He came near to the den to Daniel, he cried with a lamentable voice; the King said to Daniel: '[Daniel, servant of the living God \(Elaha\), is thy God \(Elaha\), Whom thou serve continually, able to deliver thee from the lions?](#)' Daniel answered the King, '[King, live forever, my God \(Elah\) hath sent His Angel \(Messenger, Malak; Melek is King\), and has shut the lions' mouths, and they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, King, have I done no hurt.](#)' The King was exceeding glad, ordered they take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God (*Elah*). The

King commanded, and they brought those men that had accused Daniel, and they threw them into the den of lions, with their children & wives; the lions had the mastery of them, and brake all their bones in pieces, before they came to the bottom of the den. King Darius wrote to all the peoples, nations, & languages, that dwell in all the earth: 'Peace be multiplied unto you. I make a decree, that in all the dominion of my Kingdom men tremble & fear before the God (Elah) of Daniel; for He is the living God (Elah), and stedfast forever, His Kingdom shall not be destroyed; His dominion shall be even unto the end; He delivers & rescues, He works signs & wonders in heaven & in earth, Who has delivered Daniel from the power of the lions'.

Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

In the 1st year of King Belshazzar of Babylon Daniel had a Dream & Visions of his head on his bed: then he wrote the Dream and told the sum of the matters. Daniel said: 'I saw in my Vision by night, the '**4 Winds**' of heaven brake forth on the '**Great Sea (Mediterranean Sea)**'. '**4 Great Beasts**' came up from the '**Sea**', diverse one from another. The '**1st Beast**' was like a '**Lion**', with '**Eagle's Wings**': I beheld till its '**Wings**' were plucked, and it was lifted up from the earth, and made to stand upon '**2 Feet**' as a '**Man**'; a '**Man's Heart**' was given to it. Look, a '**2nd Beast**', like to a '**Bear**', it was raised up on '**1 Side (Foot)**', '**3 Ribs**' were in its '**Mouth**' between its '**Teeth**': they said to it, 'Arise, devour much flesh'. I beheld, '**3rd One**', like a '**Leopard**', which had on its '**Back, 4 Bird Wings**'; the '**Beast**' had '**4 Heads**'; and dominion was given to it. After this I saw in the Night-Visions, a '**4th Beast**', terrible & powerful, & strong exceedingly; and it had '**Great Iron Teeth**'; it devoured & brake in pieces, & stamped the residue with its '**Feet**': it was diverse from all the '**Beasts**' that were before it; it had '**10 Horns**'. I considered the '**Horns**', there came up among them another '**Horn**', a '**Little One**' (**Little Horn**), before which '**3 of the 1st Horns**' (**3 Earlier Horns**) were plucked up by the '**Roots**': in this '**Horn**' were '**Eyes**' like the '**Eyes of a Man**', a '**Mouth**' **speaking great things**'. I beheld till '**Thrones**' were placed, '**One That was Ancient of Days**' did sit: His '**Raiment**' was '**White**' as '**Snow**', the '**Hair**' of His '**Head**' like '**Pure Wool**'; His '**Throne**' was '**Fiery Flames**', the its '**Wheels Burning Fire**'. A '**Fiery Stream**' issued & came forth from before Him: 1,000s of 1,000s ministered to Him, 10,000 times 10,000 stood before Him: the Judgment was set, and the '**Books**' were opened. I beheld at that time because of the '**Voice**' of the '**Great Words**' which the '**Horn**' spoke; I beheld even till the '**Beast**' was slain, and its '**Body**' destroyed, and it was given to be burned with fire. The other '**Beasts**', their dominion was taken away: yet their lives were prolonged for a season and a time [the exact time & season is not disclosed]. I saw in the Night-Visions, there came with the clouds of heaven '**One**' like a '**Son of Man (Bar Enosh)**', and He came even to the '**Ancient of Days**', and they brought Him near before Him. There was given Him Dominion, & Glory, & a Kingdom, that all the Peoples, Nations, & Languages should serve Him: His dominion is an Everlasting Dominion, which shall not pass away, and His Kingdom that which shall not be destroyed. As for me, Daniel, my spirit was grieved in the midst of my body, and the Visions of my head troubled me. I came near to one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things:'

'These '**4 Great Beasts**', are '**4 Kings**', that shall arise out of the earth. The Saints of the Most High shall receive the Kingdom, and possess the Kingdom

forever, even for ever & ever'. I desired to know the truth concerning the '**4th Beast**', and concerning the '**10 Horns**' that were on its '**Head**', and the '**Other One**' which came up, and before him 3 fell, that '**Other Horn**' that had '**Eyes**', & a '**Mouth**' that '**spoke great things**', whose look was more stout than its fellows. I beheld, the '**Same Horn**' '**made war with the Saints, & prevailed against them**'; till the '**Ancient of Days**' came, and **Judgment was given to the Saints of the Most-High (Elyon), and the time came that the Saints possessed the Kingdom**. The '**10 Horns**': out of this Kingdom shall '**10 Kings**' arise: and '**Another**' shall arise after them; and he shall be diverse from the '**Former**', and he shall put down '**3 Kings**'. '**He shall speak words against the Most-High (Elyon), and shall wear out the saints of the Most-High (Elyon); and he shall think to change the times and the law; and they shall be given into his hand until a Time & Times & Half Time**' [unknown dates or time]. '**The Judgment shall be set, they shall take away his Dominion, to consume and to destroy it to the end. The Kingdom & the Dominion, and the greatness of the Kingdoms under the whole heaven, shall be given to the People of the Saints of the Most-High (Elyon): His Kingdom is an Everlasting Kingdom, and all Dominions shall serve and obey Him**'.

'Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart'.

'In the 3rd year of the reign of King Belshazzar a Vision appeared to me, Daniel, after what appeared to me formerly (i.e. in 1st yr): I saw in the Vision (I was in Shushan the Palace, in the province of Elam; I was by the River (Canal) Ulai (near Susa)): there stood near the River a '**Ram**' which had '**2 Horns**': the '**2 Horns**' were High (Long, Tall, Big); but one was Higher (Longer) than the other, and the Higher came up last. I saw the '**Ram**' pushing '**Westward, Northward, & Southward**'; no '**Beasts**' could stand before him, neither was there any that could deliver out of his Hand (Power); but he did according to his will, and magnified himself. As I was considering, a '**He-Goat**' came from the '**West**' over the face of the whole earth, and touched not the ground: the '**Goat**' had a '**Notable (Great) Horn between his Eyes**'. He came to the '**Ram**' that had the '**2 Horns**', which I saw standing near the River, and ran to him in the fury of his power. I saw him going close to the '**Ram**', and he was moved with anger against him, and struck the '**Ram**', and brake his '**2 Horns**'; and there was no power in the '**Ram**' to stand before him; but he battered him down to the ground, and trampled on him; there was none that could deliver the '**Ram**' out of his hand. The '**He-Goat**' magnified himself exceedingly: and when he was strong, the '**Great Horn**' was broken; and in place of it there came up '**4 Notable Ones**' toward the '**4 Winds**' of heaven. '**Out of One**' of them came forth a '**Little Horn**', which grew exceeding great, '**toward the South, toward the East, & toward the Glorious (?)**'. It grew great, even to the '**Host of Heaven**'; and some of the '**Host & of the Stars**' it battered down to the ground, & trampled on them. It magnified itself, even to the '**Prince of the Host**'; and it took away from him the '**Continual (Offering, Sacrifice)**', and the '**Place of his Sanctuary**' was cast down. The '**Host**' was given over together with the '**Continual (Offering, Sacrifice)**' through transgression; and it cast down truth to the ground, and it continued & prospered. I heard a '**Holy One**' speaking; and another '**Holy One**' said to the '**One**' who spake, '**How long shall be the Vision of the Continual (Offering, Sacrifice), and the transgression that makes desolate, to give both the Sanctuary & the Host to be trodden under**'

foot'? He said unto me, '**Unto 2,300 Evenings-Mornings** [that is, 'days', consisting of nights & days]; **then shall the Sanctuary be cleansed**'. When I, Daniel, had seen the '**Vision**', I sought to understand it; there stood before me as the appearance of a '**Man**'. I heard a '**Man's Voice**' between the Ulai, which called out, '**Gabriel, make this man to understand the Vision**'. He came near where I stood; and when he came, I was affrighted, and fell on my face: but he said unto me, '**Understand, Son of man; for the Vision belongs to the End Time**'. As he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright. He said, '**I will reveal & make yu know what shall be in the Latter Time (End Time) of the indignation; for it belongs to the appointed Time of the End (End Time)**'. The '**Ram**' which thou saw, with '**2 Horns**', they are the '**Kings of Media & Persia**'. The rough (aggressive) '**He-Goat is the King of Greece: the Great Horn between his eyes is the 1st King**'. What was broken, in its place '**4 Ones**' stood up, '**4 Kingdoms**' shall stand up out of the Nation, but not with his power. '**In the Latter Time (End Time) of their Kingdom**', when the transgressors are come to the full, a '**King**' of fierce countenance, and understanding dark sentences, shall stand up. His power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and continue; and he shall destroy '**the Mighty Ones & the Holy People**'. Through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in security (unchallenged) shall he destroy many: he shall also stand up against the '**Prince of Princes**'; but he shall be broken without hand. '**The Vision of the Evenings & Mornings which was told is true: but shut thou up the Vision; for it belongs to Many Days (End Times)**'. I, Daniel, fainted, and was sick certain days; then I rose up, and did the King's business: and I wondered at the '**Vision**', but none understood it'.

In 1st year of Darius (?, Cyrus) the son of Ahasuerus (?, Astyages, Artaxerxes, Xerxes 1st, the Great), of the seed of the Medes (Persian-Mede), who was made King over the realm of the Chaldeans. 'In the 1st year of his reign I, Daniel, understood by the Books (Scrolls) the number of the years whereof Jehovah's Word (*Debhar-YeHoWaH*) came to Jeremiah the Prophet, for the accomplishing of '**70 years Desolations of Jerusalem**'. I set my face to the Lord God (*El-Adhon*), to seek by prayer & supplications, with fasting, sackcloth, & ashes. I prayed to Jehovah my God (*YeHoWaH Elohai*), and made confession: 'Lord (*Adhona*), the Great and Dreadful God (*haEl*), Who keeps covenant and lovingkindness with them that love Him and keep His commandments: we have sinned, have dealt perversely, have done wickedly, have rebelled, even turning aside from Thy precepts & from Thine ordinances; neither have we listened to Thy Servants the Prophets, that spake in Thy Name to our Kings, our princes, and our fathers, to the people of the land. Lord (*Adona*), righteousness belongs to Thee, but to us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, to all Israel, that are near, & that are far off, through the countries whither Thou hast driven them, because of their trespasses against Thee. Lord (*Adona*), to us confusion of face, to our Kings, to our princes, and to our fathers, because we have sinned against Thee. To the Lord our God (*Adonai Elohenu*) belong mercies and forgiveness; for we have rebelled against Him; neither have we obeyed the Voice of Jehovah our God (*YeHoWaH Elohenu*), to walk in His Laws, which He set before us by His Servants the prophets. Israel have transgressed Thy Law, turning aside, that they should not obey Thy Voice: the curse has been poured out

upon us, and the Oath that is written in the Law of Moses the Servant of God (*haElohim*); for we have sinned against Him. He confirmed His words, which He spake against us, against our judges that judged us, by bringing upon us a great evil; for under the whole heaven has not been done as has been done on Jerusalem. As it is written in the Law of Moses, all this evil is come on us: yet have we not entreated the favor of Jehovah our God (*YeHoWaH Elohenu*), that we should turn from our iniquities, and have discernment in Thy truth. Jehovah (*YeHoWaH*) watched over the evil, and brought it on us; for Jehovah, our God (*YeHoWaH*) is righteous in His Works which He doeth, and we have not obeyed His Voice. Lord our God (*Adonai Elohenu*), Who has led Thy people forth out of the land of Egypt with a Mighty Hand, and has gotten Thee renown, as at this day; we have sinned, we have done wickedly. Lord (*Adonai*), according to all Thy Righteousness, let Thine Anger & Thy Wrath, I pray Thee, be turned away from Thy City Jerusalem, Thy Holy Mountain; because for our sins, & for the iniquities of our fathers, Jerusalem & Thy People are become a reproach to all around us. Our God (*Elohenu*), listen to the prayer of Thy Servant, and to his supplications, and cause Thy face to shine upon Thy Sanctuary that is desolate, for the Lord's sake. My God (*Elohai*), incline Thine ear, and hear; open Thine Eyes, behold our desolations, and the City which is called by Thy Name: for we do not present our supplications before Thee for our righteousness, but for Thy Great Mercies' Sake. Lord (*Adonai*), hear; Lord (*Adonai*), forgive; Lord (*Adonai*), listen & do; defer not, for Thine Own Sake, my God (*Elohai*), because Thy City and Thy People are called by Thy Name'. 'While I was speaking, praying, & confessing my sin & the sin of my people Israel, and presenting my supplication before Jehovah my God (*YeHoWaH Elohai*) for the Holy Mountain of my God (*Elohai*); yea, while I was speaking in prayer, the Man Gabriel, whom I had seen in the Vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. He instructed me, talked with me, and said, 'Daniel, ***I am now come forth to give thee wisdom and understanding***'. At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: consider the matter, & understand the Vision. ***70 weeks are decreed on thy people and on thy Holy City, to finish transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up Vision & Prophecy, & to anoint the Most Holy***'. ***Know & discern, from the going forth of the commandment to restore and to rebuild Jerusalem to the Anointed One, the Prince, shall be 7 weeks, & 62 weeks: it shall be rebuilt, with street & moat (ditches), even in troublous times. After the 62 weeks shall the Anointed One be cut off, and shall have nothing: the people of the Coming Prince shall destroy the city & the Sanctuary; the end thereof shall be with a flood, to the end shall be war; desolations are determined. He shall make a firm Covenant with many for 1 week: and in the midst of the week he (He ?) shall cause the sacrifice & the oblation to cease; on the Wing of Abominations Desolating One Rides (Destroyer Comes); to the Full End (End Time), and that determined, shall be poured out upon the desolate (desolation, desolator)***'.

In the 3rd year of King Cyrus of Persia a thing was revealed to Daniel, renamed Belteshazzar; the thing was true, of a great warfare: he understood the thing, and had understanding of the Vision. 'In those days I, Daniel, was mourning 3 whole weeks. I ate no pleasant bread, neither came flesh nor wine into my mouth,

neither did I anoint myself at all, till 3 whole weeks were fulfilled. On the 24th day of the first month, as I was by the side of the Great River, which is Hiddekel (Tigress, not the Euphrates), ***'I saw a Man clothed in linen, Whose Loins were girded with pure gold of Uphaz: His Body also was like the Beryl, His Face as the appearance of Lightning, His Eyes as Flaming Torches, His Arms & His Feet like to Burnished Brass, the Voice of His Words like the Sound of a Multitude'***. I, Daniel, alone saw the Vision; for the men that were with me saw not the Vision; but a great quaking fell upon them, and they fled to hide themselves. I was left alone, & saw this Great Vision, and there remained no strength in me; for my comeliness (splendour, vigour) was turned in me into corruption, and I retained no strength. Yet I heard the Voice of his Words; then I fell into deep-sleep (trance, dream) prostrate, with my face toward the ground. A Hand touched me, which put me on my knees & on the palms of my hands. He said to me, 'Daniel, greatly beloved man, understand the words that I speak unto thee, & stand upright; for to thee am I now sent'. When he had spoken this word unto me, I stood trembling. He said to me, 'Fear not, Daniel; for from the first day that thou did set thy heart to understand, & to humble thyself before thy God (*Eloheka*), thy words were heard: and I am come for thy words' sake. But the Prince of the Kingdom of Persia resisted me 21 days; but, Michael, one of the Chief Princes, came to help me: and I remained there with the Kings of Persia. ***'I am come to make thee understand what shall befall thy people in the latter days (End Times); for the vision is yet for [many] days'***: when he had spoken to me according to these words, I lowered my face to the ground, & was speechless. ***'One in the likeness of the Sons of Men touched my lips: then I opened my mouth, & said to him that stood before me, my Lord (Adoni), by reason of the Vision my sorrows are turned on me, & I retain no strength. For how can the servant of my Lord (Adoni) talk with this my Lord (Adoni)? for as for me, there remained no strength in me, neither was there breath left in me. Then there touched me again One like the appearance of a Man, and he strengthened me. He said, greatly beloved man, fear not: peace be to thee, be strong, yea, be strong. When he spoke to me, I was strengthened, & said, Let my Lord (Adoni) speak; for thou has strengthened me. Then said he, Know thou wherefore I am come unto thee? and now will I return to fight with the Prince of Persia: when I go forth, the Prince of Greece shall come. But I will tell thee that which is inscribed in the Writing of Truth: and there is none that holds with me against these, but Michael your Prince'***.

'And as for me (Gabriel), in the 1st year of Darius the Mede, I stood up to confirm and strengthen him (Michael). I will show thee the Truth: There shall stand up yet 3 Kings in Persia; the 4th shall be far richer than they all: when he is grown strong through his riches, he shall stir up all against the Realm of Greece. A Mighty King shall stand up, that shall rule with Great Dominion, and do according to his will. When he shall stand up, his Kingdom shall be broken, and shall be divided toward the 4 Winds of heaven, but not to his posterity, nor according to his Dominion wherewith he ruled; for his Kingdom shall be plucked up, even for others besides these. The King of the South (Egypt south of Judah) shall be strong, & of his Princes; he shall be strong above him, and have Dominion; his Dominion shall be a Great Dominion. At the End of Years (End Times) they shall join themselves together; and the daughter of the King of the South (Egypt) shall come to the King of the North (Syria north of Israel) to make an agreement: but she shall not retain the strength of her arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that birthed her, and he that strengthened her in those

times. But out of a Shoot from her Roots shall One stand up in his place, who shall come to the army, and shall enter into the fortress of the King of the North (Syria), & shall deal against them, & shall prevail. He shall carry captive their 'gods' (*elohim*), with their molten images, their goodly vessels of silver & of gold, into Egypt (the King of the South); and he shall refrain some years from the King of the North (Syria). He (the Syrian King) shall come into the Realm of the King of the South (to fight with the Egyptian King, but he shall return into his own land. His sons (of the Syrian King) shall war, and shall assemble a multitude of great forces, which shall come on, and overflow, and pass through; and they shall return and war, even to his (Egyptian) fortress. The King of the South (Egypt) shall be moved with anger, and shall come forth and fight with him (the Syrian), with the King of the North (the Syrian); and he (the Syrian) shall set forth a great multitude, and the multitude shall be given into his (the Egyptian, in defeat) hand. The multitude shall be lifted up, and his (Syrian's) heart shall be exalted; and he (Syrian) shall cast down tens (10s) of thousands (1000s) (in war), but he shall not prevail. The King of the North (the Syrian) shall return (to Syria), and shall set forth (for another battle) a multitude greater than the former; and he (the Syrian) shall engage at the End of the Times of Years (End Times), with a great army and with much substance. In Those Times (End Times) there shall many stand up against the King of the South (Egypt): also the children of the violent among thy people (militant Israelites, like the Maccabees or Hasmoneans) shall lift themselves up to establish the Vision; but they shall fall. The King of the North (the Syrian) shall come, and cast up a mound, and take a well-fortified city: and the forces of the South (Egypt) shall not stand, neither his chosen people (allies), neither shall there be any strength to stand. But he (Syrian) that cometh against him (Egyptian) shall do according to his (Syrian's) own will, and none shall stand before him (the Syrian); and he (Syrian) shall stand in the Glorious Land (Israel & Judah), and in his (Syrian's) hand shall be destruction. He (Syrian) shall set his face to come with the strength of his whole Kingdom, and with him equitable conditions; and he (Syrian) shall perform them: and he (Syrian) shall give him (the Egyptian) the daughter of women, to corrupt her; but she shall not stand, neither be for him (Syrian). After this shall he (Syrian) turn his face unto the isles (western peoples), and shall take many: but a Prince shall cause the reproach offered by him (Syrian) to cease; he (the Prince) shall cause his (Syrian) reproach to turn upon him. Then he (Syrian) shall turn his face toward the fortresses of his own land (Syria); but he shall stumble and fall, and shall not be found. Then shall stand up in his (Syrian) place one that shall cause an exactor to pass through the glory of the Kingdom; but within few days he (2nd Syrian) shall be destroyed, neither in anger, nor in battle. And in his (3rd Syrian) place shall stand up a Contemptible Person (as Antiochus Epiphanes as in 1st Maccabees), to whom they had not given the honor of the Kingdom: but he (3rd Syrian) shall come in time of security (peace), and shall obtain the Kingdom by flatteries. And the overwhelming forces shall be overwhelmed from before him (3rd Syrian), and shall be broken, yea, also the Prince of the Covenant. And after the league made with him he (3rd Syrian) shall work deceitfully; for he (3rd Syrian) shall come up, and shall become strong, with a small people. In time of security (peace) shall he come even upon the fattest places of the province; and he (3rd Syrian) shall do that which his fathers have not done, nor his fathers' fathers; he (3rd Syrian) shall scatter among them prey, and spoil, and substance: yea, he (3rd Syrian) shall devise his devices against the strongholds, even for a time. And he (Syrian, 3rd Syrian) shall stir up his power & his courage against the King of the South (Egyptian) with a great

army; and the King of the South (Egypt) shall war in battle with an exceeding great and mighty army; but he (Egyptian) shall not stand; for they (his army) shall devise devices against him (Egyptian). They (his court & allies) that eat of his dainties shall destroy him, and his army shall overflow; and many shall fall down slain. As for both these Kings (Syrian & Egyptian), their hearts shall be to do mischief, and they shall speak lies at one table: but it shall not prosper; for yet the End shall be at the Time Appointed (End Times). Then shall he (Syrian) return into his land (Syria) with great substance; and his heart [shall be] against the Holy Covenant; and he shall continue (prosper), and return to his own land (Syria). At the Time Appointed (End Time) he (Syrian) shall return, and come into the south (Egypt); but it shall not be in the Latter Time (End Time) as it was in the former (earlier conflicts). For ships of Kittim (west Mediterranean Sea, Cyprus, Rome, Europe) shall come against him (Syrian); therefore he (Syrian) shall be grieved, and shall return, and have indignation against the Holy Covenant, and shall continue: he (Syrian) shall even return, and have regard to them that forsake the Holy Covenant. Forces shall stand on his (Syrian's) part, they shall profane the Sanctuary, even the Fortress, and shall take away the Continual (Offering, Sacrifice, Oblation); they (Syrian forces) shall set up the Abomination that maketh Desolate. And such as do wickedly against the Covenant shall he (Syrian) pervert by flatteries; but the people that know their God shall be strong, and continue. They (faithful Jews) that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil: days (undetermined). When they (Jews) shall fall, they shall be helped with a little help; but many shall join themselves to them (to the Jews) with flatteries. Some of them (Jews) that are wise shall fall, to refine them, and to purify, and to make them white, even to the Time of the End (End Time); because it is yet for the Time Appointed (End Time). (See 1st & 2nd Maccabees & Josephus to illustrate these things historically.) The King (Syrian) shall do according to his will; and he shall exalt himself, and magnify himself above every '*god*' (el), and shall speak marvellous things against the God of gods (*El Elim*); and he (Syrian) shall prosper till the indignation be accomplished; for what is determined shall be done. Neither shall he regard the '*gods*' (*elohe*) of his fathers, nor the desire of women, nor regard any '*god*' (*eloah*); for he shall magnify himself above all. In his place shall he honor the '*god*' (*eloah*) of fortresses; and a '*god*' (*eloah*) whom his forefathers (fathers) knew not shall he honor with gold, silver, precious stones, & pleasant things. He shall deal with the strongest fortresses by the help of a foreign '*god*' (*eloah*): whosoever acknowledges he (Syrian) will increase with glory; and he (Syrian) shall cause them (his allies, vassals) to rule over many, and shall divide the land for a price. And at the Time of the End (End Time) shall the King of the South (Egyptian)) contend with him (Syrian); and the King of the North (Syrian) shall come against him (Syrian) like a whirlwind, with chariots, and with horsemen, and with many ships; and he (Syrian) shall enter into the countries (Canaan, Arabs, Egypt), and shall overflow and pass through. He shall enter also into the Glorious Land (Israel & Judah), and many shall be overthrown; but these shall be delivered out of his (Syrian's) hand: Edom & Moab, & the chief of the children of Ammon. He shall extend his (Syrian's) hand also upon the countries; and the land of Egypt (the South) shall not escape. But he (the Syrian) shall have power over the treasures of gold & of silver, and over all the precious things of Egypt; and the Libyans & the Ethiopians (Egypt's allies) shall be at his (Syrian's) steps. But news out of the East & out of the North shall trouble him (while in his southern campaign); and he (Syrian) shall go forth (back to Syria) with great fury to destroy and utterly to sweep away

many. And he (Syrian) shall plant the tents of his palace between the Sea (Great Sea, Mediterranean Sea) and the Glorious Holy Mountain (Zion, Jerusalem); yet he (Syrian) shall come to his end, and none shall help him. **And at That Time shall Michael stand up, the Great Prince who standeth for the children of thy people; and there shall be a Time of Trouble, such as never was since there was a nation even to that same time: and at That Time thy people shall be delivered, every one that shall be found written in the Book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame & everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever & ever. 'But thou, Daniel, Close the Words, & Seal the Book, even to the Time of the End (End Time): many shall run to and fro, and knowledge shall be increased'.** Then I, Daniel, saw, there stood 2 others, the one on the brink of the river on this side, and the other on the brink of the river on that side. And one said to the Man Clothed in Linen, Who was above the waters of the river, 'How long shall it be to the End of these Wonders'? And I heard the Man Clothed in Linen, Who was above the waters of the river, when He held up His Right Hand & His Left hand to heaven, and swore by Him That Lives Forever that it shall be for a **Time, Times, and a Half**; and when they have made an end of breaking in pieces the power of the Holy People, all these things shall be finished'. And I heard, but I understood not: then said I, my Lord (*Adoni*), what shall be the issue of these things? And he said, '**Go thy way, Daniel; for the words are closed and sealed till the Time of the End (End Time). Many shall purify themselves, make themselves white, & be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand. And from the time that the continual (Offering, Sacrifice, Oblation) shall be taken away, and the Abomination that maketh Desolate set up, there shall be 1290 days [not 'years']. Blessed is he that waits, & comes to the 1335 days (not 'years'). But go thou thy way Till the End be; for thou shall rest, and shall stand in thy lot, at the End of the Days (End Times).'**'

The Four Major Prophetical Books of Isaiah, Jeremiah, Ezekiel, & Daniel completes the Old Testament. The 12 Minor Prophets from Hosea to Malachi will foot-note these 4 Prophetic Books; each will find 3 Books of the Minor Prophets to be an Appendix to them. The 12 Minor prophets divided by the 4 Major Prophets will have each 3 Books. Isaiah: Hosea, Joel, Amos; Jeremiah: Obadiah, Jonah, Micah; Ezekiel: Nahum, Habakkuk, Zephaniah; Daniel: Haggai, Zechariah, Malachi. The 4 Major Prophets are given to us in natural chronological order; but the 12 Minor Prophets are not given in natural chronological order, but a different kind of order, that inspiration has determined in course of time to produce for us. We might place the natural order thus: Obadiah, Joel, Jonah, Hosea, Amos, Micah, Nahum, Zephaniah, Haggai, Zechariah, Malachi; some not as certain as others in chronological sequence. If we pursued the historical significance of the order in relations to the 2 Kingdoms, we would discover the causes, reasons, & ways of the apostasy in both adultery & idolatry of the Northern Kingdom of Israel & Samaria; and the Southern Kingdom of Judah & Jerusalem, along with the relevant Kings to

them, from Jehoram & Joram; Joash, Jehu, Jehoahaz; Jeroboam II & Amaziah; Jotham & Ahaz; Pekah, Jotham, Ahaz, & Hezekiah; Zechariah, Hoshea & Manasseh & Josiah, Jehoahaz, & Jehoiakim of the Captivity with his sons & grandsons: Jeconiah, Zedekiah, Shealtiel, etc. With special notice, valuable lessons, in the Gentile Kings that ruled Israel & Judah in the Exile: Nebuchadnezzar, Darius, & Cyrus. But we are not in pursuit of this significance, which is instructive, in itself, in many ways. We are not yet ready to study & reflect on the Minor Prophets, so further remarks is not necessary here.

In our reflection studies in the historical books of Moses & the Monarchs, the legal system of the nation of Israel, then the history of the Kingdom of Israel, we followed the Divine relationship that existed between God & His people. The Mosaic foundation of the nation's covenantal constitution, as in a marriage union, had repeatedly failed. The Divine Monarchy in which the Lord as their King as a Husband, was negated, disregarded, rejected, & betrayed. His love for Israel was such that He continuously & creatively, by words & wonders, to attract His people to their God. As God of all the earth, Lord of all mankind, King of the world & nations, His testimony to judge & save the world was contingent on how He could save & keep His chosen people. The Mosaic laws, the Levitical priestly ministry, & the Davidic monarchy & kingdom was a failure. What was left to Him was the prophetic word & the Messianic hope, according to Scriptures, of Himself doing what we could not do. The Messianic promise from Genesis 3 to the close of the Old Testament, & in the interim awaiting Messiah's appearance in the new dispensation of the New Testament & Covenant. The Spirit of Christ, Messiah, was always operative in the prophetic word, and in King David & Solomon, we have the Messianic hope visualized in a transient form. We need not rehearse the Books of the Bible already studied in the development of these matters.

It is perhaps worth repeating by recalling the progression of the Kingdom of God as seen & known on earth. Isaiah spoke to the condition of a people forsaking their God, from top to bottom; the Messianic message clear that the Lord will not fail His people if they return to Him. The reform of King Hezekiah, though little & late, was encouraging that perhaps a spiritual transformation was still possible in God's House. That proved, quickly, very disappointing in the next generation, which determined the remedy to be by chastisement in Divine judgment. In Jeremiah that prophetic word slowly revealed that destruction of the House, Temple, Palaces, were to lead to Exile & Captivity; and this despite good King Josiah's final reforms & along with Jeremiah's radical message. In Ezekiel, is seen, the judgment on the nation having begun, the prophetic word soon to cease, Levitical priesthood terminated, still the Lord could at least remind them in Captivity of their state, & His willingness to overturn their doom. The spiritual state of the nation was typified in a most grotesque manner, the symbolism turned graphic, and the spiritual picture in visions & types & parables, showed a nation as an adulterous wife, shameless & self-deluded, and so addicted to sins, vices, evils, that she paid her lovers to bring on her own destruction & death.

In the Prophet Daniel, as a Statesman & Ruler, in the Gentile power, in judgment (as his very name signifies in Hebrew: God's Judgment) in Exile & Captivity, with no way to return to the Land, the City, and the House. God must look beyond the Old Testament, must return the more universal concern of His heart towards mankind. The Gentiles, the nations which were alien to the true living God, must be reached by another & better way. This will be the last great attempt on God's part to help Israel's condition & comfort them in their punishment, leading

them to repentance & blessing. The reforms after the Captivity was not a dispensational change on God's part towards Israel & the Gentiles, but a toleration till Messiah comes in the fulness of the Gentiles. With this brief introductory word to our reflections on Daniel, we will turn to the Book.

The Lord having turned away from His people, delivered them over to judgment by the hands of the Gentiles. The last King during Jeremiah's ministry could not be persuaded to yield to the Divine Word to recalling the nation to God. The Book of Jeremiah's Prophecies was near completion in the actual history. The many warnings of their punishment in all its detail were now at hand. The Monarchy, the *divided monarchy*, was now to pass into new dispensation of Gentile domination, and the kingdom of God suppressed & more hidden, Israel was to have a new King in Babylon of the Chaldeans in the Great King Nebuchadnezzar. The kingship in Israel will become suppressed & terminated in the Lo-Ammi experience. As of old in the beginning of the creation of their national identity, so now in the dissolution of that union in its final stage, having begun some 300 years in King Jeroboam I, and fixed 100 years later in King Jehu who destroyed the House of Ahab & Jezebel, during the prophetic ministry of Elijah & Elishah. The revivals & reformatations from King Hezekiah to King Josiah not availing a true full national repentance to avert the predicted doom. So the Lord's Gentile Servant of wrath, His Rod of judgment, will close the Jewish dispensation of God's attempt to witness to the world of His Person & Nature to an apostate world by means of Israel. Though Lo-Ammi, nationally, yet He obligates Himself by His repeated oaths, to protect & preserve those Jews as individuals as a remnant, till Messiah comes in a new dispensation with a new covenant with better things than Moses or David.

We find the Jewish remnant in Daniel & his 3 companions, all young men, youths just reaching maturity, selected by the Chaldeans for the King of Babylon; to be nationalized as perfect Gentiles in Captivity & Exile. This will test the quality of the judgmental or judicial probation to see if faithfulness to God is preserved. Civilization was such that in the neo-Babylonians or Chaldeans humanity had become distinctly advanced in urban dwelling. From the days of Abraham & Hammurabi, to Moses & the Pharaohs, to David & Solomon & the Assyrian kingdoms, some 1500 years of mankind migrating from Mesopotamia Valley to the Mediterranean Sea, trading & interacting in every way. Kingdoms would rise to conquer kingdoms & peoples, and kingship or sovereignty of the Monarch increased in power & influence. The adopted titles & names to declare their status to their subjects & to the world. Divine rights were assumed as ancient hereditary grants by Divine Permission, not be challenged or rejected. In Genesis we studied all these things as they developed from a germinal seed to growth & meaning. Human aggression of one nation upon another nation also increased proportionately to man's need & desires. The Imperial Powers at play in Israel's history were Mesopotamian (Chaldean, Babylonian, Assyrian, Syrian, Aramaean, etc.), Canaan & Philistines (Israel or Hebrews & Palestine), & Egyptian; later the western lands & peoples of the Great Sea would dominate.

The Babylonian & Chaldeans were influenced by all that preceded them, and in turn molded the following generations in their own civilization distinction. Polytheism continued to spread throughout the world in all the earth. Each City had its own chosen God, Gods, Goddess & Goddesses; the Deities & Divinities becoming thousands. Moses called & used by Jehovah, the God of creation & man, & of all things known or unknown, to declare to mankind that He alone was the only, true &

living God, never to be idolized into creature forms or likenesses. This absolute dogmatic doctrine would always be resisted by other nations, would be opposed, & even persecuted as a form of atheism or disrespect to other deities or idols. So here the 4 Hebrew youths were chosen among all the captives of the Royal Families, as the best of the best in body & mind. Daniel proved to be the very best with many good qualities that appealed to the Babylonian King & his Chaldean Court. Knowledge of secrets, mysteries, science, philosophy of stars & times, were to cultivated & improved by whatever other nations or peoples had also attained. The Laws of God in Moses Books would prove to be matchless when practiced by the Hebrew youths as to food & drink, But it was not in this ceremonial purity that would advance Daniel & his companions in the King's Court: " Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and **Daniel had understanding in all visions and dreams.**" (We are informed that Daniel lived thru the entire 70 yr. Captivity, --which has great dispensational significance in God's order in the ages, and to the prophecies relating to King Cyrus.)

In the 2nd year of King Nebuchadnezzar's rule, (& we might assume towards the *end of that year*) that he dreamed of such that his spirit was troubled & his soul sleepless. He had forgotten the details of the dream, but its terror or impact was felt. He demanded of the various experts & scholars of the various Chaldean classes to relate his forgotten dream & give its interpretation. His demand was unreasonable, indicative of insanity already at work. But God was at work to reveal His larger purposes to come with the Gentiles. Daniel with his companions sought from the Lord the Dream & its Interpretation, believing the Scriptures that revealed of God: "[He changes the times and the seasons; He removes kings, and sets up kings; He giveth wisdom to the wise, and knowledge to them that have understanding; He reveals the deep and secret things; He knows what is in the darkness, and the light dwells with Him.](#)" The Chaldean superstition of magic, enchantment, spiritism, & such like, was easily exposed by the King's demand. But the God of Heaven would answer the prayer of these Hebrew youths to the wonder of the Gentiles. Daniel tells the King : "[there is a God \(Elah\) in heaven That reveals secrets, He has revealed to King Nebuchadnezzar what will occur in the latter days \(end times, future times\).](#)"

King Nebuchadnezzar Divine Dream & Vision as reveled to Daniel was a Divine Mystery in the Great Image of a Colossal Composite Metallic Man. We must set forth in tabular form the features:

Daniel 2:31-45. King Nebuchadnezzar's Dream & Prophet Daniel's Interpretation.

I.

2:31: Great Image: Mighty, & Excellent Brightness & Stood Terrible.

2:32: Image: **Head of Fine Gold. Breast & Arms of Silver. Belly & Thighs of Brass.**

2:33: **Legs of Iron; Feet of Iron & Clay Mixed.**

2:34: **Stone:** Cut-Out Without Hands; Smote Image's Feet (Iron & Clay Mixed); Brake in Pieces.

2:35: Iron, Clay, Brass, Silver, & Gold: Broken in Pieces together: (Chaff of Summer Threshing-floors; & Wind Blown Away). **Stone** (Image Demolisher): **Great Mountain** (Filled Earth).

II.

2:36-38: 1st: (King Nebuchadnezzar's Dream & Prophet Daniel's Interpretation.) (**King Nebuchadnezzar**: King of Kings; God of Heaven gave Kingdom, Power, Strength, & Glory; Ruler Over All): **Golden Head**.

2:39: **2nd**: Inferior (**Silver**) Kingdom. **3rd**: **Brass** Kingdom of brass (Ruling Earth)

2:40-43: **4th**: Strong **Iron** Kingdom (Iron Smashes & Subdues All; Smashing & Crushing These.)

Feet & Toes of Potters' Clay & Iron Mixed: Divided Kingdom: (Iron Strength & Iron-Miry Clay Mixed. Toes of Feet: *also have iron-clay mixture*. Mixed: Kingdom: Partly Strong & Partly Broken. Iron-Miry-Clay Mixed: Mingled Seed of Men: Not United: Iron & Clay Mingle Not.)

2:44-45: **5th**: Days of Those Kings: God of Heaven set up Kingdom: Indestructible & Perpetual Sovereignty Over His People: Demolishing & Consuming All These Kingdoms: Eternal Standing.

2:45: Stone Cut Out of Mountain Without Hands & Braking in Pieces Iron, Brass, Clay, Silver, & Gold: God Almighty Revealed Future to King: Dream Certain & Interpretation Sure.)

The Vision-Dream is that of a universal image of the Imperial Kingdoms of western human civilization from King Nebuchadnezzar to Messiah. These 4 Imperial Gentile Kingdoms were to rule over & influence Israel till Messiah's advent. The Gentile dispensation of kingship or sovereignty over God's people would develop for some 500 years in 5 political dispensations, administration, government, empires, economy, & stewardship. The Imperial Kingdoms were to be compared to 4 Metals & one Stone Kingdom. Gold, silver, brass, & iron, which would also have iron-clay mixture. The Neo-Babylonia Chaldean Kingdom had overtaken the Assyrian Empire, which was the Kingdom Isaiah prophesied about & against in relations to nation of Israel of both divided Kingdoms; & the Gentile power that conquered, captured, & exiled or dispersed the 10 Tribes.

16 Assyrian Kings: 800s B.C. to 600s B.C.:

800s: Ashurnasirpal II. Shalmaneser. Shamshiadad V.

700s: Adadnirari III. Shalmaneser IV. Ashurdan III. Ashurnirari V. Tiglath-pileser III. Shalmaneser V. Sargon II.

600s: Sennacherib. Esarhaddon. Ashurbanipal. Ashuretililani. Sinshariskun. Ashur-uballit II.

Assyrian Kings in the days of Isaiah: Tiglath-pileser III. Shalmaneser V. Sargon II. Sennacherib. Esarhaddon. Assyrian Kings of Jeremiah's days: Ashurbanipal. Ashuretililani.

Sinshariskun. Ashur-uballit II.

Daniel sees only the world Empires after the Fall of Assyria, which we must learn from as to the prophetic chronology of the future times or end times. The Divine judgment on the 10 tribes of Israel is not to be confused with the dispensational punishment on Judah. The Davidic House & Kingdom was always in Judah & Jerusalem, and the divided Kingdom allowed for discipline was never intended to last beyond Rehoboam or Jeroboam I. We studied all this in Isaiah & the historical Books of the Kings. In Ezekiel we learnt the Divine judgment of both Houses were like Two Sisters married to One Man, One Husband, but equally were unfaithful & treacherous. Now in Daniel the prophetic eye sees future things, no longer occupied with the past failure of the Mosaic Covenant, which now, in Daniel's Captivity, is dissolved by Gentile power. The prophetic spirit was looking for the Life & Times of the Messiah. The Messianic Kingdom will crush & destroy the Imperial

Power at work in human civilization, and mankind's subjugation to representative government of the monarchy or kingship, then constitutional government of varied sorts, will come to an end, including the ever threat of anarchy. Gold has a high value is a most precious metal, and a Kingdom represented as a Gold Kingdom is memorial. A Silver Kingdom is inferior to Gold, though also of high value. Brass, an alloy of two inferior metals, of golden reflection but not as honorable or valued as silver & gold. Iron the most common, is the strongest of the metals, reflecting silver, especially as steel, but is of no precious worth, yet more useful in war or peace. But when mixed with clay as a non-metal it becomes useless for anything. This 4th Kingdom is more curious than the former 3, taking on a unique form, and of the greatest length of duration & expansion, being the result of the inevitable end of all human progress of human government on earth. The 5th Kingdom is of Messiah, and brings God's Kingdom on earth, by demolishing all human institutions, constitutions, & unions. The fuller interpretation is to be found in later chapters of the Book of Daniel, and remainder of the Old Testament & the New Testament to this present hour.

The Babylonia Empire succeeded the Assyrian Empire; in turn the Babylon was followed by Medo-Persian; that followed by the Greek, and finally, followed by the Romans. The vision before us is not history as seen in historical details, but a prophetic picture of human development as seen from God's eyes & heart. It is not the life & times of Nebuchadnezzar, or of Darius & Cyrus, or of the Great Alexander, or the Caesars. Nor is it a prediction of Divine Acts to prewrite history, or to make history according to prophecy. It is this assumption, if not presumption, to impose on prophecy this notion of a form of prophetic predestination or predetermined destiny that has created so many weird ridiculous interpretations, and seeing in history all kinds of fulfillment of prophetic predictions. Had we paid more careful attention to our reading & study of the 3 Major Prophets, then when we came to Daniel we would not come up with such wild desperate theories. But we will see more of this in the following chapters of Daniel. The Dream & Interpretation astonished the King & Daniel & his companions were rewarded power in the Kingdom of their captivity. Before we move on to the next chapter of the King's Acts, we do well to remember the words concerning the 5th Messianic Kingdom: "[And in the days of those Kings shall the God \(*Ellah*\) of heaven set up a \(*5th*\) Kingdom which shall never be destroyed, nor shall its sovereignty be left to another people; but it shall break in pieces & consume all these Kingdoms, and it shall stand forever. As thou saw a Stone was cut out of the Mountain without hands, and that it brake in pieces the Iron, Brass, Clay, Silver, & the Gold; the Great God \(*Elah Rab*\) has revealed to the King what shall be hereafter: the Dream is certain, & its Interpretation sure.](#)"

King Nebuchadnezzar's Image (*tzelem*, statue, likeness, monument, pillar) of 60 by 6 cubits (90 x 9 in feet), if made in a natural human form, say to be an image of the King himself, the ration in height to width at the shoulders is quite disproportionate. The average man at 5' 10" is less than 20" wide at the shoulders, an average of 3.5 ratio. In this argument the ratio of the Image at 3.5 x 6 cbts = 21 cbts or in feet about 32 ft (9' x 3.5 = 31.5 ft). If we insist on the King's Image in appearance then we would need some 50 to 60 feet of platform on which the Image stands (which is also attested in Warriors on a Tower Post in defense of the city or fortress). If we conceive the Image as a Pillar then the ratio is common to what archaeology have found common to the ancient world as monuments. This Golden Image of the King of Babylon as the Head of Gold is elevated to an Idol to be

worshipped. This is characteristic of Monarchs who inflate their status to that of Gods & Goddesses. Their honored titles were: King of Kings, Great King, Master of the World, Lord of Kingdoms, etc. It rose to insanity by the time we reach the 32 year Alexander of Macedon the Conqueror: "Great Alexander: Basileus of Macedon, Hegemon of the Hellenic League, Shahanshah of Persia, Pharaoh of Egypt, Lord of Asia. Chosen by Ra, Beloved by Amun. Nomen: Alexandros, Alexander. Horus name: Mekemet: Protector of Egypt. Second Horus name: Brave Ruler, Attacker of Foreign Lands. Third Horus name: Ruler of Rulers of Entire Land (World). Fourth Horus name: Sturdy-Armed One. Nebty name: Great Mighty Lion, Conqueror of Mountains, Lands, & Deserts. Golden Horus: (Strong) Bull, Protector Egypt, Ruler of Sea & of what the Sun Encircles (i.e. of All Under the Sun, the World or Globe.)" This deification of the Monarch by his Icon or Image became the Idol & thus a God. This idolatry of the King of Babylon after what was revealed to him in the dream-vision revealed & interpreted by Daniel shows further deterioration into insanity, like so many great men & women; their absolute power absolutely corrupting. We saw the same development or deterioration in King Saul, Israel's 1st Monarch. This is always to God's saints a trial of fire of faith. Whether God delivers or not, as the Hebrew young men said: "[We will not serve thy 'gods', nor worship the Golden Image which thou hast set up](#)".

We are prone to be skeptics of miracles, and of the God signs & wonders. It is impossible for super-hot furnace fire to not fry the Hebrew youths, clothes & all. Nothing is impossible with God Who made all things; how He makes it that the Angel, like as the Son of the Gods (Son of God), attended to these 3 in their ordeal, is to us inscrutable & naturally incredible. But if we falsify Daniel for this miracle, and the others in the Book, we must also, piece by piece, reject the entire Old Testament, then discredit the entire New Testament. God's involvement with His chosen people was such that miracle were a necessity to preserve them throughout history. The Gentile King is forced to concede the truth & power of the true & living God.

['King Nebuchadnezzar, to all the peoples, nations, & languages, that dwell in all the earth: Peace be multiplied unto you. It seemed good to me to show the signs & wonders that the Most High God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation'](#). This knowledge of the King of Babylon, the Gentile Monarch, did not long sustain him, and his ways continued to be both unreasonable, insane, & often wicked. He continued in idolatry. God would now show the Monarch is sovereignty over all human government & authority, of which distributes dispensationally at will. King Nebuchadnezzar was a Giant Fruit Tree that God has determined to cut down to a stump for 7 times. The Times may be days, weeks, months, seasons, or years; God knows. His pride & insanity & idolatry in the Image, in his accomplishment, & his importance all led to the Divine judgment. But the judgment was temporary, afterwards: "[I, Nebuchadnezzar, lifted up mine eyes to heaven, mine understanding returned to me, I blessed the Most High, I praised & honored Him That liveth for ever; for His Dominion is an everlasting dominion, and His Kingdom from generation to generation; the inhabitants of the earth are reputed as nothing; He does according to His will in the Army of heaven, and among the inhabitants of the earth; none can stay his hand, or say unto him, What doest thou? At the same time mine understanding returned to me; the glory of my kingdom, my majesty & brightness returned to me; my counsellors & my lords sought to me; I was re-established in my Kingdom, and](#)

excellent greatness was added to me. I, Nebuchadnezzar, praise, extol, & honor the King of heaven; for all His works are truth, and His ways justice; and those that walk in pride He is able to abase'."

The Book moves on to the next generation, Nebuchadnezzar's son (grandson, etc.), King Belshazzar. All that God manifested in word & wonders was forgotten & discarded, even while Daniel lived. Here historians tell us some chronology of the times of Daniel. Wikipedia: (Nabopolassar, proclaimed as Babylon's King in 600s B.C., successfully drove out Assyrians from southern Mesopotamia & united & consolidated all of Babylonia under his rule by c.620 B.C.; founding Neo-Babylonian Empire. Neo-Babylonian (or Chaldean) Dynasty was Babylonia's last dynasty of native Mesopotamian monarchs & fall of their empire in 539 B.C. marked end of Babylonia as independent kingdom.) 1st. Nabopolassar 600s B.C. (Babylonian (Chaldean) rebel; successfully drove out Assyrians & re-established Babylonia as independent kingdom.) 2nd. Nebuchadnezzar II (Nabopolassar's son) 500s B.C.. 3rd. Amel-Marduk (Nebuchadnezzar's II son) 500s B.C.. 4th. Neriglissar (in-law of Amel-Marduk; usurped throne.) 500s B.C.. 5th. Labashi-Marduk (Neriglissar's son) c.556 B.C.. Nabonidus (usurped throne from Labashi-Marduk) 500s B.C..)

(c.539, Great King Cyrus of Persian Achaemenid Empire conquered Babylon, which would never again successfully regain independence. Babylonians had resented their last native king, Nabonidus, over his religious practices & some of his political choices & Cyrus could thus claim to be legitimate successor of ancient Babylonian kings & avenger of Babylon's national deity, Marduk. Early Achaemenid rulers had great respect for Babylonia, regarding region as separate entity or kingdom united with their own kingdom in something akin to personal union. Despite this, native Babylonians grew to resent their foreign rulers, as they had with Assyrians earlier, & rebelled several times. Achaemenid kings continued to use title "King of Babylon" alongside their other royal titles until reign of King Xerxes I, who dropped the title in c.481 B.C., divided previously large Babylonian satrapy & desecrated Babylon after having had to put down Babylonian revolt.)

The above history & chronology does not explain the person or reign of King Belshazzar, nor the proper relations to King Nebuchadnezzar (son or grandson, or adopted son, all these relations would be said as 'son'). The Queen Mother is not identified as King Belshazzar's mother nor King Nebuchadnezzar's wife; these are uncertain or unknown things., after he elevated by proclamation Daniel as 3rd Ruler of the Kingdom. But we see clearly the turbulent period toward the end of the Dynasty by the hands of the Persians. According to the Book of Daniel, King Belshazzar, the Chaldean, was slain the night of the interpretation of the Handwriting on the Wall. King Darius, the Mede, took the Kingdom at 62 years of age (& Daniel about 85 yrs old), which implies other co-rulers, regents, or such within his regency as he himself would properly be the Regnant, Cyrus a co-regent. Nebuchadnezzar died about 560 B.C. Belshazzar is assumed to begin his reign with his father Nabonidus about 555 B.C.. Wikipedia: Most important sources for time of Belshazzar are Nabonidus Chronicle, Cyrus Cylinder, & Verse Account of Nabonidus—which, despite its name, was commissioned by Persian conqueror Great Cyrus.

((* Belshazzar, Nabonidus' son, last king of Neo-Babylonian Empire. Nabonidus Chronicle describes him as Nebuchadnezzar's grandson, but his father was not of Royal line. He played pivotal role in the coup d'etat that overthrew King Labashi-Marduk & brought Nabonidus to power c.555 B.C.E., although unlike his co-conspirators he was not member of the old Babylonian aristocracy. Nabonidus spent the years c.555–545 B.C.E. at Oasis of Teima in northern areas of Arabian Peninsula,

leaving Belshazzar to govern Babylon. During his father's prolonged absence Belshazzar ruled as regent or co-regent, but was never called King & never took part in Babylonian New Year Festival, at which King's presence was essential. His duties as Crown Prince (title that appears in documents) included overseeing temple estates and leasing out temple land, & he worked at restoring Babylonian God Marduk, demoted by Nabonidus in favor of the Moon God Sin. Nabonidus returned to Babylon c.545 B.C.E.. King's return may have been connected with increasing threat posed by Persian conqueror Cyrus the Great, who ruled a huge empire to the north and east of Babylon. Open hostilities commenced in c.540 B.C.E., 12th October "Ugbaru, governor of district of Gutium, & army of Cyrus entered Babylon without a battle" (Babylonian Chronicle) —perhaps same Gobryas, a Babylonian provincial governor who switched to Persian side, mentioned by Greek historian Xenophon. Nabonidus was captured & his life apparently spared, but Belshazzar's is unknown. Nabonidus Chronicle is ancient Babylonian text, part of larger series of Babylonian Chronicles inscribed in cuneiform script on clay tablets. It deals primarily with reign of Nabonidus, last king of Neo-Babylonian Empire, covers conquest of Babylon by Persian Great King Cyrus, ends with start of reign of Cyrus's son Cambyses, spanning a period from c.555 B.C. to some time after c.540 B.C.. It provides rare contemporary account of Cyrus's rise to power & is main source of information on this period; Amélie Kuhrt describes it as "the most reliable and sober [ancient] account of the fall of Babylon." Cyrus Cylinder or Cyrus Charter is ancient clay cylinder, now broken into several pieces, on which is written declaration in Akkadian cuneiform script in name of Persia's Achaemenid Great King Cyrus. It dates from c.6th century B.C. & was discovered in ruins of Babylon in Mesopotamia in 1879. It is currently in possession of British Museum, which sponsored expedition that discovered cylinder. It was created & used as foundation deposit following Persian conquest of Babylon c.540 B.C., when Neo-Babylonian Empire was invaded by Cyrus & incorporated into his Persian Empire. Cylinders of Nabonidus refers to cuneiform inscriptions of King Nabonidus of Babylonia. These inscriptions were made on clay cylinders. They include Nabonidus Cylinder from Sippar, & Nabonidus Cylinders from Ur, four in number. Nabonidus Cylinder from Sippar is a long text in which Nabonidus describes how he repaired three temples: Sanctuary of Moon god Sin in Harran, Sanctuary of Warrior Goddess Anunitu in Sippar, & Temple of Shamash in Sippar. Nabonidus Cylinders from Ur contain foundation text of Ziggurat called E-lugal-galga-sisa, which belonged to Temple of Sin in Ur. Nabonidus describes how he repaired structure. It is probably King's last building inscription & may be dated to c.540 B.C.. Text is interesting because it offers a full syncretism of Sin, Marduk, and Nabu. Nabonidus cylinders from Ur are also noteworthy because they mention a son named Belshazzar, who is mentioned in Book of Daniel. Cylinders state: "As for me, Nabonidus, King of Babylon, save me from sinning against your great Godhead and grant me as a present a lifelong of days, and as for Belshazzar, the eldest son -my offspring- instill reverence for your great Godhead in his heart and may he not commit any cultic mistake, may he be sated with a life of plenitude." *)

So much for the history for now. We must focus on prophecy.

But first Daniel & the Lions trial. The enmity that exists in man against his fellow goes back the Garden of Eden in the Serpent's enmity against God. The judgment & curse would be perpetual enmity between the woman's seed & the serpent's seed; it is the way of good versus evil; the way of the Devil or of God; the

path of darkness against the light. God gave honor to Daniel & his companions, it was conceded by the Kings of Babylon, despite their idolatry; but evil seeks ways to persecute the godly, who they will not tolerate in the hardness of their heart & malicious hate. The rulers & governors of the realm, opposed Daniel & his status; they conceived a sure plot to ensnare Daniel, to force the King to condemn him to the Lion's Den. The Law of the God of the Jews & Daniel would prove Daniel's fate, his worship & prayers to God his crime in the Gentile Empire. The law of the Medes & Persians being unalterable was arbitrary & contrary to sanity & equity. Such are laws among man. The King bound by his own law must surrender Daniel to his enemies, even against the King's strongest desire to rescue him from the sentence of death. The hungry lions did not touch Daniel, the Angel of God protecting him. The King glad of such miracle & mercy, with retribution threw the men & their families into their snare; and the lions ate well. The King Darius wrote: "[Peace be multiplied unto you. I make a decree, that in all the Dominion of my Kingdom men tremble & fear before the God \(Elah\) of Daniel; for He is the living God \(Elah\), and stedfast forever, His Kingdom shall not be destroyed; His Dominion shall be even unto the end; He delivers & rescues, He works signs & wonders in heaven & in earth, Who has delivered Daniel from the power of the lions.](#)" Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

The 2nd half of the Book of Daniel, chapters 7-12, is all prophetic in a special way. The historical dream-vision of the Great Gentile Image must now be expanded & enlarged. Though the Dream-Visions of Daniel came earlier in time, it is reserved till now to introduce this prophetic section. From here to the end, let him reads & hears, take heed of these things. The divine prophetic preview & revelation of Gentile imperial or global expansion as it pertains to the Jews become Daniel's focus. Daniel relates his Vision & its Interpretation:

((["I saw in my Vision by night, the '**4 Winds**' of heaven brake forth on the '**Great Sea \(Mediterranean Sea\)**'. '**4 Great Beasts**' came up from the '**Sea**', diverse one from another. The '**1st Beast**' was like a '**Lion**', with '**Eagle's Wings**': I beheld till its '**Wings**' were plucked, and it was lifted up from the earth, and made to stand upon '**2 Feet**' as a '**Man**'; a '**Man's Heart**' was given to it. Look, a '**2nd Beast**', like to a '**Bear**', it was raised up on '**1 Side \(Foot\)**', '**3 Ribs**' were in its '**Mouth**' between its '**Teeth**': they said to it, 'Arise, devour much flesh'. I beheld, '**3rd One**', like a '**Leopard**', which had on its '**Back, 4 Bird Wings**'; the '**Beast**' had '**4 Heads**'; and Dominion was given to it. After this I saw in the Night-Visions, a '**4th Beast**', terrible & powerful, & strong exceedingly; and it had '**Great Iron Teeth**'; it devoured & brake in pieces, & stamped the residue \(people, kingdoms, etc\) with its '**Feet**': it was diverse from all the '**Beasts**' that were before it; it had '**10 Horns**'. I considered the '**Horns**', there came up among them another '**Horn**', a '**Little One**' \(**Little Horn**\), before which '**3 of the 1st Horns**' \(**3 Earlier Horns**\) were plucked up by the '**Roots**': in this '**Horn**' were '**Eyes**' like the '**Eyes of a Man**', a '**Mouth**' **speaking great things**'. I beheld till '**Thrones**' were placed, '**One That was Ancient of Days**' did sit: His '**Raiment**' was '**White**' as '**Snow**', the '**Hair**' of His '**Head**' like '**Pure Wool**'; His '**Throne**' was '**Fiery Flames**', the its '**Wheels Burning Fire**'. A '**Fiery Stream**' issued & came forth from before Him: 1,000s of 1,000s ministered to Him, 10,000 times 10,000 stood before Him: the Judgment was set, and the '**Books**' were opened. I beheld at that time because of the '**Voice**' of the '**Great Words**' which the '**Horn**' spoke; I beheld even till the '**Beast**' was slain, and its '**Body**' destroyed, and it was given to be burned with fire. The other](#)

'**Beasts**', their Dominion was taken away: yet their lives were prolonged for a season and a time [the exact time & season is not disclosed]. I saw in the Night-Visions, there came with the clouds of heaven '**One**' like a '**Son of Man (Bar Enosh)**', and He came even to the '**Ancient of Days**', and they brought Him near before Him. There was given Him Dominion, & Glory, & a Kingdom, that all the Peoples, Nations, & Languages should serve Him: His dominion is an Everlasting Dominion, which shall not pass away, and His Kingdom that which shall not be destroyed.

As for me, Daniel, my spirit was grieved in the midst of my body, and the Visions of my head troubled me. I came near to one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things:'

These '**4 Great Beasts**', are '**4 Kings**', that shall arise out of the earth. The Saints of the Most High shall receive the Kingdom, and possess the Kingdom forever, even for ever & ever'. I desired to know the truth concerning the '**4th Beast**', and concerning the '**10 Horns**' that were on its '**Head**', and the '**Other One**' which came up, and before him 3 fell, that '**Other Horn**' that had '**Eyes**', & a '**Mouth**' that '**spoke great things**', whose look was more stout than its fellows. I beheld, the '**Same Horn**' '**made war with the Saints, & prevailed against them**'; till the '**Ancient of Days**' came, and **Judgment was given to the Saints of the Most-High (Elyon), and the time came that the Saints possessed the Kingdom**. The '**10 Horns**': out of this Kingdom shall '**10 Kings**' arise: and '**Another**' shall arise after them; and he shall be diverse from the '**Former**', and he shall put down '**3 Kings**'. '**He shall speak words against the Most-High (Elyon), and shall wear out the saints of the Most-High (Elyon); and he shall think to change the times and the law; and they shall be given into his hand until a Time & Times & Half Time**' [unknown dates or time]. '**The Judgment shall be set, they shall take away his Dominion, to consume and to destroy it to the end. The Kingdom & the Dominion, and the greatness of the Kingdoms under the whole heaven, shall be given to the People of the Saints of the Most-High (Elyon): His Kingdom is an Everlasting Kingdom, and all Dominions shall serve and obey Him**'.

'Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart'.")

Our analysis of the details of this Prophetic Dream-Vision & its Interpretation is this:

There are 4 Winds, 4 Great Beasts, & the Ancient of Days. The 4 Winds as a Storm on the Great Mediterranean Sea generate 4 Great Beasts, each different or unique. The 4 Beasts were like: Eagle Winged Lion; One-Footed Bear with 3 Ribs in its Mouth's Teeth; Leopard with its Back with 4 Bird Wings, it had 4 Heads; 4th Greatest Unique Beast with Great Iron Teeth, with Feet, with 10 Horns. The 1st Lion-like Beast had its Wings plucked, made to stand upright on its 2 Feet as a Man does, it was given a Man's Heart. The 2nd Bear-like Beast raised on One Side or Leg, was commanded to devour much flesh. The 3rd Leopard-like Beast was given Dominion or Empire. The 4th most unusual Greatest Beast devoured & crushed with its Feet everything; it was not like the former 3; its 10 Horns: One Little Horn emerged to uprooted 3 of the 10 Horns, leaving 7 Horns, it being the 8th Horn, the Little Horn: with Eyes of Man & a Great Speaking Mouth. Thrones were set up, seated was the One of Ancient Days (the Eternal One: *Attig Yomin*), His snow-white Clothes, pure woolen Head of Hair, on His Blazing Throne on Wheels of Flames: a fiery stream

issued from His Throne, His Court was Ministers of 1,000s & His Cases 10,000s to before the Judgment of the Open Books. The Time of the great words of the voice of the Horn (the 8th Horn, the Little Horn), the Beast was slain, its Body destroyed & torched. The rest of the Beast (the 7 Horns) were deprived of Dominion but allowed to continue for a season & time of undisclosed duration.

Daniel then saw in his Night-Visions: from the Clouds of Heaven came One like the Son of Man (Bar Enosh, in contrast to Ben Adam), that is, the Messiah, came to & brought to the Ancient of Days (the Ancient One: Attiq Yomin); He was given Dominion, Glory, & Kingdom, that is, Universal Glorious Rulership & Sovereignty & Everlasting Eternal Dominion over all the Earth of Peoples, Nations, & Languages. These Visions disturbed & puzzled Daniel, so he approached one of the Heavenly Court & asked concerning the truth & meaning of these Visions. He was given this Interpretation:

"The 4 Great Beasts that emerged from the Sea are 4 Kings to arise out of the Earth. The Saints of God will receive & possess the Kingdom forever. As for them unusual 4th Beast. & the 10 Horns on its Head, & the other unique Little Horn with Eyes & boastful blasphemous Mouth: he will war against the Saints & prevail till the Ancient of Days come with judgment for God's Saints & their possession of the Kingdom to come. Furthermore: from the Kingdom of the 4th Beast, shall emerge 10 Horns as 10 Kings, then afterwards the 11th Horn will emerge, the Little Horn, & displaces 3 of the 10 Horns, himself becoming the 8th Horn. He will oppose God, the Most High, & God's Saints, wearing them out, changing times & law, & prevailing against the Saints for a Time & Times & Half Time (3 1/2 of Times) of undisclosed duration. Then the Advent, judgment & court set, the 8th Horn's dominion confiscated to consume & destroy it to the end." ***The Kingdom & the Dominion, and the greatness of the Kingdoms under the whole heaven, shall be given to the People of the Saints of the Most-High (Elyon): His Kingdom is an Everlasting Kingdom, and all Dominions shall serve and obey Him***." This is all, very troublesome Vision.

In our Reflections what more can we say to further interpret it to satisfy Daniel's meditations. It is clear that the Gentile Image of King Nebuchadnezzar is here further developed, the Kingdom of Babylon as the *a quo*, the starting place of the Gentile Beast, and the *ad quem* destination is the Messianic Kingdom. Babylon was mankind's 1st Kingdom, even before Egypt & elsewhere, originating with mankind's primal home according to Genesis chapters 1-11. In Mesopotamia, both North & South, in the Biblical Land of Shinar, arose after the Great Flood of Noah, over several generations & centuries, among an ancient people completely lost to historians for 2,000 years: namely the Sumerians & the Akkadians. The Southern Kingdom of Shinar was eventually repelled by the Northern Kingdom. The Sumer in the South down to Ur. Akkad with up to Nineveh. In time these 2 Kingdoms developed into Chaldeans & Syrians or Aramaeans; then after hundreds (100s) of years both arose anew, the Neo-Assyrian & the Neo-Babylonian Empires, which brings us to the Book of Daniel. As in Genesis 10 in the Table of the Gentiles, the Nations descended from Noah & his sons, the *a quo* origin of human civilization began in the Bible with Nimrod the 1st Great Mighty Hunter before the Lord. This civilization emerged from the Noahic Covenant & Gentile Dispensation, the Covenant as to Human Government, & the Dispensation as to the Gentile Nations. So here in Daniel we have reached a dispensational change in Gentile history from very ancient human evolution to ancient civilizations as Imperial Kingdoms or Global Dominance, which in turn continues to the present modern times. Therefore from

the prophetic Divine Intuition & Inclination we are allowed into the future things of Daniel's day. It is said that **History begins at Sumer**, so we may say **Empires began at Babylon**.

Some are determined to figure out the certainty of the historical application & analogy to the 4 Beasts which are the \$ Metals & Members of Nebuchadnezzar's Dream-Vision. But I refrain to go too far, and advise to spare yourself needless labor, trouble, & error. The 4 Metals of the Golden Silver Brass Metallic Iron Man Image destroyed by the Stone is not ancient history substance or details. The thousands of facts, details, & stats are never considered by prophetic inspiration here & hereafter.

Daniel takes us from King Belshazzar's 1st year to his 3rd year, which we are not able to exactly harmonize with the exact years of Daniel's Captivity & of the Years of the Chaldean Babylonian Kings after the death of King Nebuchadnezzar. From King Nebuchadnezzar accession to the Throne in Babylon to King Belshazzar's death & King Darius & King Cyrus accession to the Throne in Babylon is some 70 years, Daniel in his mid-80s. It is apparent that these Visions of Daniel of Kings Belshazzar, Darius, & Cyrus, indicates that the Book of Daniel, like so much of Scripture was penned by the help of others beside the author. Due to the length of Daniel's life, history of his times unfolded in ways that the prophetic spirit had a vessel ready to hand to communicate divine things. The reader must judge in himself the veracity of these visions, events, & records.

Daniel' Vision near the River Ulai in Elam: a **Long-Horned Ram, with 2 Horns., one grew longer than the other; the Ram pushed Westward, Northward, & Southward**; no **Beasts** could resist & oppose or escape his Hand (Power); but he did according to his will, and magnified himself. Next, a He or Male Goat (Short-Horned Billy Goat or He-Goat), with a Great Horn between his Eyes, rushing towards the Ram in fury of power. The He-Goat struck the Ram & broke the 2 Ram Horns, leaving without power to resist or oppose. The He-Goat continued to batter the Ram to the ground, & trampled him; none could rescue the Ram from the He-Goat; which magnified himself exceedingly. But when the He-Goat became strong, his Great Horn was broken; in its place emerged 4 Notable Ones (Horns) pointing towards the 4 Winds (West, North, South, & East) of heaven. Out of One of the 4 Horns, emerged a Little Horn, which became great, he was pushing Southward & Eastward & toward the Glorious-land (Land of Israel, between Egypt & Syria). He grew great, towards the Host of Heaven, & battered & trampled down some of the Hosts & Stars. He magnified himself towards the Prince of the Host, taking away (eradicate, discontinue, terminate), from the Prince the '**Continual (Offering, Sacrifice)**', and the '**Place of his Sanctuary**' was cast down. The '**Host**' was given over together with (treated like) the '**Continual (Offering, Sacrifice)**' through transgression; and it cast down truth to the ground, and it continued & prospered. I heard a '**Holy One**' (Angel or Elder) speaking; and another '**Holy One**' said to the '**One**' who spake, '**How long shall be the Vision of the Continual (Offering, Sacrifice), and the transgression that makes desolate, to give both the Sanctuary & the Host to be trodden under foot**? He said unto me, '**Unto 2,300 Evenings-Mornings** [that is, 'days', consisting of nights & days]; **then shall the Sanctuary be cleansed**'. When I, Daniel, had seen the '**Vision**', I sought to understand it; there stood before me as the appearance of a '**Man**'. I heard a '**Man's Voice**' between the Ulai, which called out, '**Gabriel, make this man to understand the Vision**'. He came near where I stood; and when he came, I was affrighted, and fell on my face: but he said unto me, '**Understand**,

Son of man (like in Ezekiel); ***for the Vision belongs to the End Time***'. As he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright. He said, '***I will reveal & make yu know what shall be in the Latter Time (End Time) of the indignation; for it belongs to the appointed Time of the End (End Time)***'. The '***Ram***' which thou saw, with '***2 Horns***', they are the '***Kings of Media & Persia***'. The rough (aggressive) '***He-Goat is the King of Greece: the Great Horn between his eyes is the 1st King***' (Great Alexander). What was broken, in its place '***4 Ones***' stood up, '***4 Kingdoms***' shall stand up out of the Nation (Greek Empire), but not with his power. '***In the Latter Time (End Time) of their Kingdom***', when the transgressors are come to the full, a '***King***' of fierce countenance, and understanding dark sentences, shall stand up. His power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and continue; and he shall destroy '***the Mighty Ones & the Holy People***'. Through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in security (unchallenged) shall he destroy many: he shall also stand up against the '***Prince of Princes***'; but he shall be broken without hand. '***The Vision of the Evenings & Mornings which was told is true: but shut thou up the Vision; for it belongs to Many Days (End Times)***'. I, Daniel, fainted, and was sick certain days; then I rose up, and did the King's business: and I wondered at the '***Vision***', but none understood it.

It is clear to us that the Medo-Persian Empire will be conquered by the Grecian Great Horn of the Greek Goat, the Great King & Conqueror Alexander. That the 4 Notables were his 4 Generals, from which out of one of them emerged the Little Horn which in many respects is seen in the Greek Seleucid North-Eastern Kingdom & Power of King Antiochus Epiphanes or rather Epimanes in his struggle against the Ptolemies of Egypt, with its famous City of Alexandria of North Egypt. The picture & type seen in him in this Vision is clearly of Antiochus as AntiChrist of the future end times, from Daniel's time forward. '***The Vision of the Evenings & Mornings which was told is true***': which is the priestly ministry of the Mosaic Levitical laws of offering sacrifices twice a day every day. The 2300 days equals some unknown times: if we calculate by math, we get: $(2300 \text{ Eves \& Morns} = 2300 \text{ Days} \div 7 \text{ dys} = 328.57 \text{ wks} \div 4 \text{ wks} = 82.14 \text{ mnths} \div 12 \text{ mnths} = 6.84 \text{ yrs} \div 2 = 3.42 \text{ yrs or about } 3 \frac{1}{2} \text{ yrs.})$ To exhaust the Vision in King Antiochus is to discard & ignore what will continue to develop in the other chapters of Daniel, chapters 9-12. Things are to be compared & understood with the help of the Books of Maccabees & Josephus' Jewish Wars.. I repeat the warning to Bible students, readers, & scholars, it is erroneous to take these Visions & Prophecies too far in finding the fulfillments both in history & Scriptures.

We will not repeat the historical chronology problems of these Persian Kings of Babylonia of Chaldeans. Daniel's reading of the Prophet Jeremiah's Scrolls, no doubt those re-written after King Jehoiakim burnt the first edition before the Captivity some 70 years earlier when Daniel was still in Judah of the Royal families, & perhaps the Kings Court as a Royal family member. Daniel became concerned as to the end '***70 years Desolations of Jerusalem***'. His status as a captive of the Gentile Power, of Israel & the Jews Captivity & condition of exile & foreigners or aliens, not to forget Jerusalem, the Temple, the land, now so far away, and the Remnant so few returned to their homeland, so he came himself to prayer & supplications in his remaining years. His prayer reflects so many things related to the Jewish dispensation as it applied to their latter state, that we do well & best just

let the prayer speak for itself, paying attention to its details: 'Lord (*Adhoni*), the Great and Dreadful God (*haEl*), Who keeps covenant and lovingkindness with them that love Him and keep His commandments: we have sinned, have dealt perversely, have done wickedly, have rebelled, even turning aside from Thy precepts & from Thine ordinances; neither have we listened to Thy Servants the Prophets, that spake in Thy Name to our Kings, our princes, and our fathers, to the people of the land. Lord (*Adoni*), righteousness belongs to Thee, but to us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, to all Israel, that are near, & that are far off, through the countries whither Thou hast driven them, because of their trespasses against Thee. Lord (*Adoni*), to us confusion of face, to our Kings, to our princes, and to our fathers, because we have sinned against Thee. To the Lord our God (*Adonai Eloheanu*) belong mercies and forgiveness; for we have rebelled against Him; neither have we obeyed the Voice of Jehovah our God (*YeHoWaH Eloheanu*), to walk in His Laws, which He set before us by His Servants the prophets. Israel have transgressed Thy Law, turning aside, that they should not obey Thy Voice: the curse has been poured out upon us, and the Oath that is written in the Law of Moses the Servant of God (*haElohim*); for we have sinned against Him. He confirmed His words, which He spoke against us, against our judges that judged us, by bringing upon us a great evil; for under the whole heaven has not been done as has been done on Jerusalem. As it is written in the Law of Moses, all this evil is come on us: yet have we not entreated the favor of Jehovah our God (*YeHoWaH Eloheanu*), that we should turn from our iniquities, and have discernment in Thy truth. Jehovah (*YeHoWaH*) watched over the evil, and brought it on us; for Jehovah our God (*YeHoWaH*) is righteous in His Works which He doeth, and we have not obeyed His Voice. Lord our God (*Adonai Eloheanu*), Who has led Thy people forth out of the land of Egypt with a Mighty Hand, and has gotten Thee renown, as at this day; we have sinned, we have done wickedly. Lord (*Adoni*), according to all Thy Righteousness, let Thine Anger & Thy Wrath, I pray Thee, be turned away from Thy City Jerusalem, Thy Holy Mountain; because for our sins, & for the iniquities of our fathers, Jerusalem & Thy People are become a reproach to all around us. Our God (*Eloheanu*), listen to the prayer of Thy Servant, and to his supplications, and cause Thy face to shine upon Thy Sanctuary that is desolate, for the Lord's sake. My God (*Elohai*), incline Thine ear, and hear; open Thine Eyes, behold our desolations, and the City which is called by Thy Name: for we do not present our supplications before Thee for our righteousness, but for Thy Great Mercies' Sake. Lord (*Adoni*), hear; Lord (*Adoni*), forgive; Lord (*Adoni*), listen & do; defer not, for Thine Own Sake, my God (*Elohai*), because Thy City and Thy People are called by Thy Name.'

Before we go on, we consider Daniel's confession, repentance, humility, & faith. Israel's sins in disobedience to & violation of the Covenanted Law, the refusal to turn & return at the prophetic word repeatedly given, especially in Jeremiah's times & ministry. Judah & Israel got the Divine judgment deserved for disobedience & idolatry; yet Daniel still believed in the God of mercy, forgiveness, & redemption. This said we turn to the Angel Gabriel's Divine answer to Daniel's prayer & desire. The Angelic revelation concerning the Vision is to give **wisdom & understanding** to **consider the matter** (*dabar*, word), & **understand the Vision**. Gabriel said: **'70 Weeks are decreed on thy people and on thy Holy City, to finish transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up Vision & Prophecy, & to anoint the Most Holy'. 'Know & discern, from the going forth of the**

commandment to restore and to rebuild Jerusalem to the Anointed One (Messiah), the Prince, shall be 7 weeks, & 62 weeks: it shall be rebuilt, with street & moat (ditches), even in troublous times. After the 62 weeks shall the Anointed One be cut off, and shall have nothing: the people of the Coming Prince shall destroy the city & the Sanctuary; the end thereof shall be with a flood, to the end shall be war; desolations are determined. He shall make a firm Covenant with many for 1 week: and in the midst of the week he (He ?) shall cause the sacrifice & the oblation to cease; on the Wing of Abominations Desolating One Rides (Destroyer Comes); to the Full End (End Time), and that determined, shall be poured out upon the desolate (desolation, desolator)'.

We display the prophetic chronology of the 70 Weeks thus:
Daniel 9:24-27: Seventy (70, LXX) Weeks.

I. **7 Weeks:** ($7 \times 7 = 49$)

II. **62 Weeks:** ($62 \times 7 = 434$)

III. **1 Week:** ($7 \times 1 = 7$)

IV. **70 Weeks:** ($7 \times 70 = 490$) (Mat. 18:22: "Jesus saith unto him, I say not unto thee, Until 'seven times'; but, Until 'seventy times seven' (490).") (Decree: Jerusalem's Restoration & Rebuilding) to (Prince Messiah) (Jerusalem rebuilt: street (inside City) & moat (ditch outside around Wall))

V. **49 Years** = 1 Jubilee = 50th Year. $490 \div 49 = 10$ Jubilee Weeks; 10 Jubilees (10×50) = 500 Years. Chronology: 500 Years; B.C. 460 - 490 = 30 A.D. (Alternative Dates from the Decree to Messiah changes the Actual Dates. Example: B.C. 457 - 490 = 33 A.D. Likewise Jubilee Years alters results: 460 - 500 = 40 A.D. Or, 457 - 500 = 43 A.D. If Exact Date of Decree is Unknown then Messiah's Exact Date is Unknown.

In the 70 Years Captivity the Dispensational Judgment on Israel & Judah in the Babylonian Captivity God satisfied His righteous judgment & retribution on His chosen people. But His larger purposes with the Nations had come to maturity in man's experience of human government from the Flood to Messiah. 500 years still must be completed to bring that Dispensation to a close. Daniel would be used to introduce the preparation of the new Dispensation of the Messiah. This is why the 70 Weeks are here revealed at the close of the 70 Years Captivity. It is a prophetic 70 Weeks of Probation or Preparation of Israel for the Messiah in the Gentile world. 490 Years, the 70 Weeks, were to pass before God's patience & probation & toleration with the Gentiles must be terminated, to introduce a new & better way to deal with humanity, which belongs to Him, & which He desired so much to save. The Prophetic Period is to consist in 3 parts: 7 Weeks; 62 Weeks; 1 Week, which will be divided into 2 halves. The period in years would be: $49 + 434 + 1$, totals 490. The problem of interpretation arises if we overlook that Gentile Dispensation is being dealt with, with God dispensationally interactive with Gentile Kings. It is not enough to liberate the Jews, help them return to Israel & Judah as a Remnant, leaving the vast majority of Jews, Israelites, & Hebrews in Diaspora, dispersed throughout the Gentiles. No longer was the Old Jerusalem of King David House & Throne & Solomon's Temple, God's earthly Home, & Kingdom; no, but a New Jerusalem of Messiah, a New Covenant & Dispensation of spiritual things as fulfillment of all

things typified, foreshadowed, prophesied, promised, & purposed with God's creation. God Himself will change Times, Seasons, Calendars, Governments, etc. Of these more to follow in the last 3 chapters of the Book of Daniel, chapters 10-12.

Daniel (Belteshazzar) is given another Vision in the 3rd year of King Cyrus the Persian, a Vision of Great Warfare, which was able to understand: he was near the Great Tigris River: ***'I saw a Man clothed in linen, Whose Loins were girded with pure gold of Uphaz: His Body also was like the Beryl, His Face as the Appearance of Lightning, His Eyes as Flaming Torches, His Arms & His Feet like to Burnished Brass, the Voice of His Words like the Sound of a Multitude'***. This Vision of the Man exhausted Daniel, & on hearing His Voice was put in a hypnotic trance face down. A Hand (of Gabriel, but not necessarily of the Man in white linen in the Vision) touched him & told him that he was a greatly beloved man, that he must understand the Angelic words not to be alarmed, & to stand up, for he was sent to him some 3 weeks (21 days) ago, but was resisted or opposed by the Prince of the Kingdom of Persia, but Prince Michael, one of the Chief Princes, helped me, & remained in with the Kings of Persia. ***'I am come to make thee understand what shall befall thy people in the latter days (End Times); for the vision is yet for [many] days'***: when he had spoken to these words to him, he lowered his face to the ground, & was speechless. ***'One in the likeness of the Sons of Men*** (i.e. Angel Gabriel, not necessarily of the Man in white linen in the Vision) ***touched my lips: then I opened my mouth, & said to him that stood before me, my Lord (Adoni), by reason of the Vision my sorrows are turned on me, & I retain no strength. For how can the servant of my Lord (Adoni) talk with this my Lord (Adoni)? for as for me, there remained no strength in me, neither was there breath left in me. Then there touched me again One like the appearance of a Man, and he strengthened me. He said, greatly beloved man, fear not: peace be to thee, be strong, yea, be strong. When he spoke to me, I was strengthened, & said, Let my Lord (Adoni) speak; for thou has strengthened me. Then said he, Know thou wherefore I am come unto thee? and now will I return to fight with the Prince of Persia: when I go forth, the Prince of Greece shall come. But I will tell thee that which is inscribed in the Writing of Truth: and there is none that holds with me against these, but Michael your Prince*** (Angelic Prince of Israel & Judah)'. The Angel Gabriel tells Daniel in spirit in the Vision, that in the 1st year of King Darius the Mede, he stood to help & support him, that is, to side with the Angel Prince Michael for Israel or the Jews. ***"I will show thee the Truth: There shall stand up yet 3 Kings in Persia; the 4th shall be far richer than they all: when he is grown strong through his riches, he shall stir up all against the Realm of Greece. A Mighty King shall stand up, that shall rule with Great Dominion, and do according to his will. When he shall stand up, his Kingdom shall be broken, and shall be divided toward the 4 Winds of heaven, but not to his posterity, nor according to his Dominion wherewith he ruled; for his Kingdom shall be plucked up, even for others besides these. The King of the South (Egypt south of Judah) shall be strong, & of his Princes; he shall be strong above him, and have Dominion; his Dominion shall be a Great Dominion. At the End of Years (End Times) they shall join themselves together; and the daughter of the King of the South (Egypt) shall come to the King of the North (Syria north of Israel) to make an agreement: but she shall not retain the strength of her arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that birthed her, and he that strengthened her in those times. But out of a Shoot from her Roots shall One stand up in his place, who shall come to the army,***

and shall enter into the fortress of the King of the North (Syria), & shall deal against them, & shall prevail. He shall carry captive their 'gods' (*elohim*), with their molten images, their goodly vessels of silver & of gold, into Egypt (the King of the South); and he shall refrain some years from the King of the North (Syria). He (the Syrian King) shall come into the Realm of the King of the South (to fight with the Egyptian King, but he shall return into his own land. His sons (of the Syrian King) shall war, and shall assemble a multitude of great forces, which shall come on, and overflow, and pass through; and they shall return and war, even to his (Egyptian) fortress. The King of the South (Egypt) shall be moved with anger, and shall come forth and fight with him (the Syrian), with the King of the North (the Syrian); and he (the Syrian) shall set forth a great multitude, and the multitude shall be given into his (the Egyptian, in defeat) hand. The multitude shall be lifted up, and his (Syrian's) heart shall be exalted; and he (Syrian) shall cast down tens (10s) of thousands (1000s) (in war), but he shall not prevail. The King of the North (the Syrian) shall return (to Syria), and shall set forth (for another battle) a multitude greater than the former; and he (the Syrian) shall engage at the End of the Times of Years (End Times), with a great army and with much substance. In Those Times (End Times) there shall many stand up against the King of the South (Egypt): also the children of the violent among thy people (militant Israelites, like the Maccabees or Hasmoneans) shall lift themselves up to establish the Vision; but they shall fall. The King of the North (the Syrian) shall come, and cast up a mound, and take a well-fortified city: and the forces of the South (Egypt) shall not stand, neither his chosen people (allies), neither shall there be any strength to stand. But he (Syrian) that cometh against him (Egyptian) shall do according to his (Syrian's) own will, and none shall stand before him (the Syrian); and he (Syrian) shall stand in the Glorious Land (Israel & Judah), and in his (Syrian's) hand shall be destruction. He (Syrian) shall set his face to come with the strength of his whole Kingdom, and with him equitable conditions; and he (Syrian) shall perform them: and he (Syrian) shall give him (the Egyptian) the daughter of women, to corrupt her; but she shall not stand, neither be for him (Syrian). After this shall he (Syrian) turn his face unto the isles (western peoples), and shall take many: but a Prince shall cause the reproach offered by him (Syrian) to cease; he (the Prince) shall cause his (Syrian) reproach to turn upon him. Then he (Syrian) shall turn his face toward the fortresses of his own land (Syria); but he shall stumble and fall, and shall not be found. Then shall stand up in his (Syrian) place one that shall cause an exactor to pass through the glory of the Kingdom; but within few days he (2nd Syrian) shall be destroyed, neither in anger, nor in battle. And in his (3rd Syrian) place shall stand up a Contemptible Person (as Antiochus Epiphanes as in 1st Maccabees), to whom they had not given the honor of the Kingdom: but he (3rd Syrian) shall come in time of security (peace), and shall obtain the Kingdom by flatteries. And the overwhelming forces shall be overwhelmed from before him (3rd Syrian), and shall be broken, yea, also the Prince of the Covenant. And after the league made with him he (3rd Syrian) shall work deceitfully; for he (3rd Syrian) shall come up, and shall become strong, with a small people. In time of security (peace) shall he come even upon the fattest places of the province; and he (3rd Syrian) shall do that which his fathers have not done, nor his fathers' fathers; he (3rd Syrian) shall scatter among them prey, and spoil, and substance: yea, he (3rd Syrian) shall devise his devices against the strongholds, even for a time. And he (Syrian, 3rd Syrian) shall stir up his power & his courage against the King of the South (Egyptian) with a great army; and the King of the South (Egypt) shall war in battle with an exceeding great and mighty army; but

he (Egyptian) shall not stand; for they (his army) shall devise devices against him (Egyptian). They (his court & allies) that eat of his dainties shall destroy him, and his army shall overflow; and many shall fall down slain. As for both these Kings (Syrian & Egyptian), their hearts shall be to do mischief, and they shall speak lies at one table: but it shall not prosper; for yet the End shall be at the Time Appointed (End Times). Then shall he (Syrian) return into his land (Syria) with great substance; and his heart [shall be] against the Holy Covenant; and he shall continue (prosper), and return to his own land (Syria). At the Time Appointed (End Time) he (Syrian) shall return, and come into the south (Egypt); but it shall not be in the Latter Time (End Time) as it was in the former (earlier conflicts). For ships of Kittim (west Mediterranean Sea, Cyprus, Rome, Europe) shall come against him (Syrian); therefore he (Syrian) shall be grieved, and shall return, and have indignation against the Holy Covenant, and shall continue: he (Syrian) shall even return, and have regard to them that forsake the Holy Covenant. Forces shall stand on his (Syrian's) part, they shall profane the Sanctuary, even the Fortress, and shall take away the Continual (Offering, Sacrifice, Oblation); they (Syrian forces) shall set up the Abomination that maketh Desolate. And such as do wickedly against the Covenant shall he (Syrian) pervert by flatteries; but the people that know their God shall be strong, and continue. They (faithful Jews) that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil: days (undetermined). When they (Jews) shall fall, they shall be helped with a little help; but many shall join themselves to them (to the Jews) with flatteries. Some of them (Jews) that are wise shall fall, to refine them, and to purify, and to make them white, even to the Time of the End (End Time); because it is yet for the Time Appointed (End Time). (See 1st & 2nd Maccabees & Josephus' Jewish Wars to illustrate these things historically.) The King (Syrian) shall do according to his will; and he shall exalt himself, and magnify himself above every '*god*' (el), and shall speak marvellous things against the God of gods (*El Elim*); and he (Syrian) shall prosper till the indignation be accomplished; for what is determined shall be done. Neither shall he regard the '*gods*' (*elohe*) of his fathers, nor the desire of women, nor regard any '*god*' (*eloah*); for he shall magnify himself above all. In his place shall he honor the '*god*' (*eloah*) of fortresses; and a '*god*' (*eloah*) whom his forefathers (fathers) knew not shall he honor with gold, silver, precious stones, & pleasant things. He shall deal with the strongest fortresses by the help of a foreign '*god*' (*eloah*): whosoever acknowledges he (Syrian) will increase with glory; and he (Syrian) shall cause them (his allies, vassals) to rule over many, and shall divide the land for a price. And at the Time of the End (End Time) shall the King of the South (Egyptian)) contend with him (Syrian); and the King of the North (Syrian) shall come against him (Syrian) like a whirlwind, with chariots, and with horsemen, and with many ships; and he (Syrian) shall enter into the countries (Canaan, Arabs, Egypt), and shall overflow and pass through. He shall enter also into the Glorious Land (Israel & Judah), and many shall be overthrown; but these shall be delivered out of his (Syrian's) hand: Edom & Moab, & the chief of the children of Ammon. He shall extend his (Syrian's) hand also upon the countries; and the land of Egypt (the South) shall not escape. But he (the Syrian) shall have power over the treasures of gold & of silver, and over all the precious things of Egypt; and the Libyans & the Ethiopians (Egypt's allies) shall be at his (Syrian's) steps. But news out of the East & out of the North shall trouble him (while in his southern campaign); and he (Syrian) shall go forth (back to Syria) with great fury to destroy and utterly to sweep away many. And he (Syrian) shall plant the tents of his palace between the Sea (Great

Sea, Mediterranean Sea) and the Glorious Holy Mountain (Zion, Jerusalem); yet he (Syrian) shall come to his end, and none shall help him. **And at That Time shall Michael stand up, the Great Prince who standeth for the children of thy people; and there shall be a Time of Trouble, such as never was since there was a nation even to that same time: and at That Time thy people shall be delivered, every one that shall be found written in the Book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame & everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever & ever. 'But thou, Daniel, Close the Words, & Seal the Book, even to the Time of the End (End Time): many shall run to and fro, and knowledge shall be increased'**. Then I, Daniel, saw, there stood 2 others, the one on the brink of the river on this side, and the other on the brink of the river on that side. And one said to the Man Clothed in Linen, Who was above the waters of the river, 'How long shall it be to the End of these Wonders'? And I heard the Man Clothed in Linen, Who was above the waters of the river, when He held up His Right Hand & His Left hand to heaven, and swore by Him That Lives Forever that it shall be for a **Time, Times, and a Half**; and when they have made an end of breaking in pieces the power of the Holy People, all these things shall be finished'. And I heard, but I understood not: then said I, my Lord (*Adoni*), what shall be the issue of these things? And he said, '**Go thy way, Daniel; for the words are closed and sealed till the Time of the End (End Time). Many shall purify themselves, make themselves white, & be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand. And from the time that the continual (Offering, Sacrifice, Oblation) shall be taken away, and the Abomination that maketh Desolate set up, there shall be 1290 days [not 'years']. Blessed is he that waits, & comes to the 1335 days (not 'years'). But go thou thy way Till the End be; for thou shall rest, and shall stand in thy lot, at the End of the Days (End Times)'**'."

We analyse the details of the Revelation & Vision: 1st: There shall stand up yet 3 Kings in Persia; the 4th shall be far richer than they all: when he is grown strong through his riches, he shall stir up all against the Realm of Greece. A Mighty King shall stand up, that shall rule with Great Dominion, and do according to his will. When he shall stand up, his Kingdom shall be broken, and shall be divided toward the 4 Winds of heaven, but not to his posterity, nor according to his Dominion wherewith he ruled; for his Kingdom shall be plucked up, even for others besides these. Wikipedia (unless stated otherwise all historical extracts are from this) history teaches concerning the Persian-Greco Wars: ((Greco-Persian Wars were a series of conflicts between Achaemenid Empire & Greek City-States that started in c.500 B.C. & lasted until c.450 B.C.. Collision between fractious political world of Greeks and the enormous empire of the Persians began when Cyrus the Great conquered the Greek-inhabited region of Ionia in c.550 B.C.. Struggling to control independent-minded cities of Ionia, Persians appointed tyrants to rule each of them. This would prove to be source of much trouble for Greeks & Persians alike.) (Second Persian invasion of Greece occurred during the Greco-Persian Wars, as King Xerxes I of Persia sought to conquer all of Greece. Invasion was a direct, if delayed, response to defeat of first Persian invasion of Greece at the Battle of Marathon, which ended Darius I attempts to subjugate Greece. After Darius's death, his son Xerxes spent

several years planning for second invasion, mustering enormous army & navy. The Athenians & Spartans led Greek resistance. About tenth of Greek City-States joined the 'Allied' effort; most remained neutral or submitted to Xerxes.) (Wars of Alexander the Great were fought by King Alexander III of Macedon ("Great" or Mighty), first against the Achaemenid Persian Empire under Darius III, and then against local chieftains & warlords as far east as Punjab, India (in modern history). By time of his death, he had conquered most of the world known to the ancient Greeks. However, he failed to conquer South Asia. Although being successful as military commander, he failed to provide any stable alternative to Achaemenid Empire —his untimely death threw vast territories he conquered into civil war. Alexander assumed kingship of Macedonia following death of his father Philip II, who had unified most of city-states of mainland Greece under Macedonian hegemony in federation called Hellenic League. After reconfirming Macedonian rule by quashing rebellion of southern Greek city-states & staging short but bloody excursion against Macedon's northern neighbors, Alexander set out east against Achaemenid Persian Empire, under its "King of Kings" (title all Achaemenid kings went by), Darius III, which he defeated and overthrew. His conquests included Anatolia, Syria, Phoenicia, Judea, Gaza, Egypt, Mesopotamia, Persia and Bactria, and he extended the boundaries of his own empire as far as Taxila, India (now Pakistan). Alexander had already made more plans prior to his death for military & mercantile expansions into Arabian Peninsula, after which he was to turn his armies to west (Carthage, Rome, & Iberian Peninsula). However, Alexander's Diadochi (successors) quietly abandoned these grandiose plans after his death. Instead, within a few years of Alexander's death, the Diadochi (successors) began fighting with each other, dividing up the Empire between themselves, and triggering 40 years of warfare.) (**Wars of Diadochi** ("successors"), or **Wars of Alexander's Successors**, were a series of conflicts fought between Alexander the Great's generals over the rule of his vast empire after his death. They occurred between 322-281 B.C.. On June 10, c.325 B.C., Alexander the Great died, leaving behind a huge empire stretching from Greece & Macedon in Europe to Indus valley in India. His death left Macedonians in very difficult position. Ruthlessness of Philip & Alexander toward possible rivals had left Empire without clear & competent successor. Argead family was reduced to Alexander's mentally defective half-brother Arrhidaeus, his yet unborn son Alexander IV, & his reputed illegitimate son Heracles, mere child, & women of family, his mother Olympias, his sister Cleopatra, & his half-sisters Thessalonice & Cynane. Without chosen successor, there was almost immediately dispute among his Generals as to whom his successor should be. Meleager & Infantry supported candidacy of Alexander's half-brother, Arrhidaeus, while Perdiccas, leading Cavalry Commander, supported waiting until birth of Alexander's unborn child by Roxana. Compromise was arranged —Arrhidaeus (as Philip III) should become King, & should rule jointly with Roxana's child, assuming that it was boy (as it was, becoming Alexander IV). Perdiccas himself would become Regent of Empire, & Meleager his Lieutenant. Soon, however, Perdiccas had Meleager & other Infantry leaders murdered, & assumed full control.

Other cavalry generals who had supported Perdiccas were rewarded in partition of Babylon by becoming Satraps of various parts of Empire. **Ptolemy** received Egypt; **Laomedon** received Syria & Phoenicia; Philotas took Cilicia; Peithon took Media; Antigonos received Phrygia, Lycia & Pamphylia; Asander received Caria; Menander received Lydia; Lysimachus received Thrace; Leonnatus received Hellespontine Phrygia; & Neoptolemus had Armenia. Macedon & rest of Greece were

to be under joint rule of Antipater, who had governed them for Alexander, & Craterus, Alexander's most-able lieutenant, while Alexander's old secretary, Eumenes of Cardia, was to receive Cappadocia & Paphlagonia. In east, Perdiccas largely left Alexander's arrangements intact –Taxiles & Porus ruled over their kingdoms in India; Alexander's father-in-law Oxyartes ruled Gandara; Sibyrtius ruled Arachosia & Gedrosia; Stasanor ruled Aria & Drangiana; Philip ruled Bactria & Sogdiana; Phrataphernes ruled Parthia and Hyrcania; Peucestas governed Persis; Tlepolemus had charge over Carmania; Atropates governed northern Media; **Archon** got Babylonia; and **Arcesilas** ruled northern Mesopotamia.

News of Alexander's death inspired revolt in Greece, known as **Lamian War**. Athens & other cities joined together, ultimately besieging Antipater in fortress of Lamia. Antipater was relieved by force sent by Leonnatus, who was killed in action, but the war did not come to end until Craterus's arrival with fleet to defeat Athenians at Battle of Crannon on September 5, c.320 B.C.. For time, this brought end to Greek resistance to Macedonian domination. Meanwhile, Peithon suppressed revolt of Greek settlers in eastern parts of Empire, & Perdiccas & Eumenes subdued Cappadocia. **First War of Diadochi**, c.320 B.C.. **Second War of Diadochi**, c. 320-315 B.C.. **Third War of Diadochi**, c.315-310 B.C.. At the end of war there were five Diadochi left: **Cassander** ruling Macedon & Thessaly, **Lysimachus** ruling Thrace, **Antigonos** ruling Asia Minor, Syria & **Phoenicia**, Seleucus ruling eastern provinces & Ptolemy ruling Egypt & Cyprus. Each of them ruled as Kings (in all but name). **Babylonian War**, c.310 B.C.. **Fourth War of Diadochi**, c.310-300 B.C.. **Struggle of Lysimachus & Seleucus**, c.285-280 B.C.. **Gallic Invasions & Consolidation**, c.280-275 B.C.. (Now, at long last, almost 50 years after Alexander's death, some sort of order was restored. **Ptolemy** ruled over Egypt, southern Syria (known as Coele-Syria), and various territories on the southern coast of Asia Minor. **Antiochus** ruled the vast Asian territories of Empire, while Macedon & Greece (with exception of Aetolian League) fell to **Antigonos**.)

The King of the South (Egypt south of Judah) shall be strong, & of his Princes; he shall be strong above him, and have Dominion; his Dominion shall be a Great Dominion. At the End of Years (End Times) they shall join themselves together; and the daughter of the King of the South (Egypt) shall come to the King of the North (Syria north of Israel) to make an agreement: but she shall not retain the strength of her arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that birthed her, and he that strengthened her in those times. But out of a Shoot from her Roots shall One stand up in his place, who shall come to the army, and shall enter into the fortress of the King of the North (Syria), & shall deal against them, & shall prevail. He shall carry captive their 'gods' (*elohim*), with their molten images, their goodly vessels of silver & of gold, into Egypt (the King of the South); and he shall refrain some years from the King of the North (Syria). He (the Syrian King) shall come into the Realm of the King of the South (to fight with the Egyptian King, but he shall return into his own land. His sons (of the Syrian King) shall war, and shall assemble a multitude of great forces, which shall come on, and overflow, and pass through; and they shall return and war, even to his (Egyptian) fortress. The King of the South (Egypt) shall be moved with anger, and shall come forth and fight with him (the Syrian), with the King of the North (the Syrian); and he (the Syrian) shall set forth a great multitude, and the multitude shall be given into his (the Egyptian, in defeat) hand. The multitude shall be lifted

up, and his (Syrian's) heart shall be exalted; and he (Syrian) shall cast down tens (10s) of thousands (1000s) (in war), but he shall not prevail. The King of the North (the Syrian) shall return (to Syria), and shall set forth (for another battle) a multitude greater than the former; and he (the Syrian) shall engage at the End of the Times of Years (End Times), with a great army and with much substance. In Those Times (End Times) there shall many stand up against the King of the South (Egypt): also the children of the violent among thy people (militant Israelites, like the Maccabees or Hasmoneans) shall lift themselves up to establish the Vision; but they shall fall. The King of the North (the Syrian) shall come, and cast up a mound, and take a well-fortified city: and the forces of the South (Egypt) shall not stand, neither his chosen people (allies), neither shall there be any strength to stand. But he (Syrian) that cometh against him (Egyptian) shall do according to his (Syrian's) own will, and none shall stand before him (the Syrian); and he (Syrian) shall stand in the Glorious Land (Israel & Judah), and in his (Syrian's) hand shall be destruction. He (Syrian) shall set his face to come with the strength of his whole Kingdom, and with him equitable conditions; and he (Syrian) shall perform them: and he (Syrian) shall give him (the Egyptian) the daughter of women, to corrupt her; but she shall not stand, neither be for him (Syrian). After this shall he (Syrian) turn his face unto the isles (western peoples), and shall take many: but a Prince shall cause the reproach offered by him (Syrian) to cease; he (the Prince) shall cause his (Syrian) reproach to turn upon him. Then he (Syrian) shall turn his face toward the fortresses of his own land (Syria); but he shall stumble and fall, and shall not be found. Then shall stand up in his (Syrian) place one that shall cause an exactor to pass through the glory of the Kingdom; but within few days he (2nd Syrian) shall be destroyed, neither in anger, nor in battle. And in his (3rd Syrian) place shall stand up a Contemptible Person (as Antiochus Epiphanes as in 1st Maccabees), to whom they had not given the honor of the Kingdom: but he (3rd Syrian) shall come in time of security (peace), and shall obtain the Kingdom by flatteries. And the overwhelming forces shall be overwhelmed from before him (3rd Syrian), and shall be broken; yea, also the Prince of the Covenant. And after the league made with him he (3rd Syrian) shall work deceitfully; for he (3rd Syrian) shall come up, and shall become strong, with a small people. In time of security (peace) shall he come even upon the fattest places of the province; and he (3rd Syrian) shall do that which his fathers have not done, nor his fathers' fathers; he (3rd Syrian) shall scatter among them prey, and spoil, and substance: yea, he (3rd Syrian) shall devise his devices against the strongholds, even for a time. And he (Syrian, 3rd Syrian) shall stir up his power & his courage against the King of the South (Egyptian) with a great army; and the King of the South (Egypt) shall war in battle with an exceeding great and mighty army; but he (Egyptian) shall not stand; for they (his army) shall devise devices against him (Egyptian). They (his court & allies) that eat of his dainties shall destroy him, and his army shall overflow; and many shall fall down slain. As for both these Kings (Syrian & Egyptian), their hearts shall be to do mischief, and they shall speak lies at one table: but it shall not prosper; for yet the End shall be at the Time Appointed (End Times). Then shall he (Syrian) return into his land (Syria) with great substance; and his heart [shall be] against the Holy Covenant; and he shall continue (prosper), and return to his own land (Syria). At the Time Appointed (End Time) he (Syrian) shall return, and come into the south (Egypt); but it shall not be in the Latter Time (End Time) as it was in the former (earlier conflicts). For ships of Kittim (west Mediterranean Sea, Cyprus, Rome, Europe) shall come against him (Syrian); therefore he (Syrian) shall be grieved, and shall return, and have indignation against

the Holy Covenant, and shall continue: he (Syrian) shall even return, and have regard to them (Jews) that forsake the Holy Covenant. Forces shall stand on his (Syrian's) part, they shall profane the Sanctuary, even the Fortress, and shall take away the Continual (Offering, Sacrifice, Oblation); they (Syrian forces) shall set up the Abomination that maketh Desolate. And such as do wickedly against the Covenant shall he (Syrian) pervert by flatteries; but the people (Jews) that know their God shall be strong, and continue. They (faithful Jews) that are wise among the people shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil: days (undetermined). When they (Jews) shall fall, they shall be helped with a little help; but many shall join themselves to them (to the Jews) with flatteries. Some of them (Jews) that are wise shall fall, to refine them, and to purify, and to make them white, even to the Time of the End (End Time); because it is yet for the Time Appointed (End Time). (See 1st & 2nd Maccabees & Josephus' Jewish Wars to illustrate these things historically.) The King (Syrian) shall do according to his will; and he shall exalt himself, and magnify himself above every 'god' (el), and shall speak marvellous things against the God of gods (*El Elim*); and he (Syrian) shall prosper till the indignation be accomplished; for what is determined shall be done. Neither shall he regard the 'gods' (*elohe*) of his fathers, nor the desire of women, nor regard any 'god' (*eloah*); for he shall magnify himself above all. In his place shall he honor the 'god' (*eloah*) of fortresses; and a 'god' (*eloah*) whom his forefathers (fathers) knew not shall he honor with gold, silver, precious stones, & pleasant things. He shall deal with the strongest fortresses by the help of a foreign 'god' (*eloah*): whosoever acknowledges, he (Syrian) will increase with glory; and he (Syrian) shall cause them (his allies, vassals) to rule over many, and shall divide the land for a price. And at the Time of the End (End Time) shall the King of the South (Egyptian)) contend with him (Syrian); and the King of the North (Syrian) shall come against him (Syrian) like a whirlwind, with chariots, and with horsemen, and with many ships; and he (Syrian) shall enter into the countries (Canaan, Arabs, Egypt), and shall overflow and pass through. He shall enter also into the Glorious Land (Israel & Judah), and many shall be overthrown; but these shall be delivered out of his (Syrian's) hand: Edom & Moab, & the chief of the children of Ammon. He shall extend his (Syrian's) hand also upon the countries; and the land of Egypt (the South) shall not escape. But he (the Syrian) shall have power over the treasures of gold & of silver, and over all the precious things of Egypt; and the Libyans & the Ethiopians (Egypt's allies) shall be at his (Syrian's) steps. But news out of the East & out of the North shall trouble him (while in his southern campaign); and he (Syrian) shall go forth (back to Syria) with great fury to destroy and utterly to sweep away many. And he (Syrian) shall plant the tents of his palace between the Sea (Great Sea, Mediterranean Sea) and the Glorious Holy Mountain (Zion, Jerusalem); yet he (Syrian) shall come to his end, and none shall help him.

Extracted from Wikipedia: ((**Syrian Wars** were a series of 6 wars between **Seleucid Empire** & **Ptolemaic Kingdom of Egypt**, successor states to Alexander the Great's Empire, during the 3rd and 2nd centuries B.C. over the region then called Coele-Syria, one of the few avenues into Egypt. These conflicts drained material & manpower of both parties & led to their eventual destruction & conquest by Rome & Parthia. They are briefly mentioned in the biblical Books of Maccabees.

In **Wars of Diadochi** following Alexander's death, Coele-Syria initially came under rule of Antigonos I Monophthalmus. In c.300 B.C. Ptolemy I Soter, who 4

years earlier had crowned himself King of Egypt, exploited events surrounding Battle of Ipsus to take control of region. Victors at Ipsus, however, had allocated Coele-Syria to Ptolemy's former ally Seleucus I Nicator, founder of Seleucid Empire. Seleucus, who had been aided by Ptolemy during his ascent to power, did not take any military action to reclaim region. Once both were dead, however, their successors became embroiled in war.

First Syrian War (c.275–270 B.C.)

Decade into his rule, Ptolemy II faced Antiochus I, Seleucid King who was trying to expand his empire's holdings in Syria & Anatolia. Ptolemy proved to be forceful ruler & skilled General. In addition, his recent marriage to his court-wise sister Arsinoe II of Egypt had stabilized the volatile Egyptian Court, allowing Ptolemy to successfully carry out the campaign.

First Syrian War was major victory for Ptolemies. Antiochus took Ptolemaic controlled areas in coastal Syria & southern Anatolia in his initial rush. Ptolemy reconquered these territories by c.270 B.C., extending Ptolemaic rule as far as Caria & into most of Cilicia. With Ptolemy's eye focused eastward, his half-brother Magas declared his province of Cyrenaica to be independent. It would remain independent until c.250 B.C., when it was reabsorbed into the Ptolemaic Kingdom: but not before having triggered a sequence of Ptolemaic (Egypt) & Seleucid (Syria) court intrigues, war & ultimately leading to marriage of **Theos & Berenice** (also called Berenice Phernophorus or Berenice Syra (died c.245 B.C.), daughter of Ptolemy II Philadelphus & Arsinoe I of Egypt. She was married to Seleucid (Syria) ruler Antiochus II Theos, supplanting his first wife, Laodice, whose children she persuaded him to bar from succession to throne in favour of her own.).

Second Syrian War (c.260-255 B.C.) See also: Battle of Cos.

Antiochus II (Syria) succeeded his father in c.260 B.C., & thus began a new war for Syria. He reached agreement with current Antigonid King in Macedon, Antigonus II Gonatas, who was also interested in pushing Ptolemy II (Egypt) out of Aegean. With Macedon's support, Antiochus II launched attack on Ptolemaic outposts in Asia.

Most of the information about **Second Syrian War** has been lost. It is clear that Antigonus' fleet defeated Ptolemy's at the Battle of Cos in c.260, diminishing Ptolemaic naval power. Ptolemy (Egypt) appears to have lost ground in Cilicia, Pamphylia, and Ionia, while Antiochus (Syria) regained Miletus & Ephesus. Macedon's involvement in the war ceased when Antigonus became preoccupied by rebellion of Corinth & Chalcis in c.255 B.C., possibly instigated by Ptolemy (Egypt), as well as increase in enemy activity along Macedon's northern frontier.

War was concluded around c.255 B.C. with marriage of Antiochus (Syria) to Ptolemy's (Egypt) daughter, Berenice Syra. Antiochus repudiated his previous wife, Laodice, and turned over substantial domain to her. He died in Ephesus in c.245 B.C., poisoned. Ptolemy II (Berenice's father) died in same year.

Third Syrian War (c.245-240 B.C.) See also: Battle of Andros (c.245 B.C.).

Also known as **Laodicean War**, **Third Syrian War** began with one of many succession crises that plagued Hellenistic states. Antiochus II (Syria) left two ambitious mothers, his repudiated wife Laodice & Ptolemy II's daughter Berenice Syra, in a competition to put their respective sons on throne. Laodice claimed that Antiochus had named her son heir while on his deathbed, but Berenice argued that her newly born son was legitimate heir. Berenice asked her brother Ptolemy III (Egypt), new Ptolemaic king, to come to Antioch (Syria) & help place her son on throne. When Ptolemy (Egypt) arrived, Berenice & her child had been assassinated.

Ptolemy (Egypt) declared war on Laodice's newly crowned son, Seleucus II (Syria), in c.245 B.C., & campaigned with great success (his forces possibly being commanded by Xanthippus of Sparta, aka Xanthippus of Carthage, mercenary general responsible for defeating Roman army at Tunis/Bagrades in c.255 B.C.). He won major victories over Seleucus in Syria and Anatolia, briefly occupied Antioch &, as a recent cuneiform discovery proves, even reached Babylon. These victories were marred by loss of Cyclades to Antigonus Gonatas in Battle of Andros. Seleucus (Syria) had his own difficulties. His domineering mother asked him to grant co-regency to his younger brother, Antiochus Hierax, as well as rule over Seleucid territories in Anatolia. Antiochus (Syria) promptly declared independence, undermining Seleucus' (Syria) efforts to defend against Ptolemy (Egypt). In exchange for peace in c.240 B.C., Ptolemy (Egypt) was awarded new territories on northern coast of Syria, including Seleucia Pieria, the port of Antioch. Ptolemaic (Egypt) kingdom was at height of its power.

Fourth Syrian War (c.220-215 B.C.) See also: Battle of Raphia.

Upon taking Seleucid (Syria) throne in c.225 B.C., **Antiochus III the Great** (241-187 BC) set himself the task of restoring the lost imperial possessions of Seleucus I Nicator, which extended from Greco-Bactrian Kingdom in the east, the Hellespont in the north, & Syria in the south. By c.220 B.C., he had re-established Seleucid control over Media & Persia, which had been in rebellion. Ambitious King turned his eyes toward Syria & Egypt.

Egypt had been significantly weakened by court intrigue & public unrest. Rule of newly inaugurated Ptolemy IV Philopator (reigned c.220-205 B.C.) began with the murder of queen-mother Berenice II. Young king quickly fell under absolute influence of imperial courtiers. His ministers used their absolute power in their own self-interest, to people's great chagrin.

Antiochus (Syria) sought to take advantage of this chaotic situation. After invasion in c.220 B.C. failed to launch, he finally began **Fourth Syrian War** in c.220 B.C.. He (Syria) recaptured Seleucia Pieria as well as cities in **Phoenicia**, amongst them **Tyre**. Rather than promptly invading Egypt, Antiochus waited in Phoenicia for over a year, consolidating his new territories & listening to diplomatic proposals from Ptolemaic (Egypt) kingdom.

Meanwhile, Ptolemy's minister Sosibius began recruiting and training an army. He recruited not only from local Greek population, as Hellenistic armies generally were, but also from native Egyptians, enrolling at least 30,000 natives as phalangites. This innovation paid off, but it would eventually have dire consequences for Ptolemaic stability. In the summer of c.220 B.C., Ptolemy engaged & defeated long-delayed Antiochus in Battle of Raphia, largest battle since Battle of Ipsus over 80 years earlier.

Ptolemy's (Egypt) victory preserved his control over Coele-Syria, & weak King (Egypt) declined to advance further into Antiochus' (Syria) empire, even to retake Seleucia Pieria. The Ptolemaic kingdom would continue to weaken over the following years, suffering from economic problems & rebellion. Nationalist sentiment had developed among native Egyptians who had fought at Raphia. Confident & well-trained, they broke from Ptolemy in what is known as the Egyptian Revolt, establishing their own kingdom in Upper Egypt which Ptolemies finally reconquered around c.185 B.C..

Fifth Syrian War (c.200-195 B.C.) See also: Battle of Panium.

Death of Ptolemy IV in c.205 B.C. was followed by a bloody conflict over regency as his heir, Ptolemy V, was just child. Conflict began with murder of dead

king's wife & sister Arsinoë by ministers Agathocles & Sosibius. Fate of Sosibius is unclear, but Agathocles seems to have held regency for some time until he was lynched by volatile Alexandrian mob. Regency was passed from one adviser to another, & kingdom was in state of near anarchy.

Seeking to take advantage of this turmoil, Antiochus III staged a second invasion of Coele-Syria. He convinced Philip V of Macedon to join the war and conquer the Ptolemies' territories in Asia Minor - actions which led to **Second Macedonian War** between **Macedon & Romans**. Antiochus quickly swept through the region. After a brief setback at Gaza, he delivered a crushing blow to the Ptolemies at the Battle of Panium near the head of the River Jordan which earned him the important port of Sidon.

In c.200 B.C., **Roman** emissaries came to Philip & Antiochus demanding that they refrain from invading Egypt. **Romans** would suffer no disruption of import of grain from Egypt, key to supporting massive population in Italy. As neither Monarch had planned to invade Egypt itself, they willingly complied to **Rome's** demands. Antiochus completed subjugation of Coele-Syria in c.200 B.C. & went on to raid Ptolemy's remaining coastal strongholds in Caria & Cilicia.

Problems at home led Ptolemy (Egypt) to seek quick & disadvantageous conclusion. Nativist movement, which began before war with Egyptian Revolt & expanded with support of Egyptian priests, created turmoil & sedition throughout kingdom. Economic troubles led Ptolemaic government to increase taxation, which in turn fed nationalist fire. In order to focus on home front, Ptolemy signed a conciliatory treaty with Antiochus (Syria) in c.195 B.C., leaving Seleucid King in possession of Coele-Syria & agreeing to marry Antiochus' daughter **Cleopatra I**.

Sixth Syrian War (c.170 B.C.) Sidon coinage of Antiochus IV, depicting victorious galley.

Causes of this conflict are obscure. In c.170, Eulaeus & Lenaeus, two regents of young King of Egypt Ptolemy VI Philometor, declared war on the Seleucid (Syria) ruler **Antiochus IV Epiphanes**. In same year, Ptolemy's younger siblings **Ptolemy VIII Physcon & Cleopatra II** were declared co-rulers in order to bolster unity of Egypt. Military operations did not begin until c.170 B.C. when Antiochus quickly gained the upper hand, seizing the important strategic town of Pelusium. Egyptians realised their folly in starting war, Eulaeus & Lenaeus were overthrown & replaced by two new regents, Comanus & Cineas, & envoys were sent to negotiate peace treaty with Antiochus (Syria). Antiochus took Ptolemy VI (who was his nephew) under his guardianship, giving him effective control of Egypt. However, this was unacceptable to people of Alexandria who responded by proclaiming **Ptolemy Physcon** as sole King. Antiochus (Syria) besieged Alexandria but he was unable to cut communications to city so, at the end of c.170 B.C., he withdrew his army. In his absence, Ptolemy VI & his brother were reconciled. Antiochus, angered at his loss of control over King, invaded again. Egyptians sent to **Rome** asking for help & Senate dispatched Gaius Popilius Laenas to Alexandria. Meanwhile, Antiochus had seized Cyprus & Memphis & was marching on Alexandria. At Eleusis, on outskirts of capital, he met Popilius Laenas, with whom he had been friends during his stay in **Rome**. But instead of a friendly welcome, Popilius offered King ultimatum from Senate: he must evacuate Egypt & Cyprus immediately. Antiochus begged to have time to consider but Popilius drew circle round him in sand with his cane & told him to decide before he stepped outside it. Antiochus chose to obey **Roman ultimatum**. "**Day of Eleusis**" (Day of Roman Ultimatum at Eleusis) ended **Sixth Syrian War** & Antiochus' hopes of conquering Egyptian territory.))

The Syrian-Egyptian Wars were easily seen in Daniel's prophecy, and so interpreted in Books of Maccabees & Josephus's Jewish Wars. They produced **Maccabees' "Hasmonean Dynasty" ruling Judea** & surrounding regions during classical antiquity. Between c.140 and c.115 B.C.E. dynasty ruled Judea semi-autonomously from Seleucids. From c.110 B.C.E., with Seleucid Empire disintegrating, dynasty became fully independent, expanded into neighbouring regions of **Samaria, Galilee, Iturea, Perea, & Idumea**, and Rulers took title "basileus" (King)." It is also evident that the prophetic history is general & indefinite as to its exact fulfillment. The North & South Powers, as Syria & Egypt has continued 2,000 years. The implication & inference of Antiochus Epiphanes typifying AntiChrist is also evident. These prophecies as prophetic historical predictions are very electrifying & certainly latent with hermeneutical curiosity & fascination, but also liable to many errors & exaggerations. We move on to conclude our reading, study, & reflections of the Prophet Daniel's Visions.

"And at That Time shall Michael stand up, the Great Prince who standeth for the children of thy people; and there shall be a Time of Trouble, such as never was since there was a nation even to that same time: and at That Time thy people shall be delivered, every one that shall be found written in the Book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame & everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever & ever. 'But thou, Daniel, Close the Words, & Seal the Book, even to the Time of the End (End Time): many shall run to and fro, and knowledge shall be increased'." These words will take the Jews from the rise of the Maccabees to the coming of Messiah, & will continue to the 2nd Advent of Christ. The Jews will increasingly integrate & mix in the Gentile world among all the nations, first with the Greeks, but then completely with the Romans to our day. The Angelic Rulers as seen in Gabriel & Michael, the Prince of Persia & the Prince of Greece, will work for the protection & preservation of Israel or the Jews. They will continue to be tried, persecuted, & if possible, annihilated by genocide. Many will know their God, & remain faithful unto death & to the very end of the times. All will lead to the resurrection of eternal life or condemnation. Daniel is told to seal the Book of Visions & Prophecies till the future appointed time. That Time the Apostle John, in his Book of Revelation of Jesus Christ, will unseal & consummate. We do no good to Jews or Christians or other Gentiles to try to figure out too exactly

"Then I, Daniel, saw, there stood 2 others, the one on the brink of the river on this side, and the other on the brink of the river on that side. And one said to the Man Clothed in Linen, Who was above the waters of the river, 'How long shall it be to the End of these Wonders'? And I heard the Man Clothed in Linen, Who was above the waters of the river, when He held up His Right Hand & His Left hand to heaven, and swore by Him That Lives Forever that it shall be for a **Time, Times, and a Half; and when they have made an end of breaking in pieces the power of the Holy People, all these things shall be finished'. And I heard, but I understood not: then said I, my Lord (*Adoni*), what shall be the issue of these things? And he said, '**Go thy way, Daniel; for the words are closed and sealed till the Time of the End (End Time). Many shall purify themselves, make themselves white, & be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand. And from the time****

that the continual (Offering, Sacrifice, Oblation) shall be taken away, and the Abomination that maketh Desolate set up, there shall be 1290 days [not 'years']. Blessed is he that waits, & comes to the 1335 days (not 'years'). But go thou thy way Till the End be for thou shall rest, and shall stand in thy lot, at the End of the Days (End Times)'."

The words above takes us through the days of Messiah in His 1st Advent and through to present Dispensation of the Spirit in the Christian Church as testimony & witness for God's Christ to Jews & Gentiles. We must now review the 500 years before Messiah, & preview the 500 years after Christ.

The Gentiles reached a certain maturity in the world in their progression & advancement in the human experience & the evolution of mankind. From a Biblical perspective man as an image appeared to reach his adulthood, the ancient ways as if a minor, must yield to maturity & creation of new world. The Gentiles were some 2,000 years in development, just reaching the end of their teen years, when the Ancient ways were still very much at work in influence & practice. The ways of their distant past had been adapted & modified by human interaction of cultures & customs, & other forces of great numbers. The inhabited world throughout the earth increased in population globally from 1,000s of people in a large city to 10,000s to 100,000s in a kingdom to millions in an Empire. In religion, philosophy, science, technology, education, transportation, communication, commerce, & exploration had brought the global or world Man to be a New Image. As we said often before, from Adam to Abraham & Hammurabi we have 2,000 years, from then till Christ & Caesar is another 2,000 years, & to the present another 2,000 years human growth in the world. The increase in population brought both good & evil with its growth, with the changes mankind had to make to survive & thrive. The doctrine & notion of the survival of the fittest by natural selections of migration, exploitation, war, subjugation, & slavery made the strongest people & power to dominate. But this supremacy of one nation over another nation, alienation of people with people, national prejudice, malice towards races, and a thousand other things we could consider, all brought the human family as Man before God, with the Nations as the representation of that Human Image.

King Nebuchadnezzar's dream-vision of the Colossal Metal Man in Imperial divisions from Babylon to Rome is what now occupies the Divine Watcher of the Nations with His Court of Angelic Princes to keep up with all human expansion & innovations. Each nation has a way on earth, the Mesopotamian way, Babylonian or Assyrian or Persian way, Egyptian way, Mediterranean way, Greek & Roman way, European way, British & German way, Spanish & French way, Italian & Russian way; or of these, the Western way versus the Eastern way, Near Eastern or Far Eastern way, Asian or African way, Chinese or Mongolian way, Japanese or Korean way, Islanders way, Mainland way, South American way, North American way, Mexican or American way, Canadian way, Latin American way, Jewish or Christian way, Buddhist or Muslim way, etc, etc. All these ways are seen in customs, habits, dress, manners, food, music, houses, labor, etc. We are not able with all our technology of the 21st century, keep up with human changes & development. So too, God not to overburden His Heart & Time deals with the Gentile Nations by Kingdoms, the Kingdoms by Kings, cities & states by majors & governors, villages by chiefs, families by fathers, etc. The leaders & rulers of every sort will before God represents the whole as the Head is to the Body. As with the Gentiles more so with the Hebrews, Israelites, & Jews. God's people have divine headship established by God

in the institution & dispensation of human government. Powers & Authorities are allowed as divine institutions to govern man amongst themselves in their Kingdoms or States.

Enough is said in general government among men. Israel as Hebrews were now to be transformed from the ancient Mosaic system of Laws & Levites, to Jews of a new Judaism of the Book & Prayers. The ritual worship with all its bloody sacrifices will in time be removed & terminated. The Temple will become the Synagogue, Jerusalem to the hope of Messiah's Kingdom. In this last words of Daniel's Vision the Persian Power supported by the Angelic Prince opposed to Israel, but by the efforts of Michael & Gabriel, the Prince of Greece will prevail against Persia. After this change the details of the prophecy focus our attention to disintegration of the Great or Mighty King & Prince Alexander's Kingdom & Empire under his Diadochi, eventually the Kingdoms of 2 Generals would prevail and last to the Roman conquest. It is the King of the North & the King of the South conflict or warfare that exposes to those who understand that the spiritual warfare at work in the Gentile world that directly dominates the Jews, then later the Jews & Christians, is the true dispensational operation of human government as to God's people. For the rest we leave for the Minor Prophets & the literature & the events leading up to the New Testament. We will not encounter the universal treatment of history & government till we come to the Book of Revelation.

Chronology from Persian King Cyrus to Jewish King Messiah of 600 Years: End of 70 Years Babylonian Captivity of the Old Testament to the New Testament. (Variable 1-3 years.) (Taken from Bible, Apocrypha, Wikipedia, Encyclopedia Britannica, Encyclopedia of Ancient History, etc.) (Chronology is unfinished, will be edited over the weeks, the Timeline of the Persian Period from Great Cyrus to Great Alexander is very full.)

001: (550 B.C.) 70th yr of the 70 Years Captivity Ends. (Belshazzar killed. Darius the Median (Astyages) takes the Throne. (Astyages (Ahasuerus, Artaxerxes) marries Esther.). Cyrus, Astyages son, Decree rebuilding of Temple. Daniel's Vision of the 70 Sevens. Temple Foundation laid. Nehemiah in Jerusalem.) (Zerubbabel & Remnant Returns to Jerusalem. Feast of Tabernacles observed.) (1st yr of Persian rule: Cyrus, etc.) Fall of Babylon. [c.540 (560) = 550 B.C.] ((Cyrus the Great: King: of Anshan, Persia, Media, World, Bablon, Sumer & Akkad, Four Corners of World; Great King, Mighty King. (Sculptured Rock Relief of Cyrus the Great with Hemhem Crown Horns, etc., or Four-winged Cherub tutelary divinity, in Cyrus' residence in Pasagardae.) King of Kings (Shah) of Achaemenid Empire: Reign 559-530 B.C. Predecessor: Establishment of Empire.

Successor: Cambyses II. King of Persia: Reign 559-530 B.C. Predecessor: Cambyses I. Successor: Cambyses II. King of Media: Reign 549-530 B.C.

Predecessor: Astyages

Successor: Cambyses II. King of Lydia: Reign 547-530 B.C. Predecessor: Croesus

Successor: Cambyses II. King of Babylon: Reign 539-530 B.C. Predecessor: Nabonidus

Successor: Cambyses II. Cyrus II, Great, son of Cambyses I, grandson of Cyrus I. Born c. 600 B.C., Anshan, Persis. Died December 530 B.C. (aged 70), along the Syr Darya. Burial: Pasargadae. Consort: Cassandane. Issue: Cambyses II, Bardiya, Artystone, Atossa, Roxane. House: Teispid. Father: Cambyses I. Mother: Mandane of Media.)) (c.539, Great Cyrus of Persian Achaemenid Empire conquered Babylon, which would never again successfully regain independence. Babylonians had resented their last native king, Nabonidus, over his religious practices & some of his political choices & Cyrus could thus claim to be legitimate successor of ancient Babylonian kings & avenger of Babylon's national deity, Marduk. Early Achaemenid rulers had great respect for Babylonia, regarding region as separate entity or kingdom united with their own kingdom in something akin to personal union. Despite this, native Babylonians grew to resent their foreign rulers, as they had with Assyrians earlier, & rebelled several times. Achaemenid kings continued to use title "King of Babylon" alongside their other royal titles until reign of Xerxes I, who dropped the title in c.481 B.C., divided previously large Babylonian satrapy & desecrated Babylon after having had to put down Babylonian revolt.) (** Belshazzar, Nabonidus' son, last king of Neo-Babylonian Empire. Nabonidus Chronicle describes him as Nebuchadnezzar's grandson, but his father was not of Royal line. He played pivotal role in the coup d'etat that overthrew King Labashi-Marduk & brought Nabonidus to power c.555 B.C.E., although unlike his co-conspirators he was not member of the old Babylonian aristocracy. Nabonidus spent the years c. 555-545 B.C.E. at Oasis of Teima in northern areas of Arabian Peninsula, leaving Belshazzar to govern Babylon. During his father's prolonged absence Belshazzar ruled as regent or co-regent, but was never called King & never took part in Babylonian New Year Festival, at which King's presence was essential. His duties as Crown Prince (title that appears in documents) included overseeing temple estates and leasing out temple land, & he worked at restoring Babylonian God Marduk, demoted by Nabonidus in favor of the Moon God Sin. Nabonidus returned to Babylon c.545 B.C.E.. King's return may have been connected with increasing threat posed by Persian conqueror Cyrus the Great, who ruled a huge empire to the north and east of Babylon. Open hostilities commenced in c.540 B.C.E., 12th October "Ugbaru, governor of district of Gutium, & army of Cyrus entered Babylon without a battle" (Babylonian Chronicle) —perhaps same Gobryas, a Babylonian provincial governor who switched to Persian side, mentioned by Greek historian Xenophon. Nabonidus was captured & his life apparently spared, but Belshazzar's is unknown. Nabonidus Chronicle is ancient Babylonian text, part of larger series of Babylonian Chronicles inscribed in cuneiform script on clay tablets. It deals primarily with reign of Nabonidus, last king of Neo-Babylonian Empire, covers conquest of Babylon by Persian Great King Cyrus, ends with start of reign of Cyrus's son Cambyses, spanning a period from c.555 B.C. to some time after c.540 B.C.. It provides rare contemporary account of Cyrus's rise to power & is main source of information on this period; Amélie Kuhrt describes it as "the most reliable and sober [ancient] account of the fall of Babylon." Cyrus Cylinder or Cyrus Charter is ancient clay cylinder, now broken into several pieces, on which is written declaration in Akkadian cuneiform script in name of Persia's Achaemenid Great King Cyrus. It dates from c.6th century B.C. & was discovered in ruins of Babylon in

Mesopotamia in 1879. It is currently in possession of British Museum, which sponsored expedition that discovered cylinder. It was created & used as foundation deposit following Persian conquest of Babylon c.540 B.C., when Neo-Babylonian Empire was invaded by Cyrus & incorporated into his Persian Empire. Cylinders of Nabonidus refers to cuneiform inscriptions of King Nabonidus of Babylonia. These inscriptions were made on clay cylinders. They include Nabonidus Cylinder from Sippar, & Nabonidus Cylinders from Ur, four in number. Nabonidus Cylinder from Sippar is a long text in which Nabonidus describes how he repaired three temples: Sanctuary of Moon god Sin in Harran, Sanctuary of Warrior Goddess Anunitu in Sippar, & Temple of Shamash in Sippar. Nabonidus Cylinders from Ur contain foundation text of Ziggurat called E-lugal-galga-sisa, which belonged to Temple of Sin in Ur. Nabonidus describes how he repaired structure. It is probably King's last building inscription & may be dated to ca. 540 BC. Text is interesting because it offers a full syncretism of Sin, Marduk, and Nabu. Nabonidus cylinders from Ur are also noteworthy because they mention a son named Belshazzar, who is mentioned in Book of Daniel. Cylinders state: "As for me, Nabonidus, King of Babylon, save me from sinning against your great Godhead and grant me as a present a lifelong of days, and as for Belshazzar, the eldest son -my offspring- instill reverence for your great Godhead in his heart and may he not commit any cultic mistake, may he be sated with a life of plenitude." *)

002: (1st yr of Persian rule: Cyrus, etc. Achaemenid Empire begins from 120 yrs of earlier history, from the Achaemenes, Teispids, & Achaemenid family tree: Teispes (Hystaspes), Cyrus I, Cambyses I and Cyrus II, also known as Cyrus the Great, who created the empire (the later Behistun Inscription, written by Darius the Great, claims that Teispes was the son of Achaemenes and that Darius is also descended from Teispes through a different line, but no earlier texts mention Achaemenes). In Herodotus' Histories, he writes that Cyrus the Great was the son of Cambyses I & Mandane of Media, the daughter of Astyages, the king of the Median Empire.) (Achaemenid Empire, called the First Persian Empire, was an ancient Iranian empire based in Western Asia founded by Cyrus the Great. Ranging at its greatest extent from the Balkans and Eastern Europe proper in the west to the Indus Valley in the east, it was larger than any previous empire in history, spanning 5.5 million square kilometers. Incorporating various peoples of different origins and faiths, it is notable for its successful model of a centralised, bureaucratic administration, for building infrastructure such as road systems and a postal system, the use of an official language across its territories, and the development of civil services and a large professional army. The empire's successes inspired similar systems in later empires.)

003: (1st yr of Persian rule: Cyrus, etc.) (Daniel dies @ 90.)

004: (1st yr of Persian rule: Cyrus, etc.)

005: (1st yr of Persian rule: Cyrus, etc.)

006: (1st yr of Persian rule: Cyrus, etc.) (King Cyrus dies.) (Cambyses makes Nehemiah Governor in Jerusalem.)

007: (Persian rule.)

008: (Persian rule.)

009: (Persian rule.)

010: (540 B.C.) (Persian rule.) (Darius I, Great, rules c.35 yrs., c.520-485 B.C. See 'Behistun Inscription'.)

020: (530 B.C.) (Persian rule.) ((Cambyses II: King of Kings, Great King, of Persia, Babylon, Pharaoh of Egypt, King of Countries. (Stela or Steel Stone Monument: Cambyses kneeling as Pharaoh while worshipping Apis Bull (524 B.C.). King of Kings (Shah) of Achaemenid Empire: Reign 530-July 522 B.C. Predecessor: Cyrus II, Great. Successor: Bardiya, Co-ruler with Cyrus the Great (530 BC). Pharaoh of Egypt: Reign 525-July 522 B.C. Predecessor: Psamtik III. Successor: Bardiya. (Royal Titulary: Prenomen (Praenomen): Offspring of Ra, Lord of Two Lands. Nomen: Cambyses. Horus Name: Sematawy: Uniter of Two Lands.) Died July 522 B.C., Hamag, Eber-Nari. House: Achaemenid. Father: Cyrus the Great. Mother: Cassandane. Religion: Indo-Iranian. (Achaemenid Coin minted at Sardis, possibly under Cambyses II. Depicts on face-side open mouth Lion's Head facing Horned Bull.))) ((Darius I, Great: Great King of Persia, Babylon, Countries, Pharaoh of Egypt: Reign: 29 Sept. 522 B.C.E.–Oct 486 B.C.E.. Coronation: Pasargadae. Pred. Bardiya. Suc.: Xerxes I. Pharaoh of Egypt: Reign: Sept. 522 B.C.E.–Oct. 486 B.C.E. Pred.: Bardiya. Suc.: Xerxes I. Born: 550 B.C.E.. Died: Oct. 486 B.C.E. (@ c.64). Burial: Naqsh-e Rostam. Spouse: Atossa Artystone Parmys Phratagone Phaidimea daughter of Gobryas. Issue: Artobazanes, Xerxes, Ariabignes, Arsamenes, Masistes, Achaemenes, Arsames, Gobryas, Ariomardus, Abriokomas, Hyperantes, Artazostre. Full name: Dārayavahuš. Dynasty: Achaemenid. Father: Hystaspes. Mother: Rhodogune. Religion: Indo-Iranian religion.)) (Relief of Darius I in Persepolis: King Darius seated on Throne, crowned, bearded, fully robed, in right hand holds long rod or staff or scepter, in his left hand ornate handled sword or dagger with blade between his thighs. His bare feet rests on footstool.)) (Royal titulary: Prenomen: Progeny of Ra. Nomen: Darius. Horus name: Splendid Mind; Chieftain & Lord, Beloved of Upper Egypt. Nebty name: Son of Amun. Golden Horus: ?)

030: (520 B.C.) (Persian rule.) (Bardiya: King of Kings, Great King, of Persia, Babylon, Countries, Pharaoh of Egypt: King of Kings (Shah) of Achaemenid Empire. Reign 522 B.C. Predecessor: Cambyses II. Successor: Great Darius. Pharaoh of Egypt: Reign 525–522 B.C. Pred.: Cambyses II. Suc.: Great Darius. Burial: 522 B.C. Spouse: Phaidyme. Issue: Parmys. Dynasty: Achaemenid. Father: Great Cyrus II (younger brother of Cambyses II). Mother: Cassandane. Religion: Zoroastrianism. Bardiya: Greek Smerdis.) (Portrait of Achaemenid ruler toppled by Darius (or imposter Gaumata), appearing on Behistun Inscription: multilingual inscription & large rock relief on cliff at Mount Behistun in the Kermanshah Province of Iran, near city of Kermanshah in western Iran, established by Darius the Great. It was crucial to the decipherment of cuneiform script (inscription includes three versions of same text, written in three different cuneiform script languages: Old Persian, Elamite, and Babylonian. This Inscription is to cuneiform what the Rosetta Stone is to Egyptian hieroglyphs: the document most crucial in the decipherment of a previously lost

script.) (Behistun Inscription: Punishment of captured impostors & conspirators: Gaumāta lies under boot of Darius the Great. Last captive in line, wearing a traditional Scythian hat and costume, is identified as Skunkha. His image was added after the inscription was completed, requiring some of the text to be removed.)

040: (510 B.C.) (Persian rule.)

045: (505 B.C.) (Xerxes, grandson to Cyrus I, Great, by his mother, Cyrus' daughter Atossa. (Called Ahasuerus in Book of Esther.) Xerxes ruled c.20 yrs, c.486-465 B.C.)

050: (500 B.C.) (Persian rule.)

060: (490 B.C.) (Persian rule.) (Wiki: Battle of Marathon fought in 490 B.C. 1st Persian invasion of Greece, citizens of Athens, aided by Plataea, & Persian force commanded by Darius and Artaphernes. Battle was culmination 1st attempt by Persia, under King Darius I, to subjugate Greece. Greek army decisively defeated the more numerous Persians, marking a turning point in Greco-Persian Wars.)

065: (485 B.C.) (Persian rule.) (Xerxes I: King of Kings, Great King, of Persia, Babylon, Countries, Pharaoh of Egypt: King of Achaemenid Empire: Reign: Oct. 486–Aug. 465 B.C.. (Rock relief of a Achaemenid king, most likely Xerxes, exactly like relief of Darius I, located in the National Museum of Iran.) Pred.: Great Darius. Suc. Artaxerxes I. Born: c.518 B.C.. Died: Aug. 465 B.C. (@ c.53). Burial: Naqsh-e Rostam. Spouse: Amestris. Issue: Darius, Hystaspes, Artaxerxes I, Arsames, Amytis. Dynasty: Achaemenid. Father: Great Darius. Mother: Atossa. Religion: Indo-Iranian religion.) (Xerxes the Great, 4th King of Kings (Shah) of the Achaemenid Empire; like his father & predecessor Darius I, he ruled empire at its territorial apex. He was assassinated in 465 BC at the hands of Artabanus, commander of royal bodyguard' helped by eunuch, Aspamitres. Xerxes & Darius left throne vacant.) (Persian rule.) (Wiki.: Ency. Iranica: Persian defeat Battle of Marathon, Darius planed expedition against Greek-city states; he, Xerxes I, not Darius, would command imperial armies. Darius 3 yrs preparing men & ships for war; revolt broke out in Egypt; it worsened his failing health & prevented leading his army. Soon Darius died. October 486 B.C.E., Darius' body was embalmed & entombed in prepared rock-cut tomb at Naqsh-e Rostam. Inscription on his tomb: "Great King, King of Kings, King of countries containing all kinds of men, King in this great earth far & wide, son of Hystaspes, Achaemenian, Persian, son of Persian, Aryan [Iranian], having Aryan lineage." Xerxes, eldest son of Darius & Atossa, succeeded to the throne as Xerxes I; however, prior to Xerxes's accession, he contested succession with his elder half-brother Artobazanes, Darius's eldest son, born to his first wife before Darius rose to power. Xerxes' accession, empire was again ruled by member of House of Cyrus.)

070: (480 B.C.) (Persian rule.)

080: (470 B.C.) (Persian rule.)

085: (465 B.C.) (Persian rule.) (Artaxerxes, 3rd son of of Xerxes I, 6th King of Kings of Achaemenid Empire, & grandson of Darius I. reigned c.40 yrs, c.465-424 B.C.) (Relief of Artaxerxes I, holding bow, from his tomb in Naqsh-e Rostam.) (Artaxerxes I: King of Kings, Great King, of Persia, Countries, Pharaoh of Egypt: King (Shah) of

Achaemenid Empire: Reign: 465–424 B.C.. Pred. Xerxes I. Suc. Xerxes II. Pharaoh of Egypt. Reign. 465–424 B.C.. Pred. Xerxes I. Suc. Xerxes II. Born: Unknown. Died: 424 B.C., Susa. Burial: Naqsh-e Rostam, Persepolis. Spouse: Queen Damaspia Alogyne of Babylon Cosmartidene of Babylon Andia of Babylon. Issue: Xerxes II, Sogdianus, Darius II, Arsites, Parysatis. House: Achaemenid. Father: Xerxes I. Mother: Amestris. Religion: Zoroastrianism. Birth Nomen: Artaxerxes.)

090: (460 B.C.) (Persian rule.)

100: (450 B.C.) (Persian rule. 1st Cent.)

105: (Persian rule. 1st Cent.) ((Artaxerxes I, (died 425 B.C., Susa, Elam [now in Iran]), Achaemenid king of Persia (reigned c.40 yrs, c.465–425 B.C.). Artaxerxes I died of natural causes in 424 B.C.E, having ensured peaceful succession by naming Xerxes II his legitimate heir. Xerxes II reigned about 1 month, however, before he was assassinated by Sogdianus. Sogdianus had support of a segment of Nobles & ruled for six months (1/2 yr) before he was assassinated by his half-brother Nothus (also given as Ochus) who took the throne name Darius II.) (Book of Ezra & Nehemiah: King Artaxerxes commissioned Ezra the Priest, with letter of decree (see Cyrus's edict), to take charge of the ecclesiastical & civil affairs of the Jewish nation. Ezra departed Babylon in the 1st month of 7th year of Artaxerxes' reign, leading company of Jews, with priests & Levites; arrived in Jerusalem on 1st day of 5th month of 7th year in Hebrew calendar. King is Artaxerxes I (465-424 B.C.E.) or Artaxerxes II (404-359 B.C.E.) Nehemiah & Ezra independent of each other. Nehemiah 12: both are leading processions on the wall as part of the wall dedication ceremony. So, they clearly were contemporaries working together in Jerusalem at time Wall & City of Jerusalem was rebuilt. Ezra appears for 1st time in Nehemiah 8, having probably been at the court for twelve years. Rebuilding of Jewish community in Jerusalem began under Cyrus the Great, who permitted Jews held captive in Babylon to Return to Jerusalem & Rebuild Solomon's Temple. Some Jews returned to Jerusalem in 538 B.C., & foundation of "Second Temple" was laid in 536 B.C., in 2nd year of Return (Ezra 3:8). After a period of strife, the temple was finally completed in 6th year of Darius, 516 BC (Ezra 6:15). Artaxerxes' 20th year: Nehemiah, King's Cup-bearer, & King's friend or favorite; Artaxerxes inquired after Nehemiah's sadness. Nehemiah related to him plight of Jewish people & City of Jerusalem was undefended. King sent Nehemiah to Jerusalem with letters of safe passage to Governors in Trans-Euphrates, and to Asaph, Keeper of Royal Forests, to make beams for Citadel by Temple & to Rebuild City Walls.) (Darius II, Nothus or Ochus, was King of Kings (Shah) of Persian Empire reigned c. 20 yrs, c.423 B.C. to 405 B.C. Artaxerxes I died in 424 B.C., was followed by his son Xerxes II. After 1 1/2 month Xerxes II was murdered by his brother Secydianus (Sogdianus). His illegitimate brother, Ochus, Satrap of Hyrcania, rebelled against Sogdianus, & after short fight killed him, & suppressed by treachery the attempt of his own brother Arsites to imitate his example. Ochus adopted the name Darius (Greek sources often call him Darius Nothos, "Bastard"). Neither the names Xerxes II nor Sogdianus occur in the dates of the numerous Babylonian tablets from Nippur; here effectively the reign of Darius II follows immediately after that of Artaxerxes I. Elephantine papyri mention Darius II as contemporary of High Priest Johanan of Ezra 10:6.)(Darius II died c.405 B.C. before final victory of Egyptian general, Amyrtaeus, over the Persians in Egypt.

His successor was his eldest son **Arsames** (his mother Parysatis), he was crowned as Artaxerxes II in Pasargadae. Reigned c.45 years. Reign: 404 to 358 BC (46 years). His son Artaxerxes III was his successor. Coin with his portrait exists.))

110: (440 B.C.) (Persian rule. 2nd Cent.)

120: (430 B.C.) (Persian rule. 2nd Cent.)

125: (425 B.C.) (Persian rule. 2nd Cent.) (Xerxes II: King of Kings, Great King, of Persia, Countries, Pharaoh of Egypt: King (Shah) of Achaemenid Empire: Reign: 424 B.C. (45 days). Pred.: Artaxerxes I. Suc.: Sogdianus. Pharaoh of Egypt: Reign: 424 BC (45 days). Pred.: Artaxerxes I. Suc.: Sogdianus. Died: Persepolis, Persia. House: Achaemenid. Father: Artaxerxes I. Mother: Damaschia. Religion: Zoroastrianism. Name: Artaxerxes.) (Darius II: King of Kings, Great King, of Persia, Countries, Pharaoh of Egypt: King (Shah) of Achaemenid Empire: Reign: 423 B.C.-404 B.C. Pred.: Sogdianus. Suc.: Artaxerxes II. Pharaoh of Egypt. Reign: 423 B.C.-404 B.C.. Pred.: Sogdianus. Suc.: Amyrtaeus. Died: 404 B.C.. Spouse: Parysatis. Issue: Artaxerxes II, Younger Cyrus, Ostanes. House: Achaemenid. Father: Artaxerxes I. Mother: Cosmartidene of Babylon. Royal titulary: Nomen: Darius. Nebty name: Meryamun Raneb Hebuserkhopesesh.)

130: (420 B.C.) (Persian rule. 2nd Cent.)

140: (410 B.C.) (Persian rule. 2nd Cent.)

145: (405 B.C.) (Amyrtaeus: Amenirdisu; Amyrtaios of Sais: (Aramaic papyrus from Elephantine, dating to Regnal Year 5 of Amyrtaeus (400 BC).) Pharaoh: Reign: 5 years, 404 B.C.-Oct. 399 B.C. (28th Dynasty). Pred.: Darius II. Suc.: Nephertites I. Died: Oct. 399 B.C.. Royal titulary: Amun-Given.)

150: (400 B.C.) (Persian rule. 2nd Cent.) (Artaxerxes II, **Arsames**, died c.360 B.C. His son Artaxerxes III, was his successor.) (**Ochus**: dynastic name of Artaxerxes III, was King of Kings of the Achaemenid Empire from 358-338 B.C. He was the son & successor of Artaxerxes II (reigned c20 yrs, c.404-358 B.C.) & his mother was Stateira. Before ascending Throne Artaxerxes was Satrap & Commander of his father's army. Artaxerxes came to power after one of his brothers was executed, another committed suicide, the last murdered, & his father, Artaxerxes II, died. Soon after becoming King, Artaxerxes murdered all of Royal Family to secure his place as King. He started two major campaigns against Egypt: 1st campaign failed, & was followed up by rebellions throughout the western part of his Empire. In 343 B.C., Artaxerxes defeated Nectanebo II, the Pharaoh of Egypt, driving him from Egypt, stopping a revolt in Phoenicia on the way. In Artaxerxes' later years, Philip II of Macedon's power, was increasing in Greece, where he tried to convince the Greeks to revolt against the Achaemenid Empire. His activities were opposed by Artaxerxes, and with his support, the city of Perinthus resisted Macedonian siege.) (regnal name of Artaxerxes IV was twelfth Achaemenid king of Persia from 338 BC to 336 BC. He is known as Arsēs in Greek sources and that seems to have been his real name, but the Xanthus trilingue and potsherds from Samaria report that he took the royal name of Artaxerxes IV, following his father and grandfather.)

((Darius III (c. 380 - July 330 BC), originally named Artashata and called Codomannus by the Greeks,[1] was the last king of the Achaemenid Empire of Persia, from 336 BC to 330 BC. Artashata adopted Darius as a dynastic name. His empire was unstable, with large portions governed by jealous and unreliable satraps and inhabited by disaffected and rebellious subjects. In 334 BC, Alexander the Great began his invasion of the Persian Empire and subsequently defeated the Persians in a number of battles before looting and destroying their capital, Persepolis, by fire in 330 BC. With the Persian Empire now effectively under Alexander's control, Alexander then decided to pursue Darius. Before Alexander reached him, however, Darius was killed by his cousin Satrap Bessus. Ochus (heir) Alexander the Great (Macedonian Empire) Artaxerxes V Bessus (unofficially) (Pharaoh of Egypt Reign 336-332 BC Predecessor Artaxerxes IV Successor Alexander the Great)) (Nepherites I: Nefaarud I, Nayfaurud I. (Sphinx of pharaoh Nepherites I in the Louvre Museum.) Pharaoh: Reign: 399-393 B.C.. (29th Dynasty). Pred. Amyrtaeus. Suc. Hakor. Children: Hakor. Died: 393 B.C.. Burial: Mendes?. Royal titulary: Prenomen: Soul of Re, Beloved of Gods. Nomen: Great Ones prosper. Horus Name: Great Mind. Golden Horus: Chosen by the Gods.)

155: (395 B.C.)

160: (390 B.C.) (Persian rule. 2nd Cent.) (Hakor: Achoris, Hakoris, Hagar. (Upper half of statue of Hakor. In Cairo Museum.) Pharaoh: Reign: 392 (391)-379 (378) B.C.E. (29th Dynasty). Pred.: Nepherites I (392 (391) B.C.E.); Psammuthes (390 (389) B.C.E.) Suc.: Psammuthes (391 (390) B.C.E.); Nepherites II (379 (380) B.C.E.) Children: Nepherites II. Father: Nepherites I? Royal titulary: Prenomen: Embraces maat of Ra, Chosen One of Khnum. Nomen: Hakor; Hagar, Arab / Bedouin. Horus name: Great of Intellect who loves the Two Lands. Nebty name: Brave. Golden Horus: Satisfying Gods.)

170: (380 B.C.) (Persian rule. 2nd Cent.) (Nepherites II: Nefaarud II. Pharaoh: Reign: Summer 380 B.C. (29th Dynasty). Pred.: Hakor. Suc.: Nectanebo I. Father: Hakor. Died: 380 B.C.. Royal titulary: ?) (Nectanebo I: (Statue of Nectanebo I with khepresh crown (khepresh was an ancient Egyptian royal headdress. It is also known as the blue crown or war crown. New Kingdom pharaohs are often depicted wearing it in battle, but it was also frequently worn in ceremonies.) Pharaoh: Reign: 379 (378)-361 (360) B.C.E..(30th Dynasty). Pred.: Nepherites II (29th Dynasty). Suc.: Teos. Royal titulary. Children: Teos, Tjahapimu. Father: Djedhor. Mother: unknown. Royal titulary. Royal titulary: Prenomen: Manifestation of Ka of Ra. Nomen: Lord's Strong One. Horus name: Strong Arm. Nebty name: Maker of Two Lands Admirable. Golden Horus: Pleases Gods.)

180: (370 B.C.) (Persian rule. 2nd Cent.)

190: (360 B.C.) (Persian rule. 2nd Cent.) (Teos: (Fragment of faience saucer (fine tin-glazed blue decorated earthenware pottery) inscribed with the name of Teos. The Petrie Museum of Egyptian Archaeology, London.) Pharaoh: Reign: 361 (360-359 (358) B.C.E..(30th Dynasty). Coregency: 3 years with Nectanebo I. Pred.: Nectanebo I. Suc.: Nectanebo II. Children: Khedebneithirbinet II (?). Father: Nectanebo I. Royal titulary: Pharaoh. Prenomen: Carrying out Justice of Ra. Nomen: Horus Says Chosen of Anhur. Horus name: Appears as Maat, Leader of Two

Lands. Nebty name: ? Golden Horus: Ruling King Destroys Foreign Countries.) (Nectanebo II: (Head of Nectanebo II, handsome young man, headdress, Museum of Fine Arts of Lyon.) Pharaoh: Reign: 360–342 B.C. (Thirtieth Dynasty). Pred.: Teos. Suc.: Artaxerxes III. Father: Tjahapimu. Born: c.380 B.C..Died: c.340 ? B.C.. Royal titulary: Prenomen: Heart Pleasing Ra, Chosen of Onuris. Nomen: Strong Horus of Hebit, Beloved of Hathor. Horus name: Beloved by Two Lands. Nebty name: ? Golden Horus: Creator of Laws.) (Artaxerxes III: King of Kings, Great King, King of Persia, Pharaoh of Egypt, King of Countries Artaxerxes III tomb at Persepolis. Bust of Artaxerxes III, holding bow, located in the Allard Pierson Museum in the Netherlands. King of Kings (Shah) of the Achaemenid Empire: Reign: 358–338 B.C.. Pred: Artaxerxes II: Suc: Arses. Pharaoh of Egypt: Reign: 343–338 B.C.. Pred. Nectanebo II. Suc. Arses. Died: Aug. (Sept.) 338 B.C.. Burial: Persepolis. Issue: Arses. Parysatis II. Dynasty. Achaemenid. Father Artaxerxes II. Mother: Stateira. Religion: Zoroastrianism.)

200: (350 B.C.) (Persian rule. 2nd Cent.)

210: (340 B.C.) (Arses: Artaxerxes IV: King of Kings, Great King, King of Persia, Pharaoh of Egypt, King of Countries. (Artaxerxes IV = Arses: Probable portrait of Arses on coinage, on reverse side seated crowned bearded, holding long staff & ornate handle sword or dagger, wearing the Egyptian Pharaonic crown. King (Shah) of the Achaemenid Empire. Reign: 338–336 B.C.. Pred. Artaxerxes III. Suc. Darius III. Pharaoh of Egypt. Pred. Artaxerxes III. Suc.: Darius III. Died: 336 B.C.. Regnal name: Artaxerxes IV. Dynasty Achaemenid. Father: Artaxerxes III. Mother: Atossa. Religion: Zoroastrianism.)

215: (335 B.C.) (Darius III: King of Kings, Great King, King of Persia, Pharaoh of Egypt, King of Countries. King of Kings (Shah) of the Achaemenid Empire. Reign: 336–330 B.C.. Pred: Artaxerxes IV, Arses. Suc.: Ochus (heir). Alexander the Great (Macedonian (Greek) Empire). Artaxerxes V, Bessus (unofficially). Pharaoh of Egypt: Reign: 336–332 B.C.. Pred. Artaxerxes IV. Suc. Alexander the Great. Born: c.380 B.C.. Persia. Died. July 330 B.C. (aged c. 50), Bactria. Burial: Persepolis. Spouse: Stateira I. Issue: Stateira II, Ochus, Drypetis. House: Achaemenid Dynasty. Father: Arsames of Ostanes. Mother: Sisygambis. Religion: Zoroastrianism.) (Darius III (c.380–July 330 B.C.), originally named Artashata and called Codomannus by the Greeks, was the last king of Persian Achaemenid Empire.) (Alexander the Great: Basileus of Macedon, Hegemon of the Hellenic League, Shahanshah of Persia, Pharaoh of Egypt, Lord of Asia. (Alexander Mosaic (c. 100 BC), ancient Roman floor mosaic from the House of Faun in Pompeii showing Alexander fighting king Darius III of Persia in the Battle of Issus.) King of Macedon: Reign: 336–323 B.C. Pred.: Philip II. Suc.: Alexander IV, Philip III. Hegemon of Hellenic League Strategos Autokrator of Greece: Reign: 336 B.C.. Pred.: Philip II. Pharaoh of Egypt. Reign: 332–323 B.C.. Pred.: Darius III. Successor: Alexander IV, Philip III. King of Persia: Reign: 330–323 B.C.. Pred: Darius III. Suc.: Alexander IV, Philip III. Lord of Asia: Reign: 331–323 B.C.. Pred.: New office. Suc.: Alexander IV, Philip III. Born: 20 or 21 July 356 B.C., Pella, Macedon, Ancient Greece. Died: 10 or 11 June 323 BC (aged 32), Babylon, Mesopotamia. Spouse: Roxana of Bactria, Stateira II of Persia, Parysatis II of Persia. Issue: Alexander IV, Heracles of Macedon (alleged illegitimate son). Full name: Alexander III of Macedon. Great Alexander. Dynasty: Argead. Father: Philip II of Macedon. Mother: Olympias of Epirus. Religion: Greek polytheism. Royal titulary:

Prenomen: Chosen by Ra, Beloved by Amun. Nomen: Alexandros, Alexander. Horus name: Mekemet: Protector of Egypt. Second Horus name: BraveRuler, Attacker of Foreign Lands. Third Horus name: Ruler of Rulers of Entire Land (World). Fourth Horus name: Sturdy-Armed One. Nebty name: Great Mighty Lion, Conqueror of Mountains, Lands, & Deserts. Golden Horus: (Strong) Bull, Protector Egypt, Ruler of Sea & of what the Sun Encircles (i.e. of All Under the Sun, the World or Globe.)

220: (330 B.C.) (Persian rule, Ends after 220 yrs after conquest of Babylon.) (Greek Empire begins with Alexander I, Great & his 4 Generals: Ptolemaic Egypt, Seleucid Mesopotamia and Central Asia, Attalid Anatolia, and Antigoniid Macedon. Alexander IV and Philip III were murdered.)

(Artabazanes of Media Atropatene (3rd century B.C.), was a Prince & King of Atropatene Kingdom. He ruled c.220 B.C. & was contemporary of Seleucid Greek King Antiochus III, Great, of Iranian lineage. Artabazanes: grandson of Persian King Darius II. Father of Artabazanes was one of the 4 sons born to Darius II with daughter of Gobryas, prior to his accession.)

230: (320 B.C.) (Greek rule. 1st Cent.)

240: (320 B.C.) (Greek rule. 1st Cent.)

250: (310 B.C.) (Greek rule. 1st Cent.)

300: (300 B.C.) (Greek rule. 1st Cent.)

310: (Greek rule. 1st Cent.)

320: (Greek rule. 1st Cent.)

330: (Greek rule. 1st Cent.)

340: (Greek rule. 1st Cent.)

350: (Greek rule. 2nd Cent.)

360: (Greek rule.)

370: (Greek rule.)

380: (Greek rule.)

390: (Greek rule.)

400: (Greek rule.)

410: (Greek rule.)

420: (Greek rule.)

430: (Greek rule.)

440: (Greek rule.)

450: (Greek rule. 3rd Cent.)

460: (Greek rule.)

470: (Greek rule.)

480: (Greek rule.)

490: (Greek rule.)

500: (Greek rule.)

510: (Greek rule.)

520: (Greek rule. 3rd Cent.)

530: (Greek rule ends. Roman rule begins with Julius Caesar & Augustus.)

540: (Roman rule. 1st Cent.)

550: (Roman rule.)

560: (Roman rule.) (B.C. dates change to A.D. dates.) (New Testament. Jesus the Christ (Messiah) is born.)

570: (Roman rule.)

580: (Roman rule.)

590: (Roman rule.) (Jesus Christ ministered & crucified, buried & resurrected.)

600: (Roman rule.)

590: (Roman rule.)

580: (Roman rule.)

570: (Roman rule.)

560: (Roman rule. 2nd Cent.)

550: (Roman rule.)

Selections Relevant to Book of Daniel: 1-25: 1. Jerome. 2. Calvin. 3. Newton. 4. Lowth. 5. Stuart. 6. Barnes. 7. Auberlen. 8. Tregelles. 9. Japheth Ben Ali. 10. Rashi. 11. Darby. 12. Montagu. 13. Miller. 14. Folsom. 15. Smith. 16. Rule. 17. Pusey. 18. Keil. 19. Zöckler. 20. Driver. 21. Wilson. 22. Seder Olam Rabba. 23. Larkin. 24. 1st Maccabees. 25. Josephus.

1. Jerome.

St. Jerome. Commentary Daniel. A.D. 408. Migne Ser Lat Ch Fath, v16. Tr, GL Archer, Jr. 1958
Early Christian History **Commentary on Daniel** Written in 408 By St. Jerome
(A.D. 340- 420) Doctor Maximus Sacris Scripturis Explanandis.
Translated by **Gleason L. Archer, Jr.** "The most important single work produced by the Church Fathers on any of the prophetic writings of the Old Testament"
"And so there are many of our viewpoint who think that Domitius Nero was the Antichrist because of his outstanding savagery and depravity." -Jerome

{{ Introduction:

"The most important single work produced by the Church Fathers on any of the prophetic writings of the Old Testament, commenting upon the original Hebrew text, and showing a complete mastery of all the literature of the Church on the subjects touched upon to the time of composition, is without question **St. Jerome's Commentary on the Book of Daniel**. In Origen's work on Daniel (Migne Series of Latin Church Fathers, Vol. XVI, pp. 2765-2928) much of the exegesis is spoiled by the author's allegorical principles of hermeneutics, and the later commentary by Chrysostom (Vol. XVI, pp. 191-246) is more in the nature of a series of homilies than an attempt to wrestle with the problems of Daniel's prophecies. For over eleven hundred years after its publication, all who wrote on Daniel showed themselves more indebted to this work by Jerome than to any other commentary on the Old Testament Scriptures produced in the period of the Church Fathers. It is strange that though we have some sixteen thousand pages in the Ante-Nicene, Nicene, and Post-Nicene Fathers, in the three major series of translations of patristic literature issued by Scribners some years ago, the Commentary on Daniel was passed by, as it was in the earlier series of translations undertaken by leaders of the Oxford Movement in the middle of the nineteenth century. The fifth volume of the Ante-Nicene Fathers includes fragments from the commentary on Daniel by Hippolytus, written about A.D. 230 (pp. 177-199) and these fragments contain very important material, especially on the last of the seventy weeks, Antichrist, and the author's amazing identification of the toes of clay and iron of Daniel 2:43 with democracies; yet, the work is quite inferior in learning and insight to that of Jerome. (The doctoral dissertation by John P. O'Connell, "**The Eschatology of St. Jerome**," Mundelein, Ill., 1948, passes over almost all of the eschatological interpretations of Jerome's commentary on Daniel.)

The translation of no volume of the first six centuries of the Christian Church, appearing for the first time in the twentieth century, has quite the significance, it seems to me, that has this translation by my colleague and friend, Dr. Gleason L. Archer, of Jerome's indispensable and ever-suggestive work on Daniel. Not even in the commentaries of Luther and Calvin on this portion of Scripture do we have anything as worthwhile as this volume of Jerome. Inasmuch as the life and work of Jerome may not be too well known to many who will be studying this volume, perhaps a brief word concerning his role in the early development of Christian thought will not be out of place. Jerome was born of Christian parents in the year A.D. 347 at Strido, near Aquileia, the capital of Venetia in central Italy. He was educated in the city of Rome, and was baptized there. Before he was twenty years of age, Jerome went to Gaul to carry on research, and returned to live in Aquileia from 370 to 373. In 374 he made an extensive trip through the Near East, including a visit to Jerusalem, and then spent five years in the desert of Chalcis, where he practiced the most intense asceticism, though, says a recent writer, "*perpetually haunted by reminiscences of the world and the flesh. He took, however, his classical library with him and comforted himself with Greek and Latin; till one night he dreamed that a judge before whom he was brought punished him for being a Ciceronian and not a Christian; whereupon [in his dream apparently] he vowed to devote his intellect entirely to the Scriptures, and on waking proceeded to learn Hebrew*" (Ernest Leigh-Bennett: **Handbook of the Early Church Fathers**, London, 1920, p. 273).

Jerome's health declined seriously, and in 379 we find him in the great Christian city of Antioch where, much against his will, he was ordained a priest by Paulinus. The following year he visited Constantinople, desiring to hear Gregory of Nazianzus. From 382 to 385 he resided in Rome, and became a close friend of Pope Damasus. Having aroused the bitter opposition of many Roman citizens because of his insistence upon ascetic practices, winning to these a number of noble Roman ladies, in 386 he left for the East and took up residence in Bethlehem, where he continued to live until his death in 420. It was here that most of his writing was done.

Jerome is famous in the history of the Christian Church for four things: He made monastic life popular in the Latin Church, though he by no means originated monasticism, of course, and he did not found an order, such as the Benedictine or Franciscan. His letters are certainly the finest gems of autobiography produced by any Christian, at least in the first millennium of the Church. *It is to Jerome that we owe the great Vulgate, completed in 404, which became the standard Bible for the Western Church, and remains such. "In that work he produced what must be numbered among the supreme achievements of the Christian mind in any age"* (G. Grutzmacher, art., "**Jerome**," ERE, Vol. VII, p. 500). "Here he created an object lesson on monasticism at the most sacred spot in the world, and he invited the world to come and learn. And the world came, for his hostelry was continually filled with travellers from the West. In consequence there now appear a reverence for the monastic life, a reverence for sacred places, and sacred things, and a habit of pilgrimages" (Leigh-Bennett, p. 279).

The following statement on the Septuagint by a recognized contemporary authority is worth quoting: "*St. Jerome was more than a channel for Greek learning. As a Hebrew scholar and humanist he brought the Bible closer to the Latin-speaking world. The Old Latin was an unliterary translation from the Septuagint; the Vulgate was based on the 'Hebrew Truth' as St. Jerome lovingly calls it. The language,*

'where the rustic Latin of the first Christian centuries mingles with the Hebraising Latinity of St. Jerome,' was the beginning of a new era, when eastern poetry penetrated into the speech of the western peoples." (Beryl Smalley: **The Study of the Bible in the Middle Ages**, Oxford, 1941,).

Well deserved was Jerome's title of *Doctor Maximus sacris Scripturis explanandis*. Even during Jerome's lifetime, Sulpicius Severus allowed one of the disputants in his *Dialogus*, written about 405, to say, "*I would be surprised if he (Jerome) were not already known to you through his writings, since he is read throughout the whole world.*" Although they differed on many matters, Augustine confessed to Jerome, "*I have not as great a knowledge of the divine Scriptures as you have, nor could I have such knowledge as I see in you.*" (These two quotations are from the excellent chapter, "**St. Jerome as an Exegete**," by Louis N. Hartmann, in **A Monument to St. Jerome**, edited by Francis X. Murphy, New York, 1952, p. 67.)....(Wilbur M. Smith, Fuller Theological Seminary, October, 1958.)" }} }

{{ Prologue: (Jerome's Preface)

(617-618) "Porphyry wrote his twelfth book against the prophecy of Daniel, (A) denying that it was composed by the person to whom it is ascribed in its title, but rather by some individual living in Judaea at the time of the Antiochus who was surnamed Epiphanes. He furthermore alleged that "Daniel" did not foretell the future so much as he related the past, and lastly that whatever he spoke of up till the time of Antiochus contained authentic history, whereas anything he may have conjectured beyond that point was false, inasmuch as he would not have foreknown the future. Eusebius, Bishop of Caesarea, made a most able reply to these allegations in three volumes, that is, the eighteenth, nineteenth, and twentieth. Appollinarius did likewise, in a single large book, namely his twenty-sixth. (B) Prior to these authors Methodius made a partial reply.

But inasmuch as it is not our purpose to make answer to the false accusations of an adversary, a task requiring lengthy discussion, but rather to treat of the actual content of the prophet's message for the benefit of us who are Christians, I wish to stress in my Preface this fact, that none of the prophets has so clearly spoken concerning Christ as has this prophet Daniel. (619-620) For not only did he assert that He would come, a prediction common to the other prophets as well, but also he set forth the very time at which He would come. Moreover he went through the various kings in order, stated the actual number of years involved, and announced beforehand the clearest signs of events to come. And because Porphyry saw that all these things had been fulfilled and could not deny that they had taken place, he overcame this evidence of historical accuracy by taking refuge in this evasion, contending that whatever is foretold concerning Antichrist at the end of the world was actually fulfilled in the reign of Antiochus Epiphanes, because of certain similarities to things which took place at his time. But this very attack testifies to Daniel's accuracy. For so striking was the reliability of what the prophet foretold, that he could not appear to unbelievers as a predictor of the future, but rather a narrator of things already past. And so wherever occasion arises in the course of explaining this volume, I shall attempt briefly to answer his malicious charge, and to controvert by simple explanation (p. 492) the philosophical skill, or rather the worldly malice, by which he strives to subvert the truth and by specious legerdemain to remove that which is so apparent to our eyes.

I would therefore beseech you, Pammachius, as a foremost lover of learning, and Marcella, as an outstanding exemplar of Roman virtue, men who are bound

together by faith and blood, to lend aid to my efforts by your prayers, in order that our Lord and Savior might in His own cause and by His mind make answer through my mouth. For it is He who says to the prophet, "**Open thy mouth and I will fill it**" (Psalm 80:11). For if He admonishes us, when we have been hailed before judges and tribunals, not to ponder what answer we are to give to them (Luke 12), how much more is He able to carry on His own war against blaspheming adversaries and through His servants to vanquish them? For this reason a great number of the Psalms also contain that Hebrew expression, '*lamanasseh*', rendered by the Septuagint as "To the end," but which rather is to be understood as "For victory!" For Aquila construed it as to '*nikopoio*', that is, "To Him who grants the victory." Symmachus renders it as '*epinikion*' which properly signifies "Triumph and the palm of victory."

But among other things we should recognize that Porphyry makes this objection to us concerning the Book of Daniel, that it is clearly a forgery not to be considered as belonging to the Hebrew Scriptures but an invention composed in Greek. This he deduces from the fact that in the story of Susanna, where Daniel is speaking to the elders, we find the expressions, "To split from the mastic tree" (*apo tou skhinou skhisai*) and to saw from the evergreen oak (*kai apo tou prinou prisai*),² (D) a wordplay appropriate to Greek rather than to Hebrew. But both Eusebius and Apollinarius have answered him after the same tenor, that the stories of Susanna and of Bel and the Dragon are not contained in the Hebrew, but rather they constitute a part of the prophecy of Habakkuk, the son of Jesus of the tribe of Levi. Just as we find in the title of that same story of Bel, according to the Septuagint, "**There was a certain priest named Daniel, the son of Abda, an intimate of the King of Babylon.**" And yet Holy Scripture testifies that Daniel and the three Hebrew children were of the tribe (p. 493) of Judah.

For this same reason when I was translating Daniel many years ago, I noted these visions with a critical symbol, showing that they were not included in the Hebrew. And in this connection I am surprised to be told that certain fault-finders complain that I have on my own initiative truncated the book. After all, both Origen, Eusebius and Apollinarius, and other outstanding churchmen and teachers of Greece acknowledge that, as I have said, these visions are not found amongst the Hebrews, and that therefore they are not obliged to answer to Porphyry for these portions which exhibit no authority as Holy Scripture.

I also wish to emphasize to the reader the fact that it was not according to the Septuagint version but according to the version of Theodotion himself that the churches publicly read Daniel. (A) And Theodotion, at any rate, was an unbeliever subsequent to the advent of Christ, although some assert that he was an Ebionite (621-622), which is another variety of Jew. But even Origen in his Vulgate edition (of the Greek Old Testament) placed asterisks around the work of Theodotion, indicating that the material added was missing (in the Septuagint), whereas on the other hand he prefixed obeli (i.e., diacritical marks) to some of the verses, distinguishing thereby whatever was additional material (not contained in the Hebrew). And since all the churches of Christ, whether belonging to the Greek-speaking territory or the Latin, the Syrian or the Egyptian, publicly read this edition with its asterisks and obeli, let the hostile-minded not begrudge my labor, because I wanted our (Latin-speaking) people to have what the Greek-speaking peoples habitually read publicly in the regions of Aquila and Symmachus. And if the Greeks do not for all their wealth of learning despise the scholarly work of Jews, why should poverty-stricken Latins look down upon a man who is a Christian? And if my product

seems unsatisfactory, at (p. 494) least my good intentions should be recognized." }}

{{ "But now it is time for us to unfold the words of the prophet himself, not following our usual custom of setting everything forth in detail with an accompanying detailed discussion (the procedure followed in our **commentary on the Twelve Minor Prophets**), but rather employing a certain brevity and inserting at intervals an explanation of only those things which are obscure. In this way we hope to avoid tiring the reader with an innumerable abundance of books. And yet to understand the final portions of Daniel a detailed investigation of Greek history is necessary, that is to say, such authorities as (B) Sutorius, Callinicus, Diodorus, Hieronymus, Polybius, Posidonius, Claudius, Theon, and Andronycus surnamed Alipius, historians whom Porphyry claims to have followed, Josephus also and those whom he cites, and especially our own historian, Livy, and Pompeius Trogus, and Justinus. All these men narrate the history involved in Daniel's final vision, carrying it beyond the time of Alexander to the days of Caesar Augustus in their description of the Syrian and Egyptian wars, i.e., those of Seleucus, Antiochus, and the Ptolemies. And if we are compelled from time to time to make mention of profane literature and speak of matters therein contained which we have formerly failed to mention, it is not by personal preference but by stark necessity, so to speak, in order to prove that those things which were foretold by the holy prophets many centuries before are actually contained in the written records of both the Greeks and Romans and of other peoples as well.

2:1. **"In the second (2nd) year of the reign of Nebuchadnezzar, Nebuchadnezzar saw a dream and his spirit was terrified, and his dream fled from him."** If the three (3) lads had entered before him at the end of three years, as he himself had commanded, how is it that he is now said to have seen the dream in the second (2nd) year of his reign? The Hebrews solve the difficulty in this way, that the second (2nd) year refers here to his reign over all (627) the barbarian nations, not only Judah and the Chaldeans, but also the Assyrians and Egyptians, and the Moabites and the rest of the nations which by the permission of God he had conquered. For this reason Josephus also writes in the tenth book of the Antiquities: After the second (2nd) year from the devastation of Egypt Nebuchadnezzar beheld a marvelous dream, and **"his spirit was terrified and his dream fled from him."**.... 2:4. **"The Chaldeans replied to the king in Syriac."** (A) Up to this point what we have read has been recounted in Hebrew. From this point on until the vision of the third (3rd) year of King Balthasar [Belshazzar] which Daniel saw in Susa, the account is written in Hebrew characters, to be sure, but in the Chaldee language, which he here calls Syriac.

2:31-45: Let us go through the prophetic interpretation, and as we translate Daniel's words (C), let us explain at some length the matters which he briefly states. **"Now thou art the head of gold."** **"The head of gold,"** he says **"is thou, O king."** By this statement it is clear that the **first empire, the Babylonian**, is compared to the most precious metal, gold. (p32) **"And after thee there shall arise another empire inferior to thee, made of silver."** (The Vulgate LXX does not include "made of silver.") That is to say, **the empire of the Medes and Persians**, which bears a resemblance to silver, being inferior to the preceding empire, and superior to that which is to follow. **"And a third empire of bronze (the Vulgate LXX has "made of copper"), which shall rule over the entire earth."** This signifies the **Alexandrian empire**, and that of (p. 504) the

Macedonians, and of Alexander's successors. Now this is properly termed brazen, for among all the metals bronze possesses an outstanding resonance and a clear ring, and the blast of a brazen trumpet is heard far and wide, (634) so that it signifies not only the fame and power of the empire but also the eloquence of the Greek language. **"And there shall be a fourth empire like unto iron. Just as iron breaks to pieces and overcomes all else, so it shall break to pieces and shatter all these preceding empires . . ."**Now the **fourth empire**, which clearly refers to the **Romans**, is the **iron empire** which breaks in pieces and overcomes all others. *But its feet and toes are partly of iron and partly of earthenware, a fact most clearly demonstrated at the present time.* For just as there was at the first nothing stronger or hardier than the *Roman realm*, so also in these last days there is nothing more feeble (D), since we require the assistance of barbarian tribes both in our civil wars and against foreign nations. However, at the **final period of all these empires** of gold and silver and bronze and iron, **a rock (namely, the Lord and Savior)** was cut off without hands, that is, without copulation or human seed and by birth from a virgin's womb; and *after all the empires had been crushed, He became a great mountain and filled the whole earth. This last the Jews and the impious Porphyry apply to the people of Israel, who they insist will be the strongest power at the end of the ages, and will crush all realms and will rule forever...*

3:1. **"Nebuchadnezzar the king made a golden statue seventy (70)** [Jerome's Translation reads '**sexaginta**', **60** & so does Migne's edition of Jerome's commentary, thus Archer's translation is mistaken here.] **cubits in height and six cubits in breadth.**"... **"And he set it up in the plain of Dura in the province of Babylon."** Instead of "*Dura*" Theodotion has "*Deira*," and Symmachus has (D) "*Durau*," whereas the Septuagint renders it as the common noun '*peribolon*', a word which we might render as "game-preserve" or "enclosure.".....

(3:22-4:3 has added stories of the 3 Hebrews in the Fiery Furnace on which Jerome translate & comments.) 4:6 (=8). **"Then at last my associate, Daniel, (B) whose name according to the name of my 'god' is Belteshazzar, entered before my presence."** *With the exception of the **Septuagint translators** (who for some reason or other have omitted this whole passage [i.e., vv. 6-9]), the other three translators [**Aquila, Symmachus, and Theodotion**] have translated the word [i.e. 'oh^ordn, a dubious word generally rendered as "at last" by modern translations, but here probably to be construed as "another"] as "associate" (collega). **Consequently by the judgment of the teachers of the Church, the Septuagint edition has been rejected in the case of this book, and it is the translation of Theodotion which is commonly read, since it agrees with the Hebrew as well as with the other translators (C). Wherefore also Origen asserts in the ninth book of the Stromata that he is discussing the text from this point on in the prophecy of Daniel, not as it appears in the Septuagint, which greatly differs from the Hebrew original, but rather as it appears in Theodotion's edition...***

5:25-28. **"This is the inscription which has been set up: MANE, THECEL, PHARES. And this is the interpretation of the sentence: 'MANE' means that God has numbered thy kingdom and brought it to an end. 'THECEL' means it has been weighed in the scales and has been found deficient (Vulg.: thou hast been weighed and hast been found. ..). 'PHARES' means that thy kingdom has been removed and given to the Medes and Persians."** The inscription (A) of these three words on the wall simply

meant: "Mane, Thecel, Phares"; the first of which sounds forth the idea of "number," and the second "a weighing out," and the third "removal." And so there was a need not only for reading the inscription but also for interpreting what had been read, in order that it might be understood what these words were announcing. That is to say, that God had numbered his kingdom and brought it to an end, and that He had seized hold upon him to weigh him in His judgment-scales, and the sword would slay him before he should meet a natural death; and that his empire would be divided among the Medes and Persians. *For Cyrus, the king of the Persians, as we have already mentioned, overthrew the Chaldean Empire in alliance with Darius, his maternal uncle.....5:30-31. "On that same night Belshazzar, King of the Chaldeans, was slain, and Darius the Mede succeeded to his kingdom at the age of sixty-two."* Josephus writes in his tenth book of the Jewish Antiquities that when Babylon had been laid under siege by the Medes and Persians, that is, by Darius and Cyrus, Belshazzar, King of Babylon, fell into such forgetfulness of his own situation as to put on his celebrated banquet and drink from the vessels of the Temple, and even while he was besieged he found leisure for banqueting. From this circumstance the historical account could arise, that he was captured and slaughtered on the same night, while everyone was either terrified by fear of the vision and its interpretation, or else taken up with festivity and drunken banqueting. As for the fact that while Cyrus, King of the Persians, was the victor, and Darius was only King of the Medes, it was Darius who was recorded to have succeeded to the throne of Babylon, this was an arrangement occasioned by factors of age, family relationship, and the territory ruled over. By this I mean that Darius was sixty-two years old, and that, according to what we read, the kingdom of the Medes was more sizable than that of the Persians, and being Cyrus's uncle, he naturally had a prior claim, and ought to have been accounted as successor to the rule of Babylon. Therefore also in a vision of Isaiah which was recited against Babylon, after many other matters too lengthy to mention, an account is given of these things which are to take place: **"Behold I Myself will rouse up against them the Medes, a people who do not seek after silver nor desire gold, but who slay the very children with their arrows and have no compassion upon women who suckle their young"** (B) (Isa. 13:7). And Jeremiah says: **"Sanctify nations against her, even the kings of Media, and the governors thereof and all the magistrates thereof and all the land under the power thereof"** (Jer. 51:28). Then follow the words: **"The daughter of Babylon is like a threshing-floor during the time of its treading; yet a little while, and the time of its harvesting will come"** (Jer. 51:33). And in testimony of the fact that Babylon was captured (657) during a banquet, Isaiah clearly exhorts her to battle when he writes: **"Babylon, my beloved, has become a strange spectacle unto me [this rendering differs from the Hebrew original and the Septuagint, and seems altogether unjustified]: set thou the table and behold in the mirrors [the Hebrew says: "set the watch"] those who eat and drink; rise up, ye princes, and snatch up your shields!"** (Isa. 21:4, 5).

6:1 ff. **"It pleased Darius to appoint over his kingdom one hundred and twenty satraps, that they might be throughout his whole kingdom; and over them there were three princes, of which Daniel was one."** Josephus, of whom we made mention above, in writing an account of this passage, put it this way: Now Darius (C), who destroyed the empire of the (p. 523) Babylonians in cooperation with his relative, Cyrus, --for they carried on the war as allies-- was sixty-two years of age at the time he captured Babylon. He was the son

of Astyages, and was known to the Greeks by another name. Moreover he took away the prophet Daniel with him and took him to Media, and made him one of the three princes who were in charge of his whole kingdom. Hence we see that when Babylon was overthrown, Darius returned to his own kingdom in Media, and brought Daniel along with him in the same honorable capacity to which he had been promoted by Belshazzar. There is no doubt but what Darius had heard of the sign and portent which had come to Belshazzar, and also of the interpretation which Daniel had set forth, and how he had foretold the rule of the Medes and the Persians. And so no one should be troubled by the fact that Daniel is said in one place to have lived in Darius's reign, and in another place in the reign of Cyrus. **The Septuagint rendered Darius by the name Artaxerxes. But as for the fact that a non-chronological order is followed, so that some history is narrated in the reign of Darius before material is given for Belshazzar's reign [cf. 7:1 and 8:1, which of course follow chap. 6], whereas we are subsequently to read that he was put to death by Darius, it seems to me that the anachronism results from the fact that the author has brought all the historical portions together in immediate sequence.** Therefore it is at the close of the earlier vision that he had stated: **"And Darius the Mede succeeded to the realm at the age of sixty-two."** And so it was under this Darius who put Belshazzar to death that the events took place of which we are about to speak. (p63)..... 6:28. **"Thereafter Daniel lived on until the reign of Darius and the reign of Cyrus the Persian."** And so the statement which we read above at the end of the first vision, **"And Daniel lived until the first year of King Cyrus,"** is not to be understood as defining the span of his life. In view of the fact that we read in the last vision: **"In the third year of Cyrus, King of the Persians, a word was revealed to Daniel, whose surname was Belteshazzar";** this is what is meant, that up to the first year of King Cyrus, who destroyed the empire of the Chaldeans, Daniel continued in power in Chaldea, but was afterwards transferred to Media by Darius.

7:2-3:But as for the four beasts who came up out of the sea and were differentiated from one another, we may identify them from the angel's discourse. **"These four great beasts,"** he says, **"are four kingdoms which shall rise up from the earth."** And as for the four winds which strove in the great sea, *they are called winds of heaven because each one of the angels does for his realm the duty entrusted to him.* This too should be noted, that the fierceness and (664) cruelty of the kingdoms concerned are indicated by the term "beasts."..... 7:5.....). *But as for the three rows or ranks that were in his mouth and between his teeth, one authority has interpreted this to mean that allusion was made to the fact that the Persian kingdom was divided up among three princes, just as we read in the sections dealing with Belshazzar and with Darius that there were three princes who were in charge of the one hundred and twenty satraps. But other commentators affirm that these were three kings of the Persians who were subsequent to Cyrus, and yet they fail to mention them by name (A). But we know that after Cyrus's reign of thirty years his son Cambyses ruled among the Persians, and his brothers the magi [the plural seems unwarranted, since there was but one brother involved, namely, Smerdis], and then Darius, in the second year of whose reign the rebuilding of the Temple was commenced at Jerusalem. The fifth king was Xerxes, the son of Darius; the sixth was Artabanus [actually only the assassin of Xerxes; he never became king]; the seventh, Artaxerxes who was surnamed Makrokheir, that is Longimanus ("Long-handed"); the eighth, (B) Xerxes; the ninth, Sogdianus [the reigns of the last*

two totaled no more than eight months]; the tenth, Darius surnamed Nothos ("Bastard"); the eleventh, the Artaxerxes called Mnemon, that is, "The Rememberer"; the twelfth, the other Artaxerxes, who himself received the surname of Ochus; the thirteenth, Arses, the son of Ochus; and the fourteenth, Darius the son of Arsamus, who was conquered by Alexander, the king of the Macedonians. **How then can we say that these were three kings of the Persians? Of course we could select some who were especially cruel, but we cannot ascertain them on the basis of the historical accounts. Therefore the three rows in the mouth of the Persian kingdom and between its teeth we must take to be the three kingdoms of the Babylonians, the Medes, and the Persians, all of which were reduced to a single realm.** And as for the information, "And thus they spake to him: 'Devour flesh in abundance,' " this refers to the time when in the reign of the Ahasuerus whom the Septuagint calls Artaxerxes, the order was given, at the suggestion of Haman the Agagite, that all the Jews be slaughtered on a single day (Esth. 3). And very properly, instead of saying, "He was devouring them" the account specifies, "Thus they spake unto him...." This shows that the matter was only attempted, and was by no means ever carried out. ... 7:6: The third kingdom was that of the Macedonians,... There was never, after all, any victory won more quickly than Alexander's, for he traversed all the way from Illyricum and the Adriatic Sea to the Indian Ocean and the Ganges River, not merely fighting battles but winning decisive victories; and in six years he subjugated to his rule a portion of Europe and all of Asia. And by the four heads reference is made to his generals who subsequently rose up as successors to his royal power, namely Ptolemy, Seleucus, Philip [i.e., Philip Arrhidaeus, an illegitimate brother of Alexander, who was proclaimed king upon Alexander's death, but never exercised genuine power, and died after seven years], and Antigonus [the precursor of Seleucus in the rule of the Asiatic portion of Alexander's empire]. "And power was given to it" shows that the empire did not result from Alexander's bravery but from the will of God.... 7:7... The fourth empire is the Roman Empire, which now occupies the entire world,...". ..and it had ten horns." Porphyry assigned the last two beasts, that of the Macedonians and that of the Romans, to the one realm of the Macedonians and divided them up as follows. He claimed that the leopard was Alexander himself, and that the beast which was dissimilar to the others represented the four successors of Alexander, and then he enumerates ten kings up to the time of Antiochus, surnamed Epiphanes, and who were very cruel. And he did not assign the kings themselves to separate kingdoms, for example Macedon, Syria, Asia, or Egypt, but rather he made out the various kingdoms a single realm consisting of a series. This he did of course in order that the words which were written: "... a mouth uttering overweening boasts" [in the last part of verse 8] might be considered as spoken about Antiochus instead of about Antichrist.... Porphyry vainly surmises that the little (p. 531) horn which rose up after the ten horns is Antiochus Epiphanes, and that the three uprooted horns out of the ten are (A) Ptolemy VI (surnamed Philometer), Ptolemy VII (Euergetes), and Artarxias, King of Armenia. The first two of these kings died long before Antiochus was born. Against Artarxias, to be sure, we know that Antiochus indeed waged war, but also we know that Artarxias remained in possession of his original kingly authority. We should therefore concur with the traditional interpretation of all the commentators of the Christian Church, that at the end of the world, when the Roman Empire is to be destroyed, there shall be ten kings who will partition the Roman world amongst themselves. Then an insignificant eleventh king will arise, who will overcome three

of the ten kings, that is, the king of Egypt, the king of [North] Africa, and the king of Ethiopia, as we shall show more clearly in our later discussion. Then after they have been slain, the seven other kings also will bow their necks to the victor. "And behold," he continues, "there were eyes like unto human eyes in that horn." Let us not follow the opinion of some commentators and suppose him to be either the Devil or some demon, but rather, one of the human race, in whom Satan will wholly take up his residence in bodily form. ". . .and a mouth uttering overweening boasts..." (cf. II Thess. 2). For this is the man of sin, the son (668) of perdition, and that too to such a degree that he dares to sit in the temple of God, making himself out to be like God.... 7:8... And the Ancient (C) of days is the One who, according to John (p. 532) sits alone upon His throne. Likewise the Son of man, who came unto the Ancient of days, is the same as He who, according to John, is called the Lion of the tribe of Judah (Rev. 5), the Root of David, and the titles of that sort.... 7:13-14...". . .**And He arrived unto the Ancient of days, and they brought Him before His presence, and He gave unto Him authority and honor and royal power.**" All that is said here concerning His being brought before Almighty God and receiving authority and honor and royal power is to be understood in the light of the Apostle's statement: "Who, although He was in the form of God, thought it not robbery to be equal with God; but emptied Himself, taking the form of a servant, being made in the likeness of men, and was found in His condition to be as a man: He humbled Himself, becoming obedient unto death, even to the death of the cross" (Phil. 2:6-8). And if the sect of the Arians were willing to give heed to all this Scripture with a reverent mind, they would never direct against the Son of God the calumny that He is not on an equality with God. ". . .**And He is the one whom all the peoples, tribes, and language-groups shall serve. His authority is an eternal authority which shall not be removed, and His kingdom shall be one that shall never be destroyed...**" Let Porphyry answer the query of whom out of all mankind this language might apply to, or who this person might be who was so powerful as to break and smash to pieces the little horn, whom he interprets to be Antiochus? If he replies that the princes of Antiochus were defeated by Judas Maccabaeus, then he must explain how Judas could be said to come with the clouds of heaven like unto the Son of man, and to be brought unto the Ancient of days, and how it could be said that authority and royal power was bestowed upon him, and that all (671) peoples and tribes and language-groups served him, and that his power is eternal and not terminated by any conclusion (p. 534).... 7:17-18... ". . .**And they shall possess the kingdom unto eternity, even forever and ever.** ..." If this be taken to refer to the Maccabees, the advocate of this position should explain how the kingdom of the Maccabees is of a perpetual character. 7:25. Verse 25. "**And he shall utter (variant: "he utters") speeches against the Lofty One.**" Or else, as Symmachus has rendered it: "He utters speeches like God," so that one who assumes the authority of God will also arrogate to himself the words of divine majesty. ". . .And he shall crush the saints of the Most High, and will suppose himself to be able to alter times and laws." The Antichrist will wage war against the saints and will overcome them; and he shall exalt himself to such a height of arrogance (A) as to attempt changing the very laws of God and the sacred rites as well. He will also lift himself up against all that is called God, subjecting all religion to his own authority. ". . .**And they shall be delivered into his hand for a time, and times, and half a time.**" "Time" is equivalent to "year." The word "times," according to the idiom of the Hebrews (who also possess the dual number) represents "two years." [The Aramaic original here, according to the Massoretic

vowel pointing, has the plural ending ----iyn, not the dual ending ----ayin. To be sure, the consonantal text could also be pointed as dual.] The half a year signifies "six months." During this period [3 1/2 years] the saints are to be given over to the power of the Antichrist, in order that those Jews might be condemned who did not believe the truth but supported a lie. The Savior also speaks of this period in the Gospel, saying: "Unless those days had been cut short, no flesh would be saved" (Matt. 24:22). In the final vision we shall assert the inappropriateness of this period to Antiochus. 7:26-27... This refers to Antichrist, that is, to the little horn which uttered the lofty words, for his kingdom is to be permanently destroyed... Here the reference is to Christ's empire, which is eternal. 7:28. **"Thus far is the end of the word."** That is, **"the end of that word and discourse which the Lord revealed to me in this present vision."** ". ..I, Daniel, was much troubled with my thoughts (B), and my countenance was altered within me; but I preserved the word in my heart." ***Up to this point the Book of Daniel was written in the Chaldee and Syriac language. All the rest that follows up to the very end of the volume we read in Hebrew.***

8:3... He calls Darius, Cyrus's uncle, a ram. He reigned over the Medes after his father, Astyages. And the one horn which was higher than the other, and growing still larger, signified Cyrus himself, who succeeded his maternal grandfather, Astyages, and reigned over the Medes and Persians along with his uncle, Darius, whom the Greeks called Cyaxeres. 8:4. **"After this I saw the ram pushing with its horns westward (D) and northward and southward...."** Not that he saw the ram itself, that is, the ram of Cyrus or Darius, but rather the ram of the same kingdom as theirs, that is, *the second Darius, who was the last king of the Persian power, and who was overcome by the king of the Macedonians, Alexander the son of Philip.* And as to the fact that Darius was a very powerful and wealthy king, both the Greek and the Latin and the barbarian historical accounts so relate. 8:5. **"And I myself understood. ..."** On the basis of the previous visions which had symbolized the second kingdom by the ram and the he-goat, Daniel now also understood that he was looking at the empire of the Medes and Persians. **"And behold, there was a he-goat which was coming from the West above the surface of the whole earth, and yet without touching the ground. ..."** So that no one will think that I am attaching a private interpretation to this, let us simply repeat the words of Gabriel as he explained the prophet's vision. He said, **"The ram whom thou sawest to possess two horns is the king of the Medes and Persians."** This was, of course, Darius the son of Arsames, in whose reign the kingdom of the Medes and Persians was destroyed. **"There was in addition a he-goat, who was coming from the west,"** *and because of his extraordinary speed he appeared not to touch the ground. This was Alexander, the king of the Greeks, who after the overthrow of Thebes took up arms against the Persians. Commencing the conflict at the Granicus River, he conquered the generals of Darius and finally smashed against (674) the ram himself and broke in pieces his two horns, the Medes and the Persians. Casting him beneath his feet, he subjected both horns to his own authority.* **"And (he had) a large horn. ..."** refers to the first king, Alexander himself. When he died in Babylon at the age of thirty-two, his four generals rose up in his place and divided his empire among themselves. For Ptolemy, the son of Lagos, seized Egypt; the Philip who was also called Aridaeus (var.: Arius), the (half-) brother of Alexander took over Macedonia; Seleucus Nicanor took over Syria, Babylonia, and all the kingdoms of the East; and Antigonus ruled over Asia Minor. **"But (they shall not rise up) with his power"** (chap. 8:22),

since no one was able to equal the greatness of Alexander himself. **"And a long time afterward"** there shall arise **"a king of Syria who shall be of shameless countenance and shall understand (evil) counsels,"** even Antiochus Epiphanes, the son of the Seleucus who was also called Philopator. 8:9. After he had been a hostage to Rome, and had without the knowledge of the Senate obtained rule by treachery, Antiochus fought with Ptolemy Philometor, that is, **"against the South"** and against Egypt; and then again **"against the East,"** and against those who were fomenting revolution in Persia. At the last he fought against the Jews and captured Judea, entering into Jerusalem and setting up in the Temple of God the statue of Jupiter Olympius. **"...and against the power of heaven,"** that is, against the children of Israel, who were protected by the assistance of angels. He pushed his arrogance to such an extreme that he subjected the majority of the saints to the worship of idols, as if he would tread the very stars beneath his feet. And thus it came to pass that he held the South and the East, that is, Egypt and Persia, under his sway.

8:11-12. And as for the statement, **"And he glorified himself even against the Prince of Power,"** this means that he lifted himself up against God and persecuted His saints. He even took away the endelekhismos or **"continual offering"** which was customarily sacrificed in the morning and at even, and he prevailed to the casting down of the **"place of His sanctuary."** And he did not do this by his own prowess, but only **"on account of the sins of the people."** And thus it came to pass that truth was prostrated upon the ground, and as the worship of idols flourished, the religion of God suffered an eclipse.

8:13. **"And I heard one of the saints speaking, and one saint said to another saint** (I do not know which one), **who was conversing with him."** Instead of **"another one which one I do not know"** --the rendering of Symmachus (p. 537) (A) (*tini pote*) which I too have followed-- Aquila and (675) Theodotion, and the Septuagint as well, have simply put the Hebrew word (p-l-m-n-y) *'phelmoni'* (B) itself. Without specifying the angel's name, I should say that the author indicated some one of the angels or other in a general way.

"How long shall be the vision concerning the continual sacrifice and the sin of the desolation that is made, and the sanctuary and the strength be trodden under foot?" One angel asks another angel for how long a period the Temple is by the judgment of God to be desolated under the rule of Antiochus, King of Syria, and how long the image of Jupiter is to stand in God's Temple (according to his additional statement: **"... and the sanctuary and the strength be trodden under foot?"**). 8:14. And he answered him, **"Until the evening and the morning, until two thousand three hundred days (C); and then the sanctuary shall be cleansed."** If we read the **Books of Maccabees and the history of Josephus**, we shall find it there recorded that in the one hundred and forty-third (143rd) year after the Seleucus who first reigned in Syria after the decease of Alexander, Antiochus entered Jerusalem, and after wreaking a general devastation he returned again in the third (3rd) year and set up the statue of Jupiter in the Temple. Up until the time of Judas Macca-baeus, that is, up until the one hundred and eighth year (108th), Jerusalem lay waste over a period of six (6) years, and for three (3) [of those] years the Temple lay defiled; making up a total of two thousand three hundred (2300) days plus three months. [At least that is what the text seems to say, following the present word-order. Actually the three months should be added to the six years in order to come out to a total of approximately

2300 days.] At the end of the period the Temple was purged. Some authorities read two hundred (200) instead of two thousand three hundred (2300), in order to avoid the apparent excess involved in six (6) years and three months. [Actually, however, 2200 days would come out to only six (6) years and nine days; the reasoning here seems obscure.] Most of our commentators refer this passage to the Antichrist, and hold that that which occurred under Antiochus was only by way of a type which shall be fulfilled under Antichrist. And as for the statement, "**The sanctuary shall be cleansed**," this refers to the time of Judas Maccabaeus, who came from the village of Modin, and who being aided by the efforts of his brothers (D) and relatives and many of the Jewish people [defeated?] [the verb is left out] the generals of Antiochus not far above Emmaus (which is now called Nicopolis). And hearing of this, Antiochus, who had risen up against the Prince of princes, that is, against the Lord of lords and King of kings, was earnestly desirous of despoiling the temple of Diana which was located in Elimais, in the Persian district, because it possessed valuable votive offerings. And when he there lost his army, he was destroyed without hands, that is to say, he died of grief. As for the mention of evening and morning [in that fourteenth verse], this signifies the succession of day and night..... 8:16-17....Inasmuch as Ezekiel and Daniel and Zechariah behold themselves to be often in the company of angels, they were reminded of their frailty, lest they should be lifted up in pride and imagine themselves to partake of the nature or dignity of angels. Therefore they are addressed as sons of men, in order that they might realize that they are but human beings.

9:1-2. "**In the first year of the Darius who was the son of Ahasuerus of the race of the Medes and who reigned over (678) the kingdom of the Chaldeans, in the first year of his reign. ...**" This is the Darius who in cooperation with Cyrus conquered the Chaldeans and Babylonians. We are not to think of that other Darius in the second year of whose reign the Temple was built (as Porphyry supposes in making out a late date for Daniel); nor are we to think of the Darius who was vanquished by Alexander, the king of the Macedonians. He therefore adds the name of his father and also refers to his victory, inasmuch as he was the first of the race of the Medes to overthrow the kingdom of the Chaldeans. He does this to avoid any mistake in the reading which might arise from the similarity of the name. (p90)

9:24-27. "**'Seventy (70) weeks are shortened upon thy people and upon thy holy city, (C) that transgression may be finished, and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought to bear, and that the vision and prophecy may be fulfilled that the Holy One of the saints may be anointed. Know therefore and take note that from the going forth of the word to build up Jerusalem again, unto Christ the prince, there shall be seven weeks and sixty-two weeks, and the street shall be built again, and the walls, in distressing times. And after sixty-two weeks Christ shall be slain, and ((D) the people that shall deny Him) shall not be His. And a people, with their leader that shall come, shall destroy the city and the sanctuary. And the end thereof shall be devastation, and after the end of the war there shall be the appointed desolation. And he shall confirm the covenant with many in one week; and in the middle of the week both victim and sacrifice shall fail. And there shall be in the Temple the abomination of desolation, and the desolation shall continue even unto the consummation and the end.'**" Because the prophet had said, "**Thou didst lead forth Thy people, and Thy name was**

pronounced upon Thy city and upon Thy people," Gabriel therefore, as the mouthpiece of God, says by implication: "*By no means are they God's people, but only thy people; nor is Jerusalem the holy city of God, but it is only a holy city unto thee, as thou sayest.*" This is similar to what we read in Exodus also, when God says to Moses, "**Descend, for thy people have committed sin**" (Ex. 32:7). That is to say, they are not My people, for they have forsaken Me. And so, because thou dost supplicate for Jerusalem and prayest for the people of the Jews, hearken unto that which shall befall thy people in *seventy (70) weeks of years*, and those things which will happen to thy city.

I realize that this question has been argued over in various ways by men of greatest learning, and that each of them has expressed his views according to the capacity of his own genius. And so, because it is unsafe to pass judgment upon the opinions of the great teachers of the Church and to set one above another, I shall simply repeat the view of each, and leave it to the reader's judgment as to whose explanation ought to be followed. In the fifth volume of his **Tempora ["Chronology"]**, **Africanus** has this to say concerning the seventy (70) weeks (682) (and I quote him verbatim): "*The chapter (E) which we read in Daniel concerning the seventy (70) weeks contains many remarkable details, which require too lengthy a discussion at this point; and so we must discuss only what pertains to our present task, namely that which concerns chronology. There is no doubt but what it constitutes a **prediction of Christ's advent, for He appeared to the world at the end of seventy(70) weeks. After Him the crimes were consummated and sin reached its end and iniquity was destroyed. An eternal righteousness also was proclaimed which overcame the mere righteousness of the law; and the vision and the prophecy were fulfilled, inasmuch as the Law and the Prophets endured until the time of (F) John the Baptist (Luke 16), and then the Saint of saints was anointed. And all these things were the objects of hope, prior to Christ's incarnation, rather*** (p. 543) ***than the objects of actual possession.*** Now the angel himself specified **seventy (70) weeks of years**, that is to say, **four hundred and ninety (490) years from the issuing of the word that the petition be granted and that Jerusalem be rebuilt.** The specified interval **began in the twentieth year of Artaxerxes, King of the Persians;** for it was his cupbearer, Nehemiah (Neh. 1), who, as we read in the book of Ezra [the Vulgate reckons Nehemiah as II Esdras], petitioned the king and obtained his request that **Jerusalem be rebuilt.** And **this was the word, or decree, which granted permission for the construction of the city and its encompassment with walls;** for up until that time it had lain open to the incursions of the surrounding nations. **But if one points to the command of King Cyrus, who granted to all who desired it permission to return to Jerusalem, the fact of the matter is that the high priest Jesus [Jeshua] and Zerubbabel, and later on the priest Ezra, together with the others who had been willing to set forth from Babylon with them, only made an abortive attempt to construct the Temple and the city with its walls, but were prevented by the surrounding nations from completing the task, on the pretext that the king had not so ordered. And thus the work remained incomplete until Nehemiah's time and the twentieth (20) year of King Artaxerxes. Hence the captivity lasted for seventy (70) years prior to the Persian rule.** [This last sentence is bracketed by the editor.] **At this period in the Persian Empire a hundred and fifteen (115) years had elapsed since**

its inception, but it was the one hundred and eighty-fifth (185th) year from the captivity of Jerusalem when Artaxerxes first gave orders for the walls of Jerusalem to be built. [Actually only 141 years, the interval between 587 B.C. and 446 B.C.] Nehemiah was in charge of this undertaking, and the street was built and the surrounding walls were erected. Now if you compute (683) seventy weeks of years from that date, you can come out to the time of Christ. But if we wish to take any other date (A) as the starting point for these weeks, then the dates will show a discrepancy and we shall encounter many difficulties. For if the seventy weeks are computed from the time of Cyrus and his decree of indulgence which effectuated the release of the Jewish captives, then we shall encounter a deficit of a hundred (100) years and more short of the stated number of seventy (70) weeks [only seventy-eight (78) years, by more recent computation, for Cyrus's decree was given in 538 B.C.]. If we reckon from the day when the angel spoke to Daniel, the deficit would be much greater [actually not more than a few months or a year]. An even greater number of years is added, if you wish to put the beginning of the weeks at the commencement of the captivity. For the kingdom of the Persians endured for two hundred and thirty (230) years until the rise of the Macedonian kingdom; then the Macedonians themselves reigned for three hundred (300) years. From that date until the sixteenth (16th) (i.e., the fifteenth (15th)) year of Tiberius Caesar, when Christ suffered death, is an interval of sixty (60) [sic!] years [reckoning from the death of Cleopatra, the last of the Macedonian Ptolemies]. All of these years added together come to the number of five hundred and ninety (590), with the result that a hundred (100) years remain to be accounted for. On the other hand, the interval from the twentieth (20th) year of Artaxerxes to the time of Christ completes the figure of seventy (70) weeks, if we reckon according to the lunar computation of the Hebrews, who did not number their months according to the movement of the sun, but rather according to the moon. For the interval from the one hundred fiftieth (150th) year of the Persian Empire, when Artaxerxes, as king thereof, attained the twentieth (20th) year of his reign (and this was the fourth (4th) year of the eighty-third (83rd) Olympiad), up until the two hundred and second (202nd) Olympiad (for it was the second (2nd) year of that Olympiad which was the fifteenth (15th) year of Tiberius Caesar) comes out to be the grand total of four hundred seventy-five (475) years. This would result in four hundred ninety (490) Hebrew years, reckoning according to the lunar months as we have suggested. For according to their (p. 544) computation, these years can be made up of months of twenty-nine (variant: twenty-eight (28)) and a half ($29 \frac{1}{2}$, $28 \frac{1}{2}$) days each. This means that the sun, during a period of four hundred ninety (490) years, completes its revolution in three hundred sixty-five (365) days and a quarter, and this amounts to twelve (12) lunar months for each individual year, with eleven and a fourth days left over to spare. Consequently the Greeks and Jews over a period of eight (8) years insert three intercalary months (embolimoi). (684) For if you will multiply eleven and a quarter ($11 \frac{1}{4}$) days by eight (8), you will come out to ninety days (90), which equal three (3) months. Now if you divide the eight-year periods into four hundred seventy-five (475) years, your quotient will be fifty-nine (59) plus

three months. These fifty-nine (59) plus eight-year periods produce enough intercalary months to make up fifteen (15) years, more or less; and if you will add these fifteen (15) years to the four hundred seventy-five (475) years, you will come out to seventy weeks (70) of years, that is, a total of four hundred and ninety years (490)."

Africanus has expressed his views in these very words which we have copied out. Let us pass on to **Eusebius Pamphili** [the famous church historian, who assumed the cognomen Pamphili in honor of his beloved mentor, Bishop Pamphilus], who in the eighth book of his **Euangelike Apodeixis** [the full title was **Euangelikes Apodeixeos Proparaskeue** or "Preparation for the Demonstration of the Gospel"; the Latin title is **Praeparatio Evangelica**] ventures some such conjecture as this: "***It does not seem to me that the seventy (70) weeks have been divided up without purpose, in that seven (7) is mentioned first, and then sixty-two (62), and then a last (1) week is added, which in turn is itself divided into two parts. For it is written: 'Thou shalt know and understand that from the issuing of the word (command) that the petition be granted and Jerusalem be built until Christ the Prince there shall be seven weeks and sixty-two (69) weeks.'*** And after the rest which he relates in the intervening section, he states at the end: '***He shall confirm a testimony (covenant) with many during one week.'*** It is clear that the angel did not detail these things in his reply to no purpose or apart from the inspiration of God. This observation seems to require some cautious and careful reasoning, so that the reader may pay diligent attention and inquire into the cause for this division (variant: vision). But if we must express our own opinion, in conformity with the rest of the interpretation which concerns this present context, in the angel's statement: '***From the issuing of the word that the petition be granted and that Jerusalem be built, until the time of Christ the Prince,***' we are only to think of other princes who had charge of the Jewish people subsequent to this prophecy and subsequent to the return from Babylon. That is to say, we are to think of the '***arkhiereis***' [high priests] and pontiffs to whom the Scripture attaches the title of christs, by reason of the fact that they have been anointed. The first of these was Jesus [Jeshua] the son of Jehozadak, the high priest, and then the rest who had that office up until the time of the advent of our Lord and Savior. And it is these who are intended by the prophet's prediction when it states: '***From the issuing of the word that the petition be granted and Jerusalem be built even unto Christ the Prince there shall be seven weeks, and sixty-two weeks.***' (685) That is to say, the purpose is that seven (7) weeks be counted off, and then afterward sixty-two (62) weeks, which come to a total of four hundred and eighty-three years (483) after the time of Cyrus. And lest we appear to be putting forth a mere conjecture too rashly and without testing the truth of our statements, let us reckon up those who bore office as christs over the people from the time of Jeshua, the son of Jehozadak, until the advent of the Lord; that is to say, those who were anointed for the high priesthood. First, then, as we have already stated, subsequent to Daniel's prophecy, which occurred in the reign of Cyrus, and subsequent to the return of (p. 545) the people from Babylon, Jeshua the son of Jehozadak was the high priest, and together with Zerubbabel, son of Shealtiel, they laid the

foundations of the temple. And because the undertaking was hindered by the Samaritans and the other surrounding nations, seven (7) weeks of years elapsed (that is to say, forty-nine years (49)), during which the work on the temple remained unfinished. These (7) weeks are separated by the prophecy from the remaining sixty-two (62) weeks. And lastly, the Jews also followed this view when they said to the Lord in the Gospel-narrative: 'This temple was built over a period of forty-six years, and shalt thou raise it up in three days' (John 2:20). For this was the number of years which elapsed between the first (1st) year of Cyrus, who granted to those Jews who so desired the permission to return to their fatherland, and the sixth (6th) year of King Darius, in whose reign the entire work upon the temple was finished. [Actually the two dates involved are 538 B.C. and 516 B.C., an interval of only twenty-two (22) years.] Furthermore Josephus added on three (3) more years, during which the 'periboloi' (precincts) and certain other construction left undone were brought to completion; and when these are added to the forty-six (46) years, they come out to forty-nine (49) years, or seven (7) weeks of years. And the remaining sixty-two (62) weeks are computed from the seventh (7th) year of Darius. At that time Jeshua the son of Jehozadak, and Zerubbabel (who had already reached his majority) were in charge of the people, and it was in their time that Haggai and Zechariah prophesied. After them came Ezra and Nehemiah from Babylon and constructed the walls of the city during the high priesthood of Joiakim, son of Jeshua, who had the surname of Jehozadak. After him Eliashib succeeded to the priesthood, then Joiada and Johanan after him. Following him there was Jaddua, in whose lifetime Alexander, the king of the Macedonians, founded Alexandria, (686) as (A) Josephus relates in his books of the Antiquities, and actually came to Jerusalem and offered blood-sacrifices in the Temple. Now Alexander died in the one hundred and thirteenth (113th) Olympiad, in the two hundred thirty-sixth (236th) year of the Persian Empire, which in turn had begun in the first (1st) year of the fifty-fifth (55th) Olympiad. That was the date when Cyrus, King of the Persians, conquered the Babylonians and Chaldeans. After the death of the priest Jaddua, who had been in charge of the temple in Alexander's reign, Onias received the high priesthood. It was at this period that Seleucus, after the conquest of Babylon, placed upon his own head the crown of all Syria and Asia, in the twelfth (12th) year after Alexander's death. Up to that time the years which had elapsed since the rule of Cyrus, when computed together, were two hundred and forty-eight (248). From that date the Scripture of the Maccabees computes the kingdom of the Greeks. Following Onias, the high priest Eleazar became head of the Jews. That was the period when the Seventy translators (Septuaginta interpretes) are said to have translated the Holy Scriptures into Greek at Alexandria. After him came Onias II, who was followed by Simon, who ruled over the people when Jesus the son of Sirach wrote the book which bears the Greek title of Panaretos ("A Completely Virtuous Man"), and which is by most people falsely attributed to Solomon. Another Onias followed him in the high priesthood, and that was the period when Antiochus was trying to force the Jews to sacrifice to the gods of the Gentiles. After the death of Onias, Judas Maccabaeus cleansed the Temple and smashed to bits the statues of the idols. His

brother Jonathan followed him, (p. 546) and after Jonathan their brother Simon governed the people. By his death the two hundred and seventy-seventh (277th) year of the Syrian kingdom had elapsed, and the First Book of Maccabees contains a record of events up to that time. And so the total number of years from the first (1st) year of Cyrus, King of Persia, until the end of the First Book of Maccabees and the death of the high priest Simon is four hundred twenty-five (425). After him John [Hyrcanus] occupied the high priesthood for twenty-nine (29) years, and upon his death Aristobulus became head of the people for a (1) year and was the first man after the return from Babylon to associate with the dignity of high priesthood the authority of kingship. His successor was Alexander, who likewise was high priest and king, and who governed the people for twenty-seven (27) years. Up to this point, the number of years from the first (1st) year of Cyrus and the return of the captives who desired to come back to Judaea is to be computed at four hundred and eighty-three (483). This total is made up of the seven weeks (7) and the sixty-two (62) weeks, or sixty-nine (69) weeks altogether. And during this whole period high priests ruled over the Jewish people, and I now believe that they are those referred to as christ-princes. And when the last of them, Alexander, had died, the Jewish nation was rent in this direction and that into various factions, and was harrassed by internal seditions in its leaderless condition; and that too to such an extent that Alexandra, who was also called Salina, and who was the wife of the same Alexander, seized power and kept the high priesthood for her son, Hyrcanus. But she passed on the royal power to her other son, Aristobulus, and he exercised it for ten (10) years. But when the brothers fought with each other in civil war and the Jewish nation was drawn into various factions, then Gnaeus Pompey, the general of the Roman army, came upon the scene. Having captured Jerusalem, he penetrated even to the shrine in the temple which was called the Holy of holies. He sent Aristobulus back to Rome in chains, keeping him for his triumphal procession, and then he gave the high priesthood to his brother, Hyrcanus. Then for the first time the Jewish nation became tributary to the Romans. Succeeding him, Herod, the son of Antipater, received the royal authority over the Jews by senatorial decree, after Hyrcanus had been killed; and so he was the first foreigner to become governor of the Jews. Moreover when his parents had died, he handed over the high priesthood to his children, even though they were non-Jews, utterly contrary to the law of Moses. Nor did he entrust the office to them for long, (B) except upon their granting him favors and bribes, for he despised the commands of God's law."

The same **Eusebius** offered another explanation also, and if we wanted to translate it into Latin, we should greatly expand the size of this book. And **so the sense of his interpretation is this, that the number of years from the sixth (6th) year of Darius, who reigned after Cyrus and his son, Cambyses, --and this was the date when the work on the temple was completed-- until the time of Herod and Caesar Augustus is reckoned to be seven weeks (7) plus sixty-two (62) weeks, which make a total of four hundred eighty-three years (483).** (688) **That was the date when the christ, that is to say, Hyrcanus, being the last high priest of the Maccabaeen line, was murdered by Herod, and the succession of high priests came to an end, so**

far as the law of God was concerned. It was then also that a Roman army (p. 547) under the leadership of a Roman general devastated both the city and the sanctuary itself. Or else it was Herod himself who committed the devastation, after he had through the Romans appropriated to himself a governmental authority to which he had no right. And as for the angel's statement, "For he shall establish a compact with many for one week (variant: "a compact for many weeks"), and in the midst of the week the sacrifice and offering shall cease," it is to be understood in this way, that Christ was born while Herod was reigning in Judaea and Augustus in Rome, and He preached the Gospel for three (3) years and six (6) months, according to John the Evangelist. And he established the worship of the true God with many people, undoubtedly meaning the Apostles and believers generally. And then, after our Lord's passion, the sacrifice and offering ceased in the middle of the week. For whatever took place in the Temple after that date was not a valid sacrifice to God but a mere worship of the devil, while they all cried out together, "His blood be upon us and upon our children" (Matt. 27:25); and again, "We have no king but Caesar." Any reader who is interested may look up this passage in the Chronicle of this same Eusebius, for I translated it into Latin many years ago. But as for his statement that the number of years to be reckoned from the completion of the temple to the tenth (10th) year of the Emperor Augustus, that is, when Hyrcanus was slain and Herod obtained Judaea, amounts to a total of seven (7) plus sixty-two (62) weeks, or four hundred eighty-three (483) years, we may check it in the following fashion. The building of the temple was finished in the seventy-sixth (76th) (here and in the other place read: "sixty-seventh (67th)" --Migne) Olympiad, which was the sixth (6th) year of Darius. In the third (3rd) year of the one hundred and eighty-sixth (186th) Olympiad, that is, the tenth (10th) year of Augustus, Herod seized the rule over the Jews. This makes the interval four hundred and eighty-three (483) years, reckoning up by the individual Olympiads and computing them at four (4) years each. This same Eusebius reports another view as well, which I do not entirely reject (A), that most authorities extend the one (1) [last] week of years to the sum of seventy years (70), reckoning each year as a ten-year (10 yr) period [reading the corrupt 'upputatio' as 'supputatio']. They also claim that thirty-five (35) years intervened between the passion of the Lord and the reign of Nero, and that it was at this latter date when the weapons of Rome were first (689) lifted up against the Jews, this being the half-way (1/2) point of the week of seventy years (70). After that, indeed, from the time of Vespasian and Titus (and it was right after their accession to power that Jerusalem and the temple were burned) up to the reign of Trajan another thirty-five (35) years elapsed. And this, they assert, was the week of which the angel said to Daniel: "And he shall establish a compact with many for one week." For the Gospel was preached by the Apostles all over the world, since they survived even unto that late date. According to the tradition of the church historians, John the Evangelist lived up to the time of Trajan. Yet I am at a loss to know how we can understand the earlier seven (7) weeks and the sixty-two (62) weeks to involve seven (7) years each, and just this last one to involve ten (10) years for each unit of the seven (7), or seventy (70) years in all.

So much for Eusebius. But **Hippolytus** has expressed the following opinion concerning these same weeks (B): *he reckons the seven (7) weeks as prior to the return of the people from Babylon, and the sixty-two (62) weeks as subsequent to their return and extending to the birth of Christ. But the dates do not (p. 548) agree at all. If indeed the duration of the Persian Empire be reckoned at two hundred and thirty (230) years, and the Macedonian Empire at three hundred (300), and the period thereafter up to the birth of the Lord be thirty (30) years, then the total from the beginning of the reign of Cyrus, King of the Persians, until the advent of the Savior will be five hundred and sixty (560) years. Moreover Hippolytus places the final (7th) week at the end of the world and divides it into the period of Elias and the period of Antichrist, so that during the [first] three and a half (3 1/2) years of the last (7th) week the knowledge of God is established. And as for the statement, "He shall establish a compact with many for a week" (Dan. 9:27), during the other three years under the Antichrist the sacrifice and offering shall cease. But when Christ shall come and shall slay the wicked one by the breath of His mouth, desolation shall hold sway till the end.*

On the other hand **Apollinarius of Laodicea** in his investigation of the problem breaks away from the stream of the past and directs his longing desires towards the future, very unsafely venturing an opinion concerning matters so obscure. And if by any chance those of future generations should not see these predictions of his fulfilled at the time he set, then they will be forced to seek for some other solution and to convict the teacher himself of erroneous interpretation. And so, in order to avoid the appearance of slandering a man as having made a statement he never made, he makes the following assertion --and I translate him word for word: *"To the period of four hundred and ninety (490) years the wicked deeds are to be confined (690) as well as all the crimes which shall ensue from those deeds. After these shall come the times of blessing, and the world is to be reconciled unto God at the advent of Christ, His Son. For from the coming forth of the Word, when Christ was born of the Virgin Mary, to the forty-ninth (49th) year, that is, the end of the seven (7) weeks, [God] waited for Israel to repent. Thereafter, indeed, from the eighth (8th) year of Claudius Caesar [i.e., 48 A.D.] onward, the Romans took up arms against the Jews. For it was in His thirtieth (30th) year, according to the Evangelist Luke, that the Lord incarnate began His preaching of the Gospel (Luke 1 [3]) [sic!]. According to the Evangelist John (John 2 and 11), Christ completed two (2) years over a period of three (3) passovers. The years of Tiberius' reign from that point onward are to be reckoned at six (6); then there were the four (4) years of the reign of Gaius Caesar, surnamed Caligula, and eight (8) more years in the reign of Claudius. This makes a total of forty-nine (49) years, or the equivalent of seven (7) weeks of years. But when four hundred thirty-four (434) years shall have elapsed after that date, that is to say, the sixty-two (62) weeks, then [i.e. in 482 A.D.] Jerusalem and the Temple shall be rebuilt during three and a half (3 1/2) years within the final (70th) week, beginning with the advent of Elias, who according to the dictum of our Lord and Savior (Luke 1) [[sic!], that is, applying 1:17 to a future period, the 2nd Advent.] is going to come and turn back the hearts of the fathers towards their*

children. And then the Antichrist shall come, and according to the Apostle [reading 'apostolum' for 'apostolorum'] he is going to sit in the temple of God (II Thess. 2) and be slain by the breath of our Lord and Savior after he has waged war against the saints. And thus it shall come to pass that the middle of the (70th) week shall mark the confirmation of God's covenant with the saints, and the middle of the (70th) week in turn shall mark the issuing of the decree under the authority of Antichrist that no more sacrifices be offered. For the Antichrist shall set up the abomination of desolation, that is, an idol or statue of his own god, within the Temple. Then shall ensue the final devastation and the condemnation of the Jewish people, who after their rejection of Christ's truth shall embrace the lie of the Antichrist. Moreover this same Apollinarius asserts that he conceived this idea about the proper dating from the fact that Africanus, (p. 549) the author of the Tempora [Chronology], whose explanation I have inserted above, affirms that the final week will occur at the end of the world. Yet, says Apollinarius, it is impossible that periods so linked together be wrenched apart, but rather the time-segments must all be joined together in conformity with Daniel's prophecy.

The learned scholar Clement, presbyter of the church at Alexandria, regards the number of years as a matter of slight consequence, (691) asserting that the seventy (70) weeks of years were completed by the span of time from the reign of Cyrus, King of the Persians, to the reign of the Roman emperors, Vespasian and Titus; that is to say, the interval of four hundred and ninety years (490), with the addition in that same figure of the two thousand three hundred (2300) days of which we made earlier mention. He attempts to reckon in these seventy (70) weeks the ages of the Persians, Macedonians, and Caesars, even though according to the most careful computation, the number of years from the first year of Cyrus, King of the Persians and Medes, when Darius also bore rule, up to the reign of Vespasian and the destruction of the Temple amounts to six hundred and thirty (630).

When Origen came to deal with [reading 'praefuisset' instead of 'profuisset'] this chapter, he urged us to seek out what information we do not possess; and because he had no leeway for allegorical interpretation, in which one may argue without constraint, but rather was restricted to matters of historical fact, he made this brief observation in the tenth volume of the Stromata: "We must quite carefully ascertain the amount of time between the first (1st) year of Darius, the son of Ahasuerus, and the advent of Christ, and discover how many years were involved, and what events are said to have occurred during them. Then we must see whether we can fit these data in with the time of the Lord's coming."

We may learn what Tertullian had to say on the subject by consulting the book which he wrote against the Jews (Contra Judaeos), and his remarks may be set forth in brief: "How, then, are we to show that Christ came within the sixty-two (62) (A) weeks? This calculation begins with the first (1st) year of Darius, since that was the time when the vision itself was revealed to Daniel. For he was told: 'Understand and conclude from (B) the

prophesying (692) of the command for me to give thee this reply. ...'
Hence we are to commence our computation with the first (1st) year of
Darius, when Daniel beheld this vision. Let us see, then, how the years are
fulfilled up to the advent of Christ. Darius reigned nineteen (19) (p. 550)
years; Artaxerxes forty (40) years; the Ochus who was surnamed Cyrus
twenty-four years (24); (C) Argus, one (1) year. Then Darius II, who was
called Melas, twenty-one (21) (D) years. Alexander the Macedonian
reigned twelve (12) years. And then after Alexander (who had ruled over
both the Medes and the Persians, after he had conquered them, and had
established his rule in Alexandria, calling it after his own name), Soter
reigned (E) there in Alexandria for thirty-five (35) years, and was
succeeded by Philadelphus, who reigned for thirty-eight (38) years (F).
After him Euergetes reigned for twenty-five (25) years, and then
Philopator for seventeen (17) years, followed by Epiphanes for twenty-
four (24) years. Furthermore the second (2nd) Euergetes ruled for twenty
(20) (G) and nine (9) years, and Soter for thirty-eight (38) years. Ptolemy
[sic!] for thirty-seven (37) (H) years, and Cleopatra for twenty years (25)
and five (5) months (I). Furthermore Cleopatra shared the rule with
Augustus for thirteen (13) years. After Cleopatra Augustus reigned forty-
three (43) years more. For all of the years of the reign of Augustus were
fifty-six (56) in number. And let us see (variant: we see) that in the forty-
first (41st) year of the reign of Augustus, who ruled after the death of
Cleopatra (J), (693) Christ was born. And this same Augustus lived on for
fifteen (15) years after the time when Christ was born. And so the
resultant periods of years up to the day of Christ's birth and the forty-first
(41st) year of Augustus, after the death of Cleopatra [actually only
twenty-nine years after Cleopatra's death --the language here is
confusing], come to the total figure of four hundred and thirty-seven
years and five months (437 yrs & 5 mnths). This means that sixty-two and
a half (62 1/2) weeks were used up, or the equivalent of four hundred and
thirty-seven years and six months (437 1/2 yrs), by the day when Christ
was born. Then eternal righteousness was revealed, and the Saint of
saints was anointed, namely Christ, and the vision and prophecy were
sealed, and those sins were remitted which are allowed through faith in
Christ's name to all who believe in Him." But what is the meaning of the
statement that the "vision and prophecy are confirmed by a seal"? It
means that all the prophets made proclamation concerning [Christ]
Himself, saying that He was going to come and that He would have to
suffer. Hence we read shortly thereafter in this Tertullian passage, "The
years were fifty-six (56) in number; furthermore, Cleopatra continued to
reign jointly under Augustus...." (p. 551) It was because the prophecy was
fulfilled by His advent that the vision was confirmed by a seal; and it was
called a prophecy because Christ Himself is the seal of all the prophets,
fulfilling as He did all that the prophets had previously declared
concerning Him. Of course after His advent and His passion (variant; the
passion of Christ), there is no longer any vision or prophecy (variant: or
prophet) which declares that Christ will come [?]. And then a little later
Tertullian says, "Let us see what is the meaning of (A) the seven and a half
(7 1/2) weeks, which in turn are divided up into a subsection of earlier
(62) weeks; by what transaction were they fulfilled? Well, after Augustus,

(B) who lived on after Christ's birth, fifteen years elapsed. He was succeeded by Tiberius Caesar, and he held sway for twenty-two (22) years, seven (7) months and twenty-eight (28) (C) days. In the fifteenth (15th) year of his reign (D) Christ suffered, being about (694) thirty-three (33) when He suffered. Then there was Gaius Caesar, also named Caligula, who reigned for three (3) years, eight (8) months and thirteen (13) days. [Note that Claudius' reign of 13 years is here omitted.] Nero reigned for nine (9) years, nine (9) months and thirteen (13) days. Galba ruled for seven (7) months and twenty-eight (28) (E) days; Otho for three (3) months and five (5) days; and Vitellius for eight (8) months and twenty-eight (29) (F) days. Vespasian vanquished the Jews in the first (1st) year of his reign, bringing the number of years to a total of fifty-two (52), plus six (6) months. For he ruled for eleven (11) years, and so by the date of his storming Jerusalem, the Jews had completed the seventy (70) weeks foretold by Daniel."

As for the view which the **Hebrews** hold concerning this passage, I shall set it forth summarily and within a brief compass, leaving the credibility of their assertions to those who asserted them. And so let me put it in the form of a paraphrase (**paraphrastikds**) in order to bring out the sense more clearly. "**O Daniel, know that from this day on which I now speak to thee (and that was the first (1st) year of the Darius who slew Belshazzar and transferred the Chaldean Empire to the Medes and Persians) unto the seventieth (70th) week of years (that is, four hundred and ninety years (490)) the following events shall befall thy people in stages [literally: part by part]. First of all, God shall be appeased by thee in view of the earnest intercession thou hast just offered Him, and sin shall be canceled out and the transgression shall come to an end. For although the city at present lies deserted and the Temple lies destroyed to its very foundations [reading fundamenta for the non-existent frudamenta], so that the nation is plunged into mourning, yet within a fairly short time it shall be restored. And not only shall it come to pass within these seventy (70) weeks that the city shall be rebuilt and the Temple restored, but also the Christ, who is the eternal righteousness, shall be born. (p. 552) And so shall the vision and the prophecy be sealed, with the result that there shall be no more any prophet to be found in Israel, and the Saint of saints shall be anointed. We read concerning Him in the Psalter: 'Because God, even Thy God, hath anointed Thee with the oil of gladness (695) above thy fellows' (Ps. 44:8 = 45:7). And in another passage He says of Himself: 'Be ye holy, for I also am holy' (Lev. 19:2). Know therefore that from this day on which I speak to thee and make thee the promise by the word of the Lord that the nation shall return and Jerusalem shall be restored, there shall be sixty-two (62) weeks numbered unto the time of Christ the Prince and of the perpetual desolation of the Temple; and that there shall also be seven (7) weeks in which the two events shall take place which I have already mentioned, namely that the nation shall return and the street shall be rebuilt by Nehemiah and Ezra. And so at the end of the weeks the decree of God shall be accomplished in distressing times, when the Temple shall again be destroyed, and the city taken captive. For after the sixty-two (62) weeks the Christ shall be slain, and the nation who shall reject Him shall go out of existence" --or, as the Jews themselves put it,**

the kingdom of Christ which they imagined they would retain (G) shall not even be. And why do I speak of the slaying of Christ, and of the nation's utter forfeiture of God's help, since the Roman people were going to demolish the city and sanctuary under Vespasian, the leader who was to come? Upon his death the seven (7) weeks or forty-nine (49) years were complete, and after the city of Aelia was established upon the ruins of Jerusalem, Aelius Hadrian vanquished (H) the revolting Jews in their conflict with the general, Timus Rufus. It was at that time that the sacrifice and offering (ceased and) will continue to cease even unto the completion of the age, and the desolation is going to endure until the very end. We are not, say the Jews, greatly impressed by the fact that the seven (7) weeks are mentioned first, and afterwards the sixty-two (62), and again a single (1) week divided into two parts. For it is simply the idiomatic usage of the Hebrew language, as well as of antique Latin, that in quoting a figure, the small number is given first and then the larger. For example, we do not, according to good usage say in our language, "Abraham lived a hundred and seventy-five years (175)"; on the contrary the Hebrews say, "Abraham lived five and seventy (75) and one hundred (100) years" (I). And so the fulfilment is not to follow the literal order of the words, but it shall be accomplished in terms of the whole sum, taken together. I am also well aware that some of the Jews assert that as for the statement about the single week, (696) "He shall establish a covenant with many (p. 553) for one week," the division is between the reigns of Vespasian and Hadrian. According to the history of Josephus, Vespasian and Titus concluded peace with the Jews for three years and six month (3 1/2 yrs). And the [other] three years and six months (3 1/2 yrs) are accounted for in Hadrian's reign, when Jerusalem was completely destroyed and the Jewish nation was massacred in large groups at a time, with the result that they were even expelled from the borders of Judaea. This is what the Hebrews have to say on the subject, paying little attention to the fact that from the first year of Darius, King of the Persians, until the final overthrow of Jerusalem, which befell them under Hadrian, the period involved is a hundred and seventy-four (174) Olympiads or six hundred ninety-six (690) years, which total up to ninety-nine (99) Hebrew weeks plus three (3) years --that being the time when Barcochebas, the leader of the Jews, was crushed and Jerusalem was demolished to the very ground.

10:1. "In the third year of Cyrus, King of the Persians, a word was revealed unto Daniel, who was surnamed Belteshazzar, and it was a true word and great strength. For there is need of understanding in a vision." And how is it that we read at the end of the first vision, "**And Daniel lived until the first year of Cyrus the King**"? Well then, we understand that he enjoyed his former high position among the Chaldeans and was clothed in purple and fine linen right up until the first year of King Cyrus, when Cyrus overthrew the Chaldeans, and afterwards Daniel commenced service under Darius, the son of Ahasuerus of the Median line, who reigned over the kingdom of the Chaldeans. Or else, indeed, that Darius had already died in whose first year Daniel had learned of the mystery of the seventy (70) weeks, and he is now relating that he beheld these things in the third (3rd) year of King Cyrus.... 10:21. "**Nevertheless I will relate to thee what has**

been set down in the Scripture of truth." That is, this is the order which the words follow. The fulfilment is still in doubt. For even though thou dost beseech the Lord (701) and I present thy prayers to Him, yet the prince of the Persians takes his stand on the opposite side, and is unwilling that thy people be freed from captivity. But because the prince of the Greeks has come, and in the meantime is contending against the prince of the Persians, and also because I have Michael there as my assistant, I shall, during their mutual conflict, report to thee the coming events which God has foretold to me and has bidden me relate to thee. *And let no one be disturbed by the question as to why mention is made of the prince of the Greeks or Hellenes rather than of the Macedonians, for Alexander, king of the Macedonians, did not take up arms against the Persians until he had first overthrown Greece and subjected it to his power.* **"And no one is my helper in all these things except Michael, your prince."** He implies, *'I am that angel who presents thy prayers to God, and I have no other helper in petitioning God on your behalf except the archangel Michael, to whose charge the Jewish nation has been entrusted. And meanwhile the prince of the Greeks is engaged in a common effort with me at this particular time, contending against the prince of the Persians'.* We should review our ancient history and (A) consider whether by any chance that was the date of the conquest of the Persians by the Greeks. *According to the Vulgate edition (of the Septuagint), this same vision is reckoned as extending to the end of the book, that is, the vision which appeared to Daniel in the third (3rd) year of Cyrus, King of the Persians. On the other hand, according to the Hebrew original, the ensuing sections are separate from this, and recorded in an inverted order. The causes for this phenomenon we have already mentioned; that is, the matters here recorded are related as having occurred in the first year of the Darius who overthrew Belshazzar, not in the third (3rd) year of Cyrus.*

11:1. **"And from the first year of Darius the Mede, I stood up that he might be strengthened and confirmed."** Daniel implies, "From the first year of the reign of Darius, who overthrew the Chaldeans and delivered me from the hand of my enemies to the extent of his ability (for even his sealing of the pit of lions with his signet ring was for my protection, lest my adversaries should slay me), I for my part stood before God, and I besought God's mercy upon him, in view of the man's love for me, in order that either he or his kingdom might be strengthened and confirmed. And since I persevered in my prayer, I was answered by God and given to understand the following information. After all, it is a customary thing (p. 558) with the prophets to bring in new speakers abruptly and without warning. So it is in Psalm Thirty-one [i.e., Thirty-two]: for when the prophet has petitioned God and said: **"Thou art my refuge from my tribulation (B) which compassed me about; O Thou, who art my rejoicing, deliver me from those who now encompass me,"** then God is abruptly brought in as the speaker, replying, **"I will give thee understanding, and I will instruct thee in this way in which thou shalt go; I will fasten Mine eyes upon thee"** (verses 7 and 8). So also here, as the prophet relates, **"From the first year of Darius the Mede, I stood up and interceded that he might be strengthened and that his rule might be confirmed,"** God suddenly responds:

Verse 2. **"And now I shall proclaim the truth to thee."** And the meaning is this: **"Because thou desirest to know what shall befall the kings of Persia, hearken thou to the order of events and hear the answer to thy request."**

"And behold, three (3) more kings shall arise in Persia, and the fourth (4th) shall be enriched exceedingly above them all, and when he shall have grown mighty through his wealth, he shall stir up all men against the kingdom of Greece." *He states that four (4) kings shall arise in Persia after Cyrus, namely Cambyses, the son of Cyrus, and the Magus named Smerdis, who married Pantaptes, the daughter of Cambyses. Then, when he was slain by seven Magi and Darius had succeeded to his throne, the same Pantaptes married Darius, and by him gave birth to Xerxes, who became a most powerful and wealthy king, and led an innumerable host against Greece and performed those deeds which are related by the Greek historians. For in the archonship of Callias he destroyed Athens by fire, and about that same time waged the war at Thermopylae and the naval battle at Salamis. It was in his time that Sophocles and Euripides became famous [hardly Euripides, whose first play was given in 455, nine years after Xerxes' death], and Themistocles fled in exile to Persia, where he died as a result of drinking the blood of a bull. And so that writer [apparently Tertullian, cf. p. 550] is in error who records as the fourth (4th) king that Darius who was defeated by Alexander, for he was not the fourth (4th) king, but the fourteenth (14th) king of the Persians after Cyrus. It was in the seventh (7th) year of his rule that Alexander defeated and slew him. Moreover it should be observed that after he has specified four (4) kings of Persia after Cyrus, the author [i.e., Daniel] omits the nine (9) (C) others and passes right on to Alexander. For the Spirit of prophecy was not concerned about preserving historical detail but in summarizing only the most important matters. (703)*

11:3-4. **"But there shall rise up a strong king and shall rule with great power, and he shall do whatever he pleases. And when he shall have arisen, his kingdom shall be broken."** *He clearly refers to Alexander the Great, king of the Macedonians, and son of Philip. For after he had overcome the Illyrians and Thracians, and had conquered Greece and destroyed Thebes, he crossed over into Asia. And when he had routed Darius's generals and taken the city of Sardis, he afterwards captured India and founded the city of Alexandria. And then, when he had attained the age of thirty-two (32) and the twelfth (12th) year of his reign, he died of poison.* **"And it shall be divided towards the four winds of heaven, but not unto his own posterity nor according to his power with which he had borne rule."** *After Alexander his kingdom was divided towards the four (p. 559) winds, namely to the east, the west, the south, and the north. In Egypt, that is in the south, Ptolemy the son of Lagos was the first to become king. In Macedonia, that is in the west, the Philip who was also called Aridaeus, a brother of Alexander, became king. The king of Syria and Babylon and the remoter regions, that is, the east, was Seleucus Nicanor. Antigonus was king of Asia Minor and Pontus and of the other provinces in that whole area, that is, in the north. So much for the various regions of the world as a whole; but from the standpoint of Judea itself, the north would be Syria and the south would be Egypt. And as for the statement, "But not unto his own posterity," the implication is that Alexander would have no children, but rather, his kingdom would be rent asunder and fall to others who were not of his family, except of course for Philip, who kept Macedonia. Nor would it be according to the power of him who had borne rule, for the kingdom became feebler by division into four (4) parts, for they constantly fought among themselves and raged with internecine fury. (p120)* **"For his kingdom shall be rent in pieces (variant: destroyed), and that too among strangers besides these."** *Besides the four kingdoms of Macedonia, Asia Minor, Syria, and*

Egypt, the kingdom of the Macedonians was torn asunder among other rulers of less prominence and among petty kings. The reference here is to Perdiccas and Craterus and Lysimachus, for Cappadocia, Armenia, Bithynia, Heracleia, Bosphorus and various other provinces withdrew themselves from the Macedonian power and set up various kings for themselves.

11:5. **"And the king of the South shall be strengthened."** *The reference is to Ptolemy, son of Lagos, who was the first (1st) to become king in Egypt, and was a very clever, mighty and wealthy man, and possessed such power that he was able to restore Pyrrhus, King of Epirus, to his kingdom after he had been driven out, and also to seize Cyprus and Phoenicia. And after he had conquered Demetrius, the son of Antigonus, he restored to Seleucus that portion of his kingdom which Antigonus had taken away from him. He also acquired Caria and many islands, cities, and districts unnecessary to detail at this time. But no further notice is taken of the other kingdoms, Macedonia and Asia Minor, because Judaea lay in a midway position and was held now by one group of kings and now by another. **And it is not the purpose of Holy Scripture to cover external history apart from the Jews, but only that which is linked up with the nation of Israel.***

"And one of his princes shall prevail over him, and he shall rule with great power, for his dominion shall be great." *The person mentioned is Ptolemy Philadelphus, the second king of Egypt and the son of the former Ptolemy. It was in his reign that the Seventy (Septuaginta) translators are said to have translated the Holy Scripture into Greek. He also sent many treasures to Jerusalem for the high priest Eleazar, and votive vessels for the Temple. The curator of his library was Demetrius of Phalerum, a man of reputation among the Greeks as an orator and philosopher. Philadelphus is reported [reading **narratur** instead of the inappropriate **narrantur**] to have possessed such great power as to surpass his father Ptolemy. For history relates that he possessed two hundred thousand (200,000) infantrymen, twenty thousand (20,000) cavalry, and even two thousand (2,000) chariots and four hundred (400) elephants, which he was the first to import from Ethiopia. He also had a thousand five hundred (1,500) (p. 560) war galleys of the type now known as Liburnian, and a thousand (1,000) others for the transporting of military provisions. So great was his treasure of gold and silver that he received a yearly revenue from Egypt amounting to fourteen thousand eight hundred (14,800) talents of silver, as well as grain in the amount of five or ten hundred thousand (500,000 or 1,000,000 or 1/2 million to 1 million) artabae (a measure containing three and a half (3 1/2) modii [a modius being about three and a half (3 1/2) pecks]).*

11:6. **"And at the end of the years they shall be leagued together (or, as Theodotion renders: And after his years they shall be united). And the daughter of the king of the South shall come to the king of the North in order to make friendship, but she shall not obtain strength of arm nor shall her seed endure. And she herself shall be handed over, as well as her young men (Vulgate: youths) who brought her and who were strengthening her in (these) times."** *As we have already said, it was Seleucus, surnamed Nicanor, who first ruled over Syria. The second king was Antiochus, who was called Soter. The third was Antiochus himself, (705) who was called Theos, that is the Divine. He was the one who waged numerous wars with Ptolemy Philadelphus, who was the second ruler in Egypt, and he also fought with all the Babylonians and the men of the East, and so after many years Ptolemy Philadelphus wished to have done with this vexatious struggle, and so he gave his daughter,*

named Berenice, in marriage to Antiochus, who had already had by a previous wife, named Laodice, two sons, namely Seleucus, surnamed Callinicus, and the other, Antiochus. And Philadelphus conducted her as far as Pelusium and bestowed countless thousands of gold and silver by way of a dowry, from which circumstance he acquired the nickname of phernophoros or Dowry-giver (dotalis). But as for Antiochus, even though he had said he would regard Berenice as his royal consort and keep Laodice in the status of a concubine, he was finally prevailed upon by his love for Laodice to restore her to the status of queen, along with her children. But she was fearful that her husband might in his fickleness restore Berenice to favor once more, and so she had him put to death by her servants with the use of poison. And she handed over Berenice and the son whom she had born by Antiochus to Icadio and Genneus, princes of Antiochus, and then set up her elder son, Seleucus Callinicus, as king in his father's place. And so this is the matter referred to in this passage, namely that after many years Ptolemy Philadelphus and Antiochus Theos would conclude a friendship, and the daughter of the king of the South, that is Ptolemy, would go to the king of the North, that is Antiochus, in order to cement friendly relations between her father and her husband. And the text says that she will not be able to gain her end, nor shall her posterity remain upon the throne of Syria, but instead both Berenice and the men who had escorted her thither shall be put to death. And also the king, Antiochus, who had strengthened her, that is, through whom she could have obtained the mastery, was killed by his wife's poison.

11:7-9. "And a plant of the bud of her roots shall arise, and he shall come with an army and shall invade the province of the king of the North. And he shall abuse them and shall prevail. And he shall also carry away captive into Egypt their gods and their sculptures and their precious vessels of gold and silver; he shall prevail against the king of the North. And the king of the South shall enter into the kingdom and shall return to his own land." *After the murder of Berenice and the death of her father, Ptolemy Philadelphus, in Egypt, her brother, who was also named Ptolemy and surnamed Euergetes, succeeded to the throne as the third of his dynasty, being in fact an offshoot of the same plant and a bud of the same root as she was, inasmuch as he was her (p. 561) brother. He came up with a great army and advanced into the province (706) of the king of the North, that is Seleucus Callinicus, who together with his mother Laodice was ruling in Syria, and abused them, and not only did he seize Syria but also took Cilicia and the remoter regions beyond the Euphrates and nearly all of Asia as well. And then, when he heard that a rebellion was afoot in Egypt, he ravaged the kingdom of Seleucus and carried off as booty forty thousand (40,000) talents of silver, and also precious vessels and images of the gods to the amount of two and a half thousand (2,500). Among them were the same images which Cambyzes had brought to Persia at the time when he conquered Egypt. The Egyptian people were indeed devoted to idolatry, for when he had brought back their gods to them after so many years, they called him Euergetes (Benefactor). And he himself retained possession of Syria, but he handed over Cilicia to his friend, Antiochus, that he might govern it, and the provinces beyond the Euphrates he handed over to Xanthippus, another general.*

11:10. "And his sons shall be provoked, and they shall assemble a multitude of great armies, and he shall come with haste like a flood. And he shall return and be stirred up, and he shall join battle with his army." *After the flight and death of Seleucus Callinicus, his two sons, the Seleucus surnamed Ceraunus and the Antiochus who was called the Great, were provoked by*

a hope of victory and of avenging their father, and so they assembled an army against Ptolemy Philopator and took up arms. And when the elder brother, Seleucus, was slain in Phrygia in the third year of his reign through the treachery of Nicanor and Apaturius, the army which was in Syria summoned his brother, Antiochus the Great, from Babylon to assume the throne. And so this is the reason why the present passage states that the two sons were provoked and assembled a multitude of very sizable armies. But it implies that Antiochus the Great came by himself from Babylon to Syria, which at that time was held by Ptolemy Philopator, the son of Euergetes and the fourth (4th) king to rule in Egypt. And after he had successfully fought with his generals, or rather had by the betrayal of Theodotius obtained possession of Syria (which had already been held by a succession of Egyptian kings), he became so emboldened by his contempt for Philopator's luxurious manner of life and for the magical arts which he was said to employ, that he took the initiative in attempting an invasion of Egypt itself.

11:11-12. "And the king of the South, being provoked, shall go forth and shall prepare an exceeding great multitude, and a multitude shall be given into his hand. And he shall take (707) a multitude, and his heart shall be lifted up, because (Vulgate: and) he shall cast down many thousands. But he shall not prevail." *The Ptolemy surnamed Philopator, having lost Syria through the betrayal of Theodotius, gathered together a very great multitude and launched an invasion against (p. 562) Antiochus the Great, who now bears the title of king of the North, at the region where Egypt borders upon the province of Judaea. For owing to the nature of the region, this locality lies partly to the south and partly to the north. If we speak of Judaea, it lies to the north of Egypt and to the south of Syria. And so when he had joined battle near the town of Raphia at the gateway of Egypt, Antiochus lost his entire army and was almost captured as he fled through the desert. And after he had conceded the loss of Syria, the conflict was finally brought to an end upon the basis of a treaty and certain conditions of peace. And this is what the Scripture means here by the statement that Ptolemy Philopator "shall cast down many thousands" and yet shall not prevail. For he was unable to capture his adversary. The sequel now follows.*

11:13-14. "And the king of the North shall return and shall prepare a much greater multitude than before, and in the end of times and years he shall come in haste with a large army and great resources. And in those times many shall rise up against the king of the South." *This indicates that Antiochus the Great, who despised the worthlessness of Ptolemy Philopator (for he had fallen desperately in love with a lute-player named Agathoclea and also her brother, retaining Agathocles himself as his concubine and afterwards appointing him as general of Egypt), assembled a huge army from the upper regions of Babylon. And since Ptolemy Philopator was now dead, Antiochus broke his treaty and set his army in motion against Philopator's four-year-old son, who was called Epiphanes. For so great was the dissoluteness and arrogance of Agathoclea, that those provinces which had previously been subjected to Egypt rose up in rebellion, and even Egypt itself was troubled with seditions. Moreover Philip, King of Macedon, and Antiochus the Great made peace with each other and engaged in a common struggle (708) against Agathocles and Ptolemy Epiphanes, on the understanding that each of them should annex to his own dominion those cities of Ptolemy which lay nearest to them. And so this is what is referred to in this passage, which says that many shall rise up against the king of the South, that is, Ptolemy Epiphanes, who was then a mere child.*

"Moreover the children of the transgressors of thy people shall lift themselves up, that they may fulfil the vision, and then fall to ruin (Vulgate: and they shall fall to ruin)." *During the conflict between Antiochus the Great and the generals of Ptolemy, Judaea, which lay between them, was rent into contrary factions, the one group favoring Antiochus, and the other favoring Ptolemy. Finally the high priest, Onias, fled to Egypt, taking a large number of Jews along with him, and was given by Ptolemy an honorable reception. (A) He then received the region known as Heliopolis, and by a grant of the king, he erected a temple in Egypt like the temple of the Jews, and it remained standing up until the reign of Vespasian, over a period of two hundred (B) and fifty (250) years. But then the city itself (C), which was known (p. 563) as the City of Onias, was destroyed to the very ground because of the war which the Jews had subsequently waged against the Romans. There is consequently no trace of either city or temple now remaining. But as we were saying, countless multitudes of Jews fled to Egypt on the occasion of Onias's pontificate, and the land was filled with a large number from Cyrene as well. For Onias affirmed (A) that he was fulfilling the prophecy written by Isaiah: **"There shall be an altar of the Lord in Egypt, and the name of the Lord shall be found in their territories"** (Isa. 19:19). And so this is the matter referred to in this passage: **"The sons of the transgressors of thy people,"** who forsook the law of the Lord and wished to offer blood-sacrifices to God in another place than what He had commanded. They would be lifted up in pride and would boast that they were fulfilling the vision, that is, the thing which the Lord had enjoined. But they shall fall to ruin, for both temple and city shall be afterwards destroyed. And while Antiochus held Judaea, a leader of the Ptolemaic party called Scopas (B) Aetholus was sent against Antiochus, and after a bold campaign he took Judaea and took the aristocrats of Ptolemy's party back to Egypt with him on his return. (709)*

11:15-16. **"And the king of the North shall come, and shall cast up a mound and capture the best fortified cities, and the arms of the South shall not withstand. And his chosen ones shall rise up to resist, and they shall have no strength. And he shall come upon him and do according to his own desire, and there shall be none to stand against his face. And he shall stand in the glorious land and it shall be consumed by his hand."** *Purposing to retake Judaea and the many cities of Syria, Antiochus joined battle with Scopas, Ptolemy's general, near the sources of the Jordan near where the city now called Paneas was founded, and he put him to flight and besieged him in Sidon together with ten thousand of his soldiers. In order to free him, Ptolemy dispatched the famous generals, Eropus, Menocles and Damoxenus (Vulgate: Damoxeus). Yet he was unable to lift the siege, and finally Scopas, overcome by famine, had to surrender and was sent away with his associates, despoiled of all he had. And as for the statement, "He shall cast up a mound," this indicates that Antiochus is going to besiege the garrison of Scopas in the citadel of Jerusalem for a long time, while the Jews add their exertions as well. And he is going to capture other cities which had formerly been held by the Ptolemaic faction in Syria, Cilicia and Lycia (variant: Lydia). For at that time Aphrodisias, Soloe, Zephron, Mallos, Anemurium (variant: Anemurum), Selenus, Coracesium, Coricus, Andriace, Lymira, Patara (variant: Patra), Xanthus, and finally Ephesus were all captured. These things are related by both Greek and Roman historians. And as for the statement, **"And he shall stand in the glorious land, and it shall be consumed (or, finished) by his hand,"** the term **"glorious land,"** or, as the Septuagint interprets it, **"the land***

of desire" (that is, in which God takes pleasure) signifies Judaea, and particularly Jerusalem, to which Antiochus pursued those men of Scopas's party who had been honorably (C) received there. Instead of the phrase, "glorious land," as (p. 564) Aquila rendered it, Theodotion simply puts the Hebrew word itself, (D) *Sabin*; instead of that Symmachus translated it "land of bravery."

11:17-19. **"And he shall set his face to come and possess all his kingdom, and he shall make upright conditions with him. And he shall give him the daughter of women, that she may overthrow him"** (Vulgate: *it*). That is to say, the intention is to overthrow him, that is, Ptolemy, or else to overthrow it, that is, his kingdom. Antiochus not only wished to take possession of Syria, Cilicia, and (710) Lycia, and the other provinces which had belonged to Ptolemy's party, but also to extend his empire to Egypt. He therefore used the good offices of Eucles of Rhodes to betroth his daughter, Cleopatra, to young Ptolemy in the seventh year of his reign; and in his thirteenth year she was given to him in marriage, professedly endowed with all of Coele-syria and Judaea as her marriage-portion. By pleonasm she is called a daughter of women, just as the poet says: . . . Thus she spake with her mouth. . . . And with these ears did I drink in her voice. [The second line is quoted from Vergil's *Aeneid*, iv, 359; the first line I have not been able to locate; neither seems to be particularly appropriate to the context.] **"And she shall not stand, neither shall she be for him. And he shall turn his face to the islands and shall capture many; and she shall cause the prince of her reproach to cease, and his reproach shall be turned upon him. And he shall turn his face to the empire of his own land; and he shall stumble and fall, and shall not be found."** For he was unable to take possession of Egypt, because Ptolemy Epiphanes and his generals detected the strategem and followed a cautious policy. And besides, Cleopatra inclined more to her husband's side than to her father's. And so he turned his attention to Asia Minor, and by carrying on naval warfare against a large number of islands, he seized Rhodes, Samos, Colophon (variant: Colophonia and Bocla), Phoea and many other islands. But he was opposed by Lucius Scipio Nasica and also his brother, Publius Scipio Africanus, who had vanquished Hannibal. For since the consul Nasica, the brother of Africanus, was of a somewhat sluggish disposition, the Roman senate was unwilling to entrust to him a war against so mighty a king as Antiochus. Africanus therefore offered to assume the post of deputy on a voluntary basis, in order to obviate any damage that his brother might cause. Consequently Antiochus was vanquished and commanded to confine his rule to the other side of the Taurus range. And so he took refuge in Apamia and Susa and advanced to the easternmost cities of his realm [reading **regni** for **regi**]. And during a war against the Elymaeans he was destroyed together with his entire army. And so this is what the Scripture refers to in this passage, when it states that he would capture many islands, and yet because of the Roman conqueror he would lose the kingdom of Asia; and that the disgrace he had inflicted would come back upon his own head; and that in the end he would flee from Asia Minor and return to the empire of his own land, and would then stumble and fall, so that his place would not be found.

Verse 20. **"And there shall stand up in his place one most vile and unworthy of kingly honor, and in a few days he shall be destroyed, not in rage nor in a battle."** The reference is to the Seleucus surnamed Philopator, (711) the son of Antiochus the Great, who during his reign performed no deeds worthy of Syria or of his father, but (p. 565) perished ingloriously without fighting a single battle. Porphyry, however, claims that it was not this Seleucus who is referred to,

but rather Ptolemy Epiphanes, who contrived a plot against Seleucus and prepared an army to fight against him, with the result that Seleucus was poisoned by his own generals. They did this because when someone asked Seleucus where he was going to get the financial resources for the great enterprises he was planning, he answered that his financial resources consisted in his friends. When this remark was publicly noised abroad, the generals became apprehensive that he would deprive them of their property and for that reason did him to death by nefarious means. Yet how could Ptolemy be said to rise up in the place of Antiochus the Great, since he did nothing of the sort? This is especially improbable since the Septuagint translated: **"And there shall stand up a plant from his root,"** that is, **"of his issue and seed,"** who should deal a severe blow to the prestige of the empire; **"and within a few days he shall be destroyed without wrath or battle."** The Hebrews claim that it is Trypho who was intended by the man who was most vile and unworthy of kingly honor, for as the boy-king's guardian he seized the throne for himself.

11:24. **"And there shall stand up in his place one despised, and the kingly honor shall not be given him; and he shall come privately and shall obtain the kingdom by fraud. And the arms of the fighter shall be overcome before his face and shall be broken, and the prince of the covenant as well. And after friendly advances he shall deal deceitfully with him, and shall go up and shall overcome with a small people. And he shall enter into rich and prosperous cities, and shall do things which his fathers never did, nor his fathers' fathers. He shall scatter their spoil and their booty and their wealth, and shall undertake plots against the best fortified cities, and shall continue thus for a time."** *Up to this point the historical order has been followed, and there has been no point of controversy between Porphyry and those of our side (variant: and us). But the rest of the text from here on to the end of the book he interprets as applying to the person of the Antiochus who was surnamed Epiphanes, the brother of Seleucus and the son of Antiochus the Great. He reigned in Syria for eleven years after Seleucus, and he seized Judaea, and it is under his reign that the persecution of God's Law is related, and also the wars of the Maccabees. But those of our persuasion believe all these things are spoken prophetically of the Antichrist who is to arise in the end time. But this factor appears to them as a difficulty for our view, namely the question as to why the prophetic discourse should abruptly cease mention of these great kings and shift from Seleucus to the end of the world. The answer is that in the earlier historical account where mention was made of the Persian kings, only four kings of Persia were presented, following after Cyrus, and (712) many who came in between were simply skipped over, so as to come quickly to Alexander, king of the Macedonians. We hold that it is the practice of Scripture not to relate all details completely, but only to set forth what seems of major importance. Those of our school insist also that since many of the details which we are subsequently to read and explain are appropriate to the person of Antiochus, he is to be regarded as a type of the Antichrist, and those things which happened to him in a preliminary way are to be completely fulfilled in the case of the Antichrist. We hold that it is the habit of Holy Scripture to set forth by means of types the reality of things to come, in conformity with what is said of our Lord and Savior in the Seventy-first (71st) [i.e. Seventy-second*

(72nd)] *Psalm, a psalm which is noted at the beginning as being Solomon's, and yet not all the statements which are made concerning can be applied to Solomon. For certainly he neither endured "together with the sun and before the moon from generation to generation," nor did he hold sway from sea (p. 566) to sea, or from the River unto the ends of the earth; neither did all the nations serve him, nor did his name endure before the sun; neither were all the tribes of earth blessed in him, nor did all races magnify him. But in a partial way these things were set forth in advance, by shadows as it were, and by a mere symbol of the reality, in the person of Solomon, in order that they might be more perfectly fulfilled in our Lord and Savior. And so, just as the Savior had Solomon and the other saints as types of His advent, so also we should believe that the Antichrist very properly had as a type of himself the utterly wicked king, Antiochus, who persecuted the saints and defiled the Temple. Let us therefore follow along with the explanation point by point, and let us briefly observe in the case of each item what it signifies to those of the other school of thought and what it signifies to those of our school, in accordance with each of the two explanations. Our opponents say that the one who was to "stand up in the place of" Seleucus was his brother, Antiochus Epiphanes. The party in Syria who favored Ptolemy would not at first grant him the kingly honor, but he later secured the rule of Syria by a pretense of clemency. And as Ptolemy fought and laid everything waste, his arms were overcome and broken before the face of Antiochus. Now the word arms implies the idea of strength, and therefore also the host of any army is known as a hand [i.e. manus, "hand," may also signify a "band of armed men"]. And not only does the text say that he conquered Ptolemy by fraud, but also the prince of the covenant he overcame by treachery, that is, Judas Maccabaeus. Or else this is what is referred to, that after he had secured peace with Ptolemy and he had become the prince of the covenant, he afterwards devised a plot against him. Now the Ptolemy meant here was not Epiphanes, who was the fifth Ptolemy to reign in Egypt, but Ptolemy (713) Philometor, the son of Antiochus' sister, Cleopatra; and so Antiochus was his maternal uncle. And when after Cleopatra's death Egypt was ruled by Eulaius, the eunuch who was Philometor's tutor, and by Leneus, and they were attempting to regain Syria, which Antiochus had fraudulently seized, warfare broke out between the boy Ptolemy and his uncle. And when they joined battle between Pelusium and Mt. Casius, Ptolemy's generals were defeated. But then Antiochus showed leniency towards the boy, and making a pretense of friendship, he went up to Memphis and there received the crown after the Egyptian manner. Declaring that he was looking out for the lad's interests, he subjected all Egypt to himself with only a small force of men, and he entered into rich and prosperous cities. And so he did things which his father had never done, nor his fathers' fathers. For none of the kings of Syria had ever laid Egypt waste after this fashion and scattered all their wealth. Moreover he was so shrewd that he even overcame by his deceit the well-laid plans of those who were the boy-king's generals. This is the line of interpretation which Porphyry followed, pursuing the lead of (A) Sutorius with much redundancy, discoursing of matters which we have summarized within a brief compass. But the scholars of our viewpoint*

have made a better and correcter interpretation, stating that the deeds are to be performed by the Antichrist at the end of the world. It is he who is destined to arise from a small nation, that is from the Jewish people, and shall be so lowly and despised that kingly honor will not be granted him. But by means of intrigue and deception he shall secure the government and by him shall the arms of the fighting nation of Rome be overcome and broken. He is to effect this result by pretending to (p. 567) be the prince of the covenant, that is, of the Law and Testament of God. And he shall enter into the richest of cities and shall do what his fathers never did, nor his fathers' fathers. For none of the Jews except the Antichrist has ever ruled over the whole world. And he shall form a design against the firmest resolves of the saints and shall do everything [he wishes] for a time, for as long as God's will shall have permitted him to do these things.

11:25-26. *"And his strength and his heart shall be stirred up against the king of the South with a great army. And the king of the South shall be aroused to war with many and very strong auxiliary forces; and they shall not stand, for they shall form designs against him. And they that eat bread with him shall destroy him, and his army shall be crushed, (714) and many shall fall down slain." Porphyry interprets this as applying to Antiochus, who set forth with a great army on a campaign against his sister's son. But the king of the South, that is the generals of Ptolemy, were also roused to war with many and very powerful auxiliary forces, but they could not stand against the fraudulent schemes of Antiochus. For he pretended to be at peace with his sister's son and ate bread with him, and afterwards he took possession of Egypt. But those of our view with greater plausibility interpret all this as applying to the Antichrist, for he is to be born of the Jewish people and come from Babylon, and is first of all going to vanquish the king of Egypt, who is one of the three horns of which we have already spoken earlier.*

Verses 27-30. *"And the heart of the two kings shall be to do evil, and they speak falsehood at one table, and they shall not prosper, because as yet the end is unto another time. And he shall return into his land with much riches." There is no doubt but what Antiochus did conclude a peace with Ptolemy and ate at the same table with him and devised plots against him, and yet without attaining any success thereby, since he did not obtain his kingdom but was driven out by Ptolemy's soldiers. But it cannot be proved from this set of facts that the statement of this Scripture was ever fulfilled by past history, namely that there were two kings whose hearts were deceitful and who inflicted evil upon each other. Actually, Ptolemy was a mere child of tender years and was taken in by Antiochus' fraud; how then could he have plotted evil against him? And so our party insist that all these things (A) refer to the Antichrist and to the king of Egypt whom he has for the first time overcome. (p133)*

"And his heart shall be against the holy covenant, and he shall succeed and return into his own land. At the time appointed he shall return and shall come to the South; but the latter time shall not be like the former. And the galleys shall come upon him, and the Romans, and he shall be dealt a heavy blow." Or, as another has rendered it, "... and they shall threaten him with attack." Both the Greek and the Roman historians relate

that after Antiochus had (p. 568) been expelled from Egypt and had gone back once more, he came to Judaea, that is, against the holy covenant, and that he despoiled the Temple and removed a huge amount of gold; and then, having stationed a garrison in the citadel, he returned to his own land. And then two years later he gathered an army against (715) Ptolemy and came to the South. And while he was besieging his two nephews, the brothers of Ptolemy and sons of Cleopatra, at Alexandria, some Roman envoys arrived on the scene, one of whom was Marcus (B) Popilius Laenas. And when he had found Antiochus standing on the shore and had conveyed the senatorial decree to him by which he was ordered to withdraw from those who were friends of the Roman people and to content himself with his own domain, then Antiochus delayed his reply in order to consult with his friends. But Laenas is said to have made a circle in the sand with the staff which he held in his hand, and to have drawn it around the king, saying, "The senate and people of Rome give order for you to make answer in this very spot as to what your decision is." At these words Antiochus was greatly alarmed and said, "If this is the good pleasure of the senate and people of Rome, then I must withdraw." And so he immediately set his army in motion. But he is said to have been dealt a heavy blow, not that he was killed but that he lost all of his proud prestige. As for the Antichrist, there is no question but what he is going to fight against the holy covenant, and that when he first makes war against the king of Egypt, he shall straightway be frightened off by the assistance (C) of the Romans. But these events were typically prefigured under Antiochus Epiphanes, so that this abominable king who persecuted God's people foreshadows the Antichrist, who is to persecute the people of Christ. And so there are many (D) of our viewpoint who think that Domitius Nero [actually Domitius was the name of Nero's father, Ahenobarbus] was the Antichrist because of his outstanding savagery and depravity.

"And he shall return and shall be angry at the covenant of the sanctuary, and he shall succeed; and he shall return and take thought concerning (Vulgate: against) those who have abandoned the covenant of the sanctuary." We read of these matters at greater length in the exploits of the Maccabees (I Macc. 1), where we learn that after the Romans expelled him from Egypt, he came in anger against the covenant of the sanctuary and was welcomed by those who had forsaken the law of God and taken part in the religious rites of the Gentiles. But this is to be more amply fulfilled under the Antichrist, for he shall become angered at the covenant of God and devise plans against those whom he wishes to forsake the law of God. And so Aquila has rendered in a more significant way: (716) "And he shall devise plans to have the compact of the sanctuary abandoned."

11:31. "And arms shall stand on his part, and they shall defile (Vulgate: that (?) they may defile) the sanctuary of strength, and they shall take away the continual sacrifice, and shall place there the abomination unto desolation." Instead of "arms," (E) another writer has rendered it as "seed," so as to imply (p. 569) descendants and progeny. But those of the other viewpoint claim that the persons mentioned are those who were sent by Antiochus two years after he had plundered the Temple in order to exact tribute from the Jews, and also to eliminate the

worship of God, setting up an image of Jupiter Olympius in the Temple at Jerusalem, and also statues of Antiochus himself. These are described as the abomination of desolation, having been set up when the burnt offering and continual sacrifice were taken away. But we on our side contend that all these things took place in a preliminary way as a mere type of the Antichrist, who is destined to seat himself in the Temple of God, and make himself out to be as God. The Jews, however, would have us understand these things as referring, not to Antiochus Epiphanes or the Antichrist, but to the Romans, of whom it was earlier stated, "And war galleys shall come," whether Italian or Roman, "and he shall be humbled." Considerably later, says the text, a king, Vespasian, shall emerge from the Romans themselves, who had come to Ptolemy's assistance and threatened Antiochus. It is his arms or descendants who would rise up, namely his son Titus, who with his army would defile the sanctuary and remove the continual sacrifice and devote the temple to permanent desolation. By the terms 'siim' (Siyyim) and 'chethim' (Kittiyim), which we have rendered as "galleys" and "Romans," the Jews would have us understand "Italians" and "Romans."

11:32. "And ungodly men shall deceitfully dissemble against the covenant. But the people who know their God shall prevail and succeed." *And in Maccabees we read that there were some who, to be sure, pretended that they were custodians of God's law, and later they came to terms with the Gentiles; yet the others adhered to their religion. But in my opinion this will take place in the time of the Antichrist, when the love of many shall wax cold. It is concerning these people that our Lord says in the Gospel, "Dost thou think that the Son of man, when He comes, will find faith upon the earth?" (Luke 18:8).*

11:33. "And they that are learned among the people shall teach many and (717) they shall fall by the sword and by fire and by captivity and by spoil for many days." *The books of Maccabees relate the great sufferings the Jews endured at the hands of Antiochus and they stand as a testimony of their triumph; for they endured fire and sword, slavery and rapine, and even the ultimate penalty of death itself for the sake of guarding the law of God. But let no one doubt that these things are going to happen under the Antichrist, when many shall resist his authority and flee away in various directions. The Jews, of course, interpret these things as taking place at the destruction of the Temple, which took place under Vespasian and Titus, and they claim that there were very many of their nation who knew their Lord and were slain for keeping His law.*

11:34-35. "And when they shall have fallen, they shall be relieved with a small help; and many shall be joined to them deceitfully. And some of the learned shall fall, that they may be refined as by fire and that they may be chosen and made white even to the time before appointed, because there shall yet be another time." *Porphyry thinks that the "little help" was Mattathias of the village of (variant: mountain of) Modin, for he rebelled against the generals of Antiochus and attempted to preserve the worship of the true God (I Macc. 2). He says he is called a little help because Mattathias was (p. 570) slain in battle; and later on his son Judas, who was called Maccabaeus, also fell in the struggle; and the rest of his*

brothers were likewise taken in by the deceit of their adversaries. Consult the books of Maccabees for the details. And all these events took place, he asserts, for the purpose of testing and choosing out the saints, that they might be made white until the time before appointed, inasmuch as victory was deferred until another time. Our writers, however, would have it understood that the small help shall arise under the reign of the Antichrist, for the saints shall gather together to resist him, and afterwards a great number of the learned shall fall. And this shall take place in order that they may be refined as by fire in the furnace, and that they may be made white and may be chosen out, until the time before determined arrives --for the true victory shall be won at the coming of Christ. Some of the Jews understand these things as applying to the princes Severus and Antoninus, who esteemed the Jews very highly. But others understand the Emperor Julian as the one referred to; for after they had been oppressed by Gaius Caesar and had steadfastly endured such suffering in the afflictions of their captivity, Julian rose up as one who pretended love for the Jews, promising that he would even offer sacrifice in their temple. They were to enjoy a little help from him, and a great number of the Gentiles (718) were to join themselves to their party, although falsely and insincerely. For it would only be for the sake of their own idolatrous religion that they would pretend friendship to the Jews. And they would do this in order that those who were approved might be made manifest. For the time of their true salvation and help will be the coming of the Christ; for the Jews mistakenly imagine (A) that he (i.e., their Messiah) is yet to come, for they are going to receive the Antichrist (when he comes) (I Cor. 11).

Verse 36. *"And the king shall do according to his will, and he shall be lifted up and shall magnify himself against every god; and he shall speak arrogant words against the God of gods, and shall manage successfully until the wrath be accomplished (Vulgate: indignation); for the determination is made." Or else, as another has translated it: "for in him shall be the consummation." The Jews believe that this passage has reference to the Antichrist, alleging that after the small help of Julian a king is going to rise up who shall do according to his own will and shall lift himself up against all that is called god, and shall speak (B) arrogant words against the God of gods. He shall act in such a way as to sit in the Temple of God and shall make himself out to be God, and his will shall be prospered until the wrath of God is fulfilled, for in him the consummation will take place. We too understand this to refer to the Antichrist. But Porphyry and the others who follow his lead suppose the reference to be to Antiochus Epiphanes, pointing out that he did raise himself up against the worship of God, and pushed his arrogance so far as to command his own statue to be set up in the Temple in Jerusalem. And as for the subsequent statement, "And he shall manage successfully until the wrath be accomplished, for the consummation shall be in him," they understand it to mean that his power will endure until such time as God becomes angry at him and orders him to be killed. For indeed Polybius and Diodorus, who composed the histories of the (C) Bibliothecae (Libraries), relate that Antiochus not only took measures against the God of Judaea, but also was impelled by an all-consuming avarice to attempt the plunder*

of the temple of (D) Diana in Elymais, because it was so wealthy. But he was so beset by the temple guard (p. 571) and the neighboring populace, and also by certain fearful apparitions, that he became demented and finally died of illness. And the historians record that this befell him because he had attempted to plunder the temple of Diana. But we for our part maintain that even though this thing befell him, it did so because he had perpetrated great cruelty upon the saints of God and had defiled His Temple. For we ought not to suppose that it was because of something he (719) only attempted to do but from which he then desisted by an act of repentance, but rather because of something he actually did he was punished.

Verses 37-39. **"And he shall make no account of the god of his fathers, and he shall be engrossed in lust for women; nor shall he have regard for any of the gods, for he shall rise up against everything. But he shall worship the god Maozim in his place, and a god which his fathers knew not shall he worship with gold and silver and precious stones and things of great price. And he shall take measures to fortify Maozim, together with a strange god whom (A) he has acknowledged. And he shall increase glory and shall grant them power over many and shall divide the land as a free gift."** Instead of our rendering, the Septuagint translates: **"...and he will not be subject to the lusts of women."** And again, instead of **"the god Maozim (m'dym) [the Massoretic text has md'uzziym],"** as the Hebrew has it, Aquila renders, **"the God of mighty powers (*fortitudinum*),"** whereas the Septuagint says, **"the most mighty God."** But because there is an ambiguity of position in the Hebrew original of the phrase we rendered by, **"And he shall be engrossed in lust for women,"** Aquila renders it simply word for word (in Greek): **"And he shall have no understanding with regard to the god of his fathers, and (B) in regard to the desire of women and in regard to every god he shall have no understanding";** that is (in Latin): **"And concerning the god of his fathers he shall not understand, and concerning the lust for women, and concerning every god he shall not understand."** *There are two interpretations current concerning these words, that he cherished lust for women, and that he cherished no lust for them. If we read it one way and understand it as an 'apo koinou' [the use of a common word in two different clauses]: "And he shall have no knowledge concerning a lust for women," then it is more easily applied to the Antichrist; i.e., that he will assume a pretense of chastity in order to deceive many. But if we read it in this fashion: "And occupied with lust for women," understanding, "...he shall be," then it is more appropriate to the character of Antiochus. For he is said to have been an egregious voluptuary, and to have become such a disgrace to the dignity of kingship through his lewdness and seductions, that he publicly had intercourse with actresses and harlots, and satisfied his sexual passions in the presence of the people. As for the god Maozim, Porphyry has offered an absurd explanation, asserting that Antiochus's generals set up a statue of Jupiter in the village of Modin, from which came Mattathias and his sons; moreover they compelled the Jews to offer blood-sacrifices to it, that is, to the god of Modin. The next statement, "...and he shall worship a god whom his fathers did not know" is more appropriate to the Antichrist than to Antiochus. For we read that Antiochus held to the religion of the (720) idols of Greece and compelled the Jews and Samaritans to worship*

his own gods. Likewise in regard to the statement, "...and he shall take measures to fortify Maozim, together with a strange god whom he has acknowledged; and he shall increase glory and grant them power over many, and shall divide the land as a free gift," Theodotion has interpreted (p. 572) as follows: "And he shall conduct these affairs so as to fortify garrisons with a strange god, and with them he shall manifest and increase glory; and he shall cause them to bear rule over many and divide up the land as a free gift." Symmachus rendered it "refuges" instead of "garrisons." Porphyry explained this as meaning that the man is going to fortify the citadel in Jerusalem and will station garrisons in the rest of the cities, and will instruct the Jews to worship a strange god, which doubtless means Jupiter. And displaying the idol to them, he will persuade them that they should worship it. Then he will bestow upon the deluded both honor and very great glory, and he shall deal with the rest who have borne rule in Judaea, and apportion estates unto them in return for their falsehood, and shall distribute gifts. The Antichrist likewise is going to make lavish bestowal of many rewards upon those whom he has deceived, and will divide up the land to his soldiery. And those whom he will not be able to subject to himself by fear he will subject through their cupidity.

11:40,-41. "And at the predetermined time the king of the South shall war against him, and the king of the North shall come against him like a tempest with chariots, with horsemen and with a great navy; and he shall invade lands and destroy them and pass through. And he shall enter into the glorious land, and many shall fall." *Theodotion rendered: ". . .and many shall be enfeebled." And according to Aquila, the many that fell are to be understood as cities or districts or provinces. This too is referred by Porphyry to Antiochus, on the ground that in the eleventh year of his reign he warred for a second time against his nephew, Ptolemy Philometor. For when the latter heard that Antiochus had come, he gathered many thousands of soldiery. But Antiochus invaded many lands like a mighty tempest, with his chariots and horsemen and large navy, and laid everything waste as he passed through. And he came to the glorious land, that is, Judaea, which Symmachus rendered as "land of strength." In place of this Theodotion used the Hebrew word itself, Sabai (variants: Sabam and Saba) (sby). And Antiochus used the ruins of the wall of the city to fortify the citadel, (721) and thus he continued on his way to Egypt. But those of our viewpoint refer these details also to the Antichrist, asserting that he shall first fight against the king of the South, or Egypt, and shall afterwards conquer Libya and Ethiopia, for these constitute the three broken horns about which we read previously. And then he shall come to the land of Israel, and many cities or provinces shall be given into his hands. "And only these cities shall be saved from his hands: Edom, Moab, and the principality of the children of Ammon." They say that in his haste to fight Ptolemy, the king of the South, Antiochus left untouched the Idumaeans, Moabites, and Ammonites, who dwelt to the side of Judaea, lest he should make Ptolemy the stronger by engaging in some other campaign. The Antichrist also is going to leave Idumaea, Moab, and the children of Ammon (i.e., Arabia) untouched, for the saints are to flee thither to the deserts.*

11:42-43. "And he shall lay his hand upon the lands, and the land of Egypt shall not escape; and he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt. And likewise he shall pass through [reading *transibit* for *transivit*] (p. 573) the Libyans (Vulgate: Libya and Ethiopia) and the Ethiopians." *We read that Antiochus partially accomplished this. But as for the added detail, "He shall pass through the Libyans and Ethiopians," our school insists that this is more appropriate to the Antichrist. For Antiochus never held Libya, which most writers understand to be North Africa, nor Ethiopia; unless, of course, his capture of Egypt involved the harrassment of those provinces of Egypt which lay in the same general region as Ethiopia, and which lay as distant neighbors to it, on the other side of the deserts. Hence there is no assertion of his conquering them, but only the statement that he passed through the Libyans and the Ethiopians.*

11:44-45. "And tidings from the East and from the North shall trouble him. And he shall come thither with a great host to destroy and slay very many. And he shall pitch his tent in Apedno between (A) the two seas, upon the famous and holy mountain; and he shall come even unto its summit, and none shall help him." *Even for this passage Porphyry has some nebulous application to Antiochus, asserting that in his conflict with the Egyptians, Libyans, and Ethiopians, passing through them he was to hear of wars which had been stirred up against him in the North and the East. Thence he was to turn back and overcome the resistance of the Aradians [Aradus was an island off the coast of Phoenicia], and lay waste the entire province along the coastline of Phoenicia. (722) And then he was to proceed without delay against Artaxias, the king of Armenia, who was moving down from the regions of the East, and having slain a large number of his troops, he would pitch his tent in the place called Apedno which is located between the two broadest rivers, the Tigris and the Euphrates. But it is impossible to state upon what famous and holy mountain he took his seat, after he had proceeded to that point. After all, it cannot be shown that he took up his seat between two seas, and it would be foolish to interpret the two seas as being the two rivers of Mesopotamia. But Porphyry gets around this famous mountain by following the rendering of Theodotion, who said: ". . . upon the sacred Mount Saba between the two seas." And even though he supposes that Saba was the name of a mountain in Armenia or Mesopotamia, he cannot explain why it was holy. [The Massoretic text has the common noun, sebiy, which means "beauty" or "honor," and gives no room for any proper noun, Saba.] To be sure, if we assume the right of making things up, we can add the detail which Porphyry fails to mention, that the mountain, forsooth, was called holy, because it was consecrated to idols in conformity with the superstition of the Armenians. The account then says: "And he shall come even unto the summit of that same mountain," --supposedly in the province of Elam, which is the easternmost Persian area. And there when he purposed to plunder the temple of Diana, which contained countless sums of money, he was routed by the barbarians, for they honored that shrine with a remarkable veneration. And Antiochus, being overcome with grief, died in Tabes, a town in Persia. By use of a most artificial line of argument Porphyry has concocted these details as an affront to us; but*

even though he were able to prove that these statements applied to Antiochus instead of the Antichrist, what does that matter [reading quid instead of the inappropriate qui] to us? For do we not on the basis of all the passages of Scripture prove the coming of Christ and the falsehood of the Antichrist? For assume that these things did refer to Antiochus, what injury does that inflict upon our religious faith? Is it not true that in the earlier vision also, (p. 574) which contained a prophecy fulfilled in Antiochus, there is some reference to the Antichrist? And so let Porphyry banish his doubts and stick to manifest facts. Let him explain the meaning of that rock which was hewn from the mountain without hands, and which grew to be a great mountain and filled the earth, and which smashed to pieces the fourfold image. And let him say who that Son of man is who is going to come with clouds and stand before the Ancient of Days and have bestowed upon him a kingdom which shall never come to an end, and who is going to be served by all [reading omnes for omnem] nations, tribes, and language-groups. (723) Porphyry ignores these things which are so very clear and maintains that the prophecy refers to the Jews, although we are well aware that they are to this very day in a state of bondage. And he claims that the person who composed the book under the name of Daniel made it all up in order to revive the hopes of his countrymen. Not that he was able to foreknow all of future history, but rather he records events that had already taken place. Thus Porphyry confines himself to false claims in regard to the final vision, substituting rivers for the sea, and positing a famous and holy mountain, Apedno (B) even though he is unable to furnish any historical source in which he has read about it. Those of our party, on the other hand, explain the final chapter of this vision as relating to the Antichrist, and stating that during his war against the Egyptians, Libyans, and Ethiopians, in which he shall smash three of the ten horns, he is going to hear that war has been stirred up against him in the regions of the North and East. Then he shall come with a great host to crush and slay many people, and shall pitch his tent in Apedno near Nicopolis, which was formerly called Emmaus, at the beginning of the mountainous region in the province of Judaea. Finally he shall make his way thence to go up to the Mount of Olives and ascend to the area of Jerusalem; and this is what the Scripture means here: "And when he has pitched his tent...." at the foothills of the mountainous province between two seas. These are, of course, that which is now called the Dead Sea on the east, and the Great Sea on the shore of which lie Caesarea, Joppa, Ashkelon, and (C) Gazae. Then he shall come up to the summit thereof, that is of the mountainous province, or the apex of the Mount of Olives, which of course is called famous because our Lord and Savior ascended from it to the Father. And no one shall be able to assist the Antichrist as the Lord vents his fury upon him. Our school of thought insists that Antichrist is going to perish in that spot from which the Lord ascended to heaven. 'Apedno' is a compound word, which upon analysis yields the meaning of "his throne" (the Greek thronou autou), or (in Latin) "thy throne" [or, if tui is a misprint for sui, his throne]. And the meaning is that he shall pitch his tent (D) and his throne between the seas upon the famous, holy mountain. Symmachus translated this passage (724) as follows (in Greek): "And he shall stretch out the tents of his stable

between the seas in the holy mountain of power, and he shall come even unto its height"; *which means in Latin*: "And he shall stretch forth the pavilions of his cavalry between the seas, upon the holy mountain of power, and shall come even unto the apex of the mountain." *Theodotion* (p. 575) *renders it*: "And he shall pitch his tent in (A) Aphedanum between the seas in the holy Mount Saba, and he shall come to the region thereof." *Aquila says*: "And he shall set up the tent of his headquarters in (Greek) Aphadanon between the seas, in the glorious, holy mountain, and he shall come even unto its border." *Only the Septuagint frees itself from the problem about the name by translating*: "And he shall establish his tent there between the seas and the holy mountain of desire and he shall come to the hour of his final end." *Adhering to this rendering, Apollinarius omits all mention of the name Apedno. I have gone into this matter at some length not only for the purpose of exposing Porphyry's misrepresentation (for either he was ignorant of all these matters or else he pretended not to know them) but also to show the difficulty in Holy Scripture. And yet men who altogether lack experience lay special claim to understanding it apart from the grace of God and the scholarship of preceding generations. Now it should be observed that Hebrew has no letter P, but uses instead the letter phe, which has the force of the Greek phi. [An interesting observation, but rather puzzling. Ordinarily the Hebrew pe is spirantized only after a vowel sound, and is hard the rest of the time. It is hard and doubled in this particular word, 'appadnow, according to the Massoretic pointing.] It is simply that in this particular place the Hebrews write the letter (B) phe, yet it is to be pronounced as p. But that the Antichrist is going to come to the summit of the holy, famous mountain and perish there is a fact upon which Isaiah expatiates more fully, saying*: "The Lord shall in the holy mountain cast down the face of the ruler of the darkness which is over all races, and him who rules over all peoples, and the (C) anointing which is applied against (variant: with which he was anointed against) all the nations." *[This rather incoherent quotation varies very considerably from Jerome's own rendering of Isaiah 25:7 in the Vulgate, and also from the Septuagint rendering. The editors were apparently so dubious about it that they failed to give the citation at all.]*

12:1-3. "But at that time shall Michael rise up, the great prince, who stands for the children of thy people, and a time shall come such as never occurred from the time that nations began to exist even unto that time. And at that time shall thy people be saved, even everyone who shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some unto life everlasting, and others unto reproach, that they may behold it always. But those who are instructed shall shine as the brightness of the firmament; and they that instruct many as to righteousness, as the stars for all eternity." *Up until this point Porphyry somehow managed to maintain his position and impose upon the credulity of the naive [reading imperitis for imperitus] among our adherents as well as the poorly educated among his own. But what can he say of this chapter, in which is described the resurrection of the dead, with one group being revived for eternal life and the other group for eternal disgrace? He cannot even specify who the people were under Antiochus who shone like the brightness of the firmament, and those others who shone like the*

stars for all eternity. But what will pigheadedness not resort to? Like some bruised serpent, he lifts up his head as he is about to die, and pours forth his venom upon those who are themselves at the point of death. This too, he declares, was written with reference to Antiochus, for after he had invaded Persia, he left his army with Lysias, who was in charge of Antioch and Phoenicia, for the purpose of warring against the Jews and destroying their city of Jerusalem. All these details are related by Josephus, the author of the history of the Hebrews. Porphyry contends that the tribulation was such as had never previously occurred, and that a time came along such as had never been from the time that races began to exist even unto that time. But when victory was bestowed upon them, and the generals of Antiochus had been slain, and Antiochus himself had died in Persia, the people of Israel experienced salvation, (p. 576) even all who had been written down in the book of God, that is, those who defended the law with great bravery. Contrasted with them were those who proved to be transgressors of the Law and sided with the party of Antiochus. Then it was, he asserts, that these guardians of the Law, who had been, as it were, slumbering in the dust of the earth and were cumbered with a load of afflictions, and even hidden away, as it were, in the tombs of wretchedness, rose up once more from the dust of the earth to a victory unhopd for, and lifted up their heads, rising up to everlasting life, even as the transgressors rose up to everlasting disgrace. But those masters and teachers who possessed a knowledge of the Law shall shine like the heaven, and those who have exhorted the more backward peoples to observe the rites of God shall blaze forth after the fashion of the stars for all eternity. He also adduces the historical account concerning the Maccabees, in which it is said that many Jews under the leadership of Mattathias and Judas Maccabaeus fled to the desert and hid in caves and holes in the rocks, and came forth again after the victory (I Macc. 2.) These things, then, were foretold in metaphorical language (726) as if it concerned a resurrection of the dead. But the more reasonable understanding of the matter is that in the time of the Antichrist there shall occur a tribulation such as there has never been since nations began to exist. For assume that Lysias won the victory instead of being defeated, and that he completely crushed the Jews instead of their conquering; certainly such tribulation would not have been comparable to that of the time when Jerusalem was captured by the Babylonians, the Temple was destroyed, and all the people were led off into captivity. And so after the Antichrist is crushed and destroyed by the breath of the Savior's mouth, the people written in God's book shall be saved; and in accordance with the merits of each, some shall rise up unto eternal life and others unto eternal shame. But the teachers shall resemble the very heavens, and those who have instructed others shall be compared to the brightness of the stars. For it is not enough to know wisdom unless one also instructs others; and the tongue of instruction which remains silent and edifies no one else can receive no reward for labor accomplished. This passage is expressed by Theodotion and the Vulgate edition [of the Septuagint] in the following fashion: "And those who understand shall shine forth like the radiance of the firmament, and many of the righteous like the stars forever and ever." Many people often ask whether a learned saint and an

ordinary saint shall both enjoy the same reward and one and the same dwelling-place in heaven. Well then, the statement is made here, according to Theodotion's rendering, that the learned will resemble the very heavens, whereas the righteous who are without learning are only compared to the brightness of the stars. And so the difference between learned godliness and mere godly rusticity shall be the difference between heaven and the stars.

12:4. "But Thou, O Daniel, shut up the words and seal the book, even to the time appointed. Many shall pass over, and knowledge shall be manifold." He who had revealed manifold truth to Daniel now signifies that the things he has said are matters of secrecy, and he orders him to roll up the scroll containing his words and set a seal upon the book, with the result that many shall read it and inquire (p. 577) as to its fulfilment in history, differing in their opinions because of its great obscurity. And as for the statement, "Many shall pass over" or "go through," this indicates that it will be read by many people. For it is a familiar expression to say: "I have gone through a book," or, "I have passed through an historical account." Indeed this is the idea which Isaiah also expressed in regard to the obscurity of his own book: "And the sayings of that book shall be like the words of a book that is sealed. And if they shall give it to an illiterate man, saying, 'Read it,' he will reply, (727) 'I do not know how to read.' But if they give it to a man who does know how to read and say, 'Read the book,' he will reply, 'I cannot read it, because it is sealed up'" (Isa. 39:11). Also in the Revelation of John, there is a book seen which is sealed with seven seals inside and outside. And when no one proves able to break its seals, John says, "I wept sore; and a voice came to me, saying, 'Weep not: behold the Lion of the tribe of Judah, the Root of David, has prevailed to open the book and break its seals'" (Rev. 5:4). But that book can be opened by one who has learned the mysteries of Scripture and understands its hidden truths, and its words which seem dark because of the greatness of the secrets they contain. He it is who can interpret the parables and transmute the letter which killeth into the spirit which quickeneth.

12:5-6. "And I Daniel looked, and behold as it were two other persons were standing, one on this side upon the river-bank, and the other upon that side, on the other bank of the river. And I said to the man that was clothed in linen, that stood upon the waters of the river, 'How long shall it be to the end of these wonders?'" Daniel saw two angels standing on either side upon the bank of the river of Babylon. Although it is mentioned here without specifying its name, I suppose that in line with the preceding vision it would be the Tigris River, which is called Eddecel (H-d-q-l) in Hebrew. Yet Daniel does not address his question to those who were standing upon either bank, but rather to the one whom he had seen at the beginning, who was clothed in vesture of linen or byssus, which is called baddim (b-d-y-m) in Hebrew. And this same angel was standing upon the waters of the river of Babylon, treading upon them with his feet. From this fact we understand that the former pair of angels whom he saw standing upon the bank and did not question or deem worthy of interrogation were the angels of the Greeks and Persians. But this first angel was the gracious one who had presented Daniel's prayers before God during the twenty-one days while the angel of the Persians was opposing him. And Daniel was asking him (variant: asks him) about these wonders

spoken of in the present vision, as to the time when they should be accomplished. Porphyry, of course, assigns this time to the period of Antiochus, after his usual fashion, whereas we assign it to the time of Antichrist.

12:7. **"And I heard the man that was clothed in linen, that stood upon the waters of the river: when he had lifted up his right hand and his left hand to heaven and had sworn by Him that liveth (728) forever, that it should be unto a time and times and half a time."** Porphyry interprets a time and times and half a time to mean three and a half (3 1/2) years; and we for our part do not deny that this accords with the idiom of Sacred Scripture. For we read in an earlier section (p. 578) that seven (7) times passed over Nebuchadnezzar, that is, the seven (7) years of his existence as a wild beast. The expression was also used in the vision of the four (4) beasts, the lion, the bear, the leopard, and the (p149) other beast whose name was not specified but which represented the kingdom of the Romans. Right afterwards the statement is made concerning the Antichrist that (A) he will humble kings and utter speeches against the Exalted One and will crush the saints of the Most High; moreover he will imagine that he can alter times and laws. And the saints shall be turned over to his power unto a time and times and half a time. And the court will sit for judgment, in order that power may be removed and utterly broken and vanish away until the very end. And clearly the reference is to the coming of Christ and the saints when it is said: **"But kingdom and power and the greatness of the kingdom which lies beneath the whole heaven shall be bestowed upon the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all the kings shall serve and obey Him."** *If therefore the earlier references which were plainly written concerning the Antichrist are assigned by Porphyry to Antiochus and to the three and a half (3 1/2) years during which he asserts the Temple was deserted (cf. Verse 1, above), then he is under obligation to prove that the next statement, "His kingdom is eternal, and all kings shall serve and obey him," likewise pertains to Antiochus, or else (as he himself conjectures) to the people of the Jews. But it is perfectly apparent that such an argument will never stand. We read in the books of Maccabees --and Josephus also concurs in the same opinion (Book 11, chap. 10)-- that the Temple in Jerusalem lay defiled for three (3) years, and under Antiochus Epiphanes an idol of Jupiter stood within it (B); that is to say, from Chisleu, the ninth (9th) month, of the one hundred forty-fifth (145th) year of the Macedonian rule until the ninth (9th) month of the one hundred forty-eighth (148th) year, which amounts to three (3) years. But under the Antichrist it is not stated that the desolation and overthrow of the holy Temple shall endure for three (3) years, but for three years and a half (3 1/2), that is, one thousand two hundred and ninety (1,290) days. "And when the scattering of the band (729) of the holy people shall be accomplished, all these things shall be fulfilled." When it is stated that the people of God shall have been scattered --either under the persecution of Antiochus, as Porphyry claims, or of Antichrist, which we deem to be closer to fact-- at that time shall all these things be fulfilled.*

12:8-10. **"And I heard, and understood not. And I said, 'O my lord, what shall happen after these things?' And he said, 'Go, Daniel, for the words are shut up and sealed until the time (C) of the end. Many shall be chosen and made white and shall be tried as fire; and the wicked shall deal wickedly. And none of the wicked shall understand, but the learned**

shall understand." *The prophet wished to comprehend what he had seen, or rather, what he had heard, and he desired to understand the reality of the things to come. For he had heard of the various wars of kings, and of battles between them, and a detailed narrative of events; but he had not heard the names of the individual persons involved. And if the prophet himself heard and did not understand, what will be the case with those men who presumptuously expound a book which has been sealed, and that too unto the time of the end, a book which is (p. 579) shrouded with many obscurities? But he comments that when the end comes, the ungodly will lack comprehension, whereas those who are learned in the teaching of God will be able to understand. "For wisdom will not enter the perverted soul, nor can it impart itself to a body which is subject to sins." [The editors do not cite the source of this quotation [which is Wisdom of Solomon 1:4].]*

12:11. **"And from the time that the continual sacrifice shall be taken away, and the abomination unto desolation shall be set up, there shall be a thousand two hundred and ninety days."** *Porphyry asserts that these one thousand two hundred and ninety (1290) days were fulfilled in the desolation of the Temple in the time of Antiochus, and yet both Josephus and the Book of Maccabees, as we have said before, record that it lasted for only three (3) years. From this circumstance it is apparent that the three and a half (3 1/2) years are spoken of in connection with the time of the Antichrist, for he is going to persecute the saints for three and a half (3 1/2) years, or one thousand two hundred and ninety (1290) days, and then he shall meet his fall on the famous, holy mountain. And so from the time of the removal of the 'endelekhismos', which we have translated as "continual sacrifice," i.e., the time when the Antichrist shall obtain possession of the world (variant: the city) and forbid the worship (A) of God, unto the day of his death the three and a half (3 1/2) years, or one thousand two hundred and ninety days (1290), shall be fulfilled. (730).*

12:12. **"Blessed is he that waiteth and cometh unto a thousand three hundred and thirty-five days."** *He means that he is blessed who waits for forty-five (45) days beyond the predetermined number, for it is within that period that our Lord and Savior is to come in His glory. But the reason for the forty-five (45) days of inaction after the slaying of the Antichrist is a matter which rests in the knowledge of God; unless, of course, we say that the rule of the saints is delayed in order that their patience may be tested. Porphyry explains this passage in the following way, that the forty-five (45) days beyond the one thousand two hundred and ninety (1290) signify the interval of victory over the generals of Antiochus, or the period when Judas Maccabaeus fought with bravery and cleansed the Temple and broke the idol to pieces, offering blood-sacrifices in the Temple of God. He might have been correct in this statement if the Book of Maccabees had recorded that the Temple was polluted over a period of three and a half (3 1/2) years instead of just three (3) years (1st Mac. 4).*

12:13. **"But thou, (B) Daniel, go thy way until the time appointed, and take thy rest (Vulgate: thou shalt rest) and thou shalt stand in thy lot unto the end of the days."** *Instead of this Theodotion translated it: "But go thy way and take thy rest, and thou shalt rise up again in thy turn at the end of the days." From this remark it is demonstrated that the whole context of the prophecy has to do with the resurrection of all the dead, (p. 580) at the time when the prophet also is to rise. And it is vain for Porphyry to claim that all these things which were spoken concerning the Antichrist*

under the type of Antiochus actually refer to Antiochus alone. As we have already mentioned, these false claims have been answered at greater length by Eusebius of Caesarea, Apollinarius of Laodicea, and partially also by that very able writer, the martyr Methodius; and anyone who knows of these things can look them up in their writings. (C) Thus far we have been reading Daniel in the Hebrew edition; but the remaining matter to the end of the book has been translated from Theodotion's edition.

Chapters 13-14: 13:1-2. ***"Now there was a man that dwelt in Babylon whose name was Joakim; and he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman and one who feared the Lord"*** (Vulgate: God). *Having expounded to the best of my ability the contents of the book of Daniel according to the Hebrew, I shall briefly set forth the comments of Origen concerning the stories of Susanna and of Bel contained (731) in the Tenth Book of his Stromata. These remarks are from him (D) and one may observe them in the appropriate sections (i.e., of Origen's work)..... 13:54 ff. "'Tell me under which tree thou sawest them conversing with each other.'* And he answered, ***'Under the mastic tree.'*** And Daniel said to him, ***'Well hast thou lied against thine own head; for behold, the angel of God, having received His sentence from Him, shall cleave thee in twain.'*** And a little while later the other elder said, ***'Under the holm tree.'*** And Daniel said to him, ***'Well hast thou lied against thine own head; but the angel of the Lord waiteth with a sword to sever thee in twain.'*** ***Since the Hebrews reject the story of Susanna, asserting that it is not contained in the Book of Daniel,*** we ought to investigate carefully the names of the trees, the ***'skhinos'*** and the ***'prinos'***, which the Latins interpret as "holm-oak" and "mastic-tree," and see whether they exist among the Hebrews and what their derivation is --for example, as "cleavage" [Latin (***scissio***) is derived from "mastic" [Greek ***skhinos***], and "cutting" or "sawing" [Latin ***sectio, serratio***] is derived from "holm tree" [Greek ***prinos***, which resembles the Greek word for "to saw": ***prio***] in the language of the Greeks. ***But if no such derivation can be found, then we too are of necessity forced to agree with the verdict of those who claim that this chapter [Greek pericope] was originally composed in Greek, because it contains Greek etymology not found in Hebrew. [That is, because Daniel twice makes a sinister wordplay based upon the Greek names of these two trees, and a similar pun could not be made out from the Hebrew names, if any, of these trees, the story itself could never have been composed in Hebrew.] But if anyone can show (A) that the derivation of the ideas of cleaving and severing from the names of the two trees in question is valid in Hebrew, then we may accept this scripture also as canonical.*** (p156) 14:... *This objection is easily solved by asserting that **this particular story is not contained in the Hebrew of the Book of Daniel.** If, however, anyone should be able to prove that it belongs (B) in the canon, then we should be obliged to seek out some answer to this objection."*

[Jerome's additional Notes & all of Migne's Notes are omitted in these selections.] }}

2. Calvin.

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Translator's Preface (T.M.):

Arrangement of the Present Work: The Contents of these Volumes are as follow: The
First Volume contains a translation of Calvin's elaborate Address to All the Faithful in
France; and also of his Preface to his Lectures. Their translation is continued to the
end of the Sixth Chapter, which closes the Historical portion of the Book.
Dissertations explanatory of the subject-matter of the Commentary close the
Volume, containing various historical, critical, and exegetical remarks, illustrating
the Sacred Text as expounded by our Reformer. The chief of them are as follow,
viz.: Chapters 1-6; 7-12.

1st Volume: [**Historical**]:

Chapter I:

Date of JEHOIAKIM'S Reign. NEBUCHADNEZZAR: one King or two? His Ancestors &
Successors. CHALDEANS. Three Children [Daniel's Companions.]. CORESH —was he
Cyrus the Great?

Chapter II:

Dream. Image. Stone out without hands.

Chapter III:

Statue at DURA. Magistrates. Musical Instruments. SON or Goo.

Chapter IV:

Watcher. Madness. Edict of Praise.

Chapter V:

BELSHAZZAR and the Feast. Queen. Handwriting. MEDES AND PERSIANS.

Darius the Mede. Capture of BABYLON.

Chapter VI:

Three Presidents. King's Decease. Prolongation of DANIEL's Life.

2nd Volume: proceeds with the Translation of the remaining Chapters (7-12), which
are the peculiarly '**Prophetic**' portion of the Book; and the interest which every
sound Exposition of these Prophecies has always excited throughout the Theological
world, will render the following Addenda acceptable to the reader.

I. Dissertations Explanatory of Last Six Chapters of Daniel, fully elucidating all
important questions.

II. CONNECTED Translation of Calvin's version , illustrated by the peculiar words &
phrases of his Commentary.

III. Summary of Historical & Prophetical Portions of the Book, according to Calvin's
view of their contents.

IV. Notice of some Ancient Codices & Versions.

- V. List of Most Valuable Ancient & Modern British & Foreign Expositions of Daniel, with concise Epitomes of the contents of the most important.
- VI. Index of Scriptural Passages Quoted in Lectures.
- VII. Copious Index of Chief Words & Subjects treated in these Volumes.

Analysis of the Contents of the Book of Daniel. There are Two Main Divisions, —I. '**Historical Portion**'. —II. '**Prophetical Portion**'. Each Occupies Six Chapters.

I. '**Historical Portion**'. Chap. 1-6. Sect.:

1. Captivity of King Jehoiakim about B.C. 607 —treatment of Daniel & his three companions —their superiority as they stood before the king. (Chap. 1)
2. King Nebuchadnezzar's dream —forgotten —submitted to the magicians —their failure & destruction —Daniel's proposal & success —secret revealed to him & communicated to the king —image described and explained —four kingdoms —elevation of Daniel & his companions to high honour, about B.C. 603. (Chap. 2)
3. Golden image on the Plains of Dura —the accusation against Daniel's three companions —their reply to the king —their condemnation to the burning fiery furnace —their preservation —king's astonishment —his proclamation & promotion of the three confessors over the province of Babylon, about B.C. 580. (Chap. 3)
4. Nebuchadnezzar's confession of the power of the Most High —his dream respecting the Tree, the Watcher, & the Holy One —Daniel's interpretation —its accomplishment —king driven from among men —his madness, & his restoration to reason & re-establishment in his kingdom, about B.C. 570-563. (Chap. 4)
5. Impious feast of Belshazzar —handwriting —magicians' ignorance —Daniel's interpretation —its fulfilment —Belshazzar slain —Darius the conqueror, about B.C. 538. (Chap. 5)
6. One hundred and twenty (120) princes set over the kingdom —three (3) presidents —unalterable decree —Daniel's habit of prayer continued —his accusation and condemnation to the lions' den —his miraculous deliverance —king's rejoicing and decree —Prophet's prosperity till the reign of Cyrus, about B.C. 537. (Chap. 6)

II. '**Prophetical Portion**'. Chap. 7-12. Sect.:

1. Daniel's own dream —four (4) beasts —Ancient of Days & Son of Man — explanation of this dream —fourth (4th) beast being the Roman Empire, & ten horns Roman Senate —kingdom given to the Son of Man —fulfilled, according to 'Calvin', at first advent of Christ & early propagation of Gospel, —about B.C. 555. (Chap. 8)
2. Daniel's vision at Shushan —ram & the he-goat —little horn —cleansing of sanctuary —appearance of Gabriel —explanation of the vision —king of fierce countenance said to be the power of heathen Rome —Prince of princes —truth of vision of evening & morning —Daniel's fainting and astonishment, —about B.C. 553. (Chap. 8)
3. Prophet, after studying writings of Jeremiah, anticipates close of captivity —he prays & confesses his sins at full length in first year of Darius son of Ahasuerus — while he is praying angel Gabriel is sent to instruct him —he is informed of the celebrated period of seventy weeks —of coming of Messiah Prince of the overspreading of desolations, which events are historically explained in the course of these Lectures,—about B.C. 538. (Chap. 9)

4. Vision by river Hiddekel in third (3rd) year of King Cyrus —during the Prophet's terror an angel addresses him, touches him, & inspires him with confidence, & then returns to contend with the prince of Persia, together with another angel called Michael your prince. This vision being introductory to the following prophecy “noted in Scripture of truth,” —about B.C. 534. (Chap. 10)
5. Prophecy of Scriptures of truth detailed at full length by angel —three (3) kings of Persia—fourth (4th) Xerxes —mighty king Alexander & division of his empire into four (4) parts —two (2) monarchies specially dwelt upon —kings of the north being the Seleucidae, & those of south the Ptolemidae or Lagidae —their various wars, intermarriages, treaties, & successes —fully elucidated by historical testimony throughout these Lectures —wilful king (ver. 16) interpreted of Antiochus the Great —vile person (ver. 21) being Antiochus Epiphanes —wilful king (ver. 36) being heathen Roman Empire —remainder of prophecy being ingeniously accommodated to well-known character of Roman conquests in East, about B.C. 534. (Chap. 11)
6. Michael the Prince stands up for the people —certainty of a future resurrection proclaimed —two (2) angels appear on banks of river —Prophet inquires concerning the timing of these events —time, times, and a half —closing & sealing of the words till the time of end —abomination of desolation set up —1290 days —1335 days —angel's command to stand in thy lot at the end of days —these periods said to be completed at first (1st) advent of Christ & early history of Gospel dispensation, including destruction of Jerusalem & persecutions of Church under heathen Emperors of Rome, about B.C. 534. (Chap. 12)

'*Emst. Wilh. Hengstenberg*'. Die Authentie des Daniel und die integritat des Sachariah. Berlin, A.D. 1831. This work is now accessible to the English reader through the translation of the Rev. B. P. Pratten. Edinburgh, Clark, A.D., 1848.

Its contents are as follow: —Genuineness of Daniel. Chap. I.—History of attacks on the Book of Daniel. Chap. II.—Reply to objections. Sect. i. Alleged Greek Words —ii. Impure Hebrew —iii. Silence of Jesus Sirach —iv. Position in the Canon —v. Depreciatory statements of the Jews—vi. The O. T. referred to as a complete Whole —vii. Aimless profusion of miracles —viii. Historical errors —ix. Irreconcilable contradictions—x. Improbable and suspicious accounts —xi. Later ideas & usages —xii. Unusual indefiniteness of the prophecies —xiii. This definiteness ceases with Antiochus Epiphanes —xiv. Other objections —1. Passage, chap. 12; 2. Correspondence in ideas & expressions with much later Books; 3. Marks of Jewish national pride; 4. Absence of all higher moral tendency; 5. Passages which speak in praise of Daniel. Chap. iii. —Arguments for the Genuineness. Sect. i. Testimony of the author himself —ii. Reception into the Canon, and general acknowledgment of Canonicity —iii. Testimony of Christ and the Apostles —iv. Traces of the Book in pre-Maccabean times —1. The passage of Josephus, Antiq. xi. 8 ; 2. 1st Macc. 2:59,60; 3. The LXX. of Deut. 32:8, & Isaiah 30:4; Badness of the Alex. version of Daniel, which was nearly contemporary with the alleged original composition —v. Character of the language; 1. Use of Hebrew and Aramaean; 2. Correspondence of its Aramaean, with that of Ezra, and deviation from that of the Targums —vi. Exact knowledge of history—vii. Familiar acquaintance with the institutions, manners, and customs of the times of Daniel—viii. Other arguments; 1. The entire peculiarity of prophetic style, and the mode of representation adopted in the Book; 2. Several things at variance with the spirit of the Maccabean times; 3.

Exact agreement of the historical part and the prophecies; 4. Immediate conjunction of the death of Antiochus Epiphanes and the Messianic times.

As the Professor refers to many Neologian works for the purpose of refuting their wild extravagancies, the titles of the four following ones are given in full. See their characters delineated in our Preface.

Daniel aus dem Hebraisch-Aramaischen neu ibersetzt und erklärt, mit einer vollständigen Einleitung, und einigen historischen und exegetischen Excursen. Von LEONHARD BERTHOLDT, erste und zweyte Hälfte. Erlangen, 1806, 1808, in octon.

G. F. GRIESINGER's Neue Ansicht der Aufsätze im Buche Daniel. Stuttg. u. Tübing., 1815, in octon. Ueber Verfasser und Zweck des Buchs Daniel. Revision der in neuerer Zeit darüber geführten Untersuchungen. Von

FRIEDR. BLEEK. In der Theologischen Zeitschrift herausgeg. von Schleiermacher, de Wette, u. Lücke, p. 3. Berlin, 1822, in octon. HER. GOD. KIRMss Commentatio historico-critica, exhibens descriptionem et censuram recentium de Danielis libro opinionum. Jenae, 1828, in quat.

John Calvin's Preface to his Lectures on Daniel: Lecture 1st:

{{ The Book of the Prophet Daniel follows those Remarks, and its utility will be better understood as we proceed ; since it cannot be conveniently explained all at once. I will, however, just present the Reader with a foretaste to prepare his mind, and render him attentive. But before I do so, I must make a brief Summary of the Book. We may divide the Book into two (2) parts, and this partition will materially help us. For '*Daniel*' relates how he acquired influence over the unbelieviug. It was necessary for him to be elevated to the prophetic office in some singular and unusual manner. The condition of the Jews, as is well known, was so confused, that it was difficult for any one to determine whether any Prophet existed. At first Jeremiah' was alive, and after him 'Ezekiel'. After their return, the Jews had their own Prophets: but Jeremiah and Ezekiel had almost fulfilled their office, when '*Daniel*' succeeded them. Others too, as we have already seen, as 'Haggai', 'Malachi', and 'Zechariah', were created Prophets for the purpose of exhorting the people, and hence their duties were partially restricted. But '*Daniel*' would scarcely have been considered a Prophet, had not God, as we have said, appointed him in a remarkable way. We shall perceive at the close of the sixth (6th) chapter, that he was divinely endued with remarkable signs, so that the Jews might surely ascertain that he had the gift of prophecy, unless they were basely ungrateful to God. His name was known and respected by the inhabitants of Babylon. If the Jews had despised what even the profane Gentiles admired, was not this purposely to suffocate and trample on the grace of God? '*Daniel*' , then, had sure and striking marks by which he could be recognised as God's Prophet, and his calling be rendered unquestionable.

A Second (2nd) Part (ch. 7-12) is afterwards added, in which God predicts by his agency the events which were to occur to his elect people. The Visions, then, from the seventh (7th) chapter to the end (12th) of the Book, relate peculiarly to the Church of God. There God predicts what should happen hereafter. And that admonition is the more necessary, since the trial was severe, when the Jews had to bear an exile of seventy (70) years; but after their return to their country, instead of seventy (70) years, God protracted their full deliverance till seventy (70) weeks of years. So the delay was increased sevenfold. Their spirits might be broken a

thousand (1000) times, or even utterly fail; for the Prophets speak so magnificently about their redemption, that the Jews expected their state to be especially happy and prosperous, as soon as they were snatched from the Babylonish Captivity. But since they were oppressed with so many afflictions, and that, too, not for a short period, but for more than four hundred (400) years, their redemption might seem illusory since they were but seventy (70) years in exile. There is no doubt, then, that Satan seduced the minds of many to revolt, as if God were mocking them by bringing them out of Chaldea back again to their own country. For these reasons God shews his servant in a Vision what numerous and severe afflictions awaited his elect people. Besides, "***Daniel*** so prophesies that he describes almost ***historically events previously hidden***". And this was necessary, since in such turbulent convulsions the people would never have tasted that these had been divinely revealed to '*Daniel*', unless the heavenly testimony had been proved by the event. '***This holy man ought so to speak and to prophesy concerning futurity, as if he were relating what had already happened***'. But we shall see all these things in their own order.

I return, then, to what I commenced with, that we may see in few words how useful this Book is to the Church of Christ. First of all, the matter itself shews how '*Daniel*' did not speak from his own discretion, but whatever he uttered was dictated by the Holy Spirit: for whence could he conceive the things which we shall afterwards behold, if he were only endued with human prudence? for instance, that other Monarchies should arise to blot out that Babylonian Empire which then had the greatest authority in all the world? Then, again, how could he divine concerning Alexander the Great and his Successors? for long before Alexander was born, '*Daniel*' ***predicted*** what he should accomplish. Then he shews that his kingdom should not last, since it is directly divided into four horns. Other events also clearly demonstrate that he spoke by the dictation of the Holy Spirit. But our confidence in this is strengthened by other narratives, where he represents the various miseries to which the Church should be subject between two most cruel enemies, the kings of Syria and Egypt. He first recites their treaties, and then their hostile incursions on both sides, and afterwards so many changes, as if he pointed at the things themselves with his finger; and he so follows through their whole progress, that God appears to speak by his mouth. This, then, is a great step, and we shall not repent of taking it, when we acknowledge '*Daniel*' to have been only the organ of the Holy Spirit, and never to have brought anything forward by his own private inclination. The authority, too, which he obtained, and which inspired the Jews with perfect confidence in his teaching, extends to us also. Shameful, indeed, and base would be our ingratitude, if we did not embrace him as God's Prophet, whom the Chaldeans were compelled to honour — a people whom we know to have been superstitious and full of pride. These two nations, the Egyptians and Chaldeans, placed themselves before all others; for the Chaldeans thought wisdom's only dwelling-place was with themselves: hence they would never have been inclined to receive DANIEL, unless the reality had compelled them, and the confession of his being a true prophet of God had been extorted from them.

Since '*Daniel's*' authority is thus established, we must now say a few words about the subjects which he treats. Respecting the '***Interpretation of his Dreams***', the first of those of Nebuchadnezzar embraces a matter of great importance, as we shall see, namely, how all the splendour and power of the world vanish away, Christ's kingdom alone remaining stable, and that nothing else is self-enduring.

In the Second (2nd) Dream of Nebuchadnezzar, '*Daniel's*' admirable constancy is displayed. Very invidious, indeed, was the office of throwing down the mightiest Monarch of the whole world as he did: "***Thou exceptest thyself from the number of men, and art worshipped like a god; thou shalt hereafter become a beast!***" No man of these days would dare thus to address Monarchs; nay, who dares to admonish them even mildly, if they have sinned at all? When, therefore, '*Daniel*' intrepidly predicted to King Nebuchadnezzar the disgrace which awaited him, he thus gave a rare and memorable proof of his constancy. And in this way, again, his calling was sealed, since this fortitude sprang from God's Spirit.

But the Second (2nd) Part is peculiarly worthy of notice, since we there perceive how God cares for his Church. God's providence is, indeed, extended to the whole world. For if a sparrow does not fall to the ground without his permission, he, doubtless, is mindful of the human race! (Matt. 10, & Luke 12) Nothing, therefore, happens to us by chance, but God in this Book affords us light, while we know his Church to be so governed by him, as to be the object of his peculiar care. If matters ever were so disturbed in the world, that one could suppose God to be asleep in heaven, and to be forgetful of the human race, surely such were the changes of those times, nay, so multiform, so extensive, and so various were they, that even the most daring must be confounded, since there was no end to the wars. Egypt prevailed at one time, while at another there were commotions in Syria. Seeing, then, all things turned up-side down, what judgment could be passed, except that God neglected the world, and the Jews were miserably deceived in their hope? They thought that as God had been their deliverer, so would he have been the perpetual guardian of their safety. Although all nations were then subject in common to various slaughters, yet if the Syrians were victorious over the Egyptians, they abused their power against the Jews, and Jerusalem lay exposed as their prey, and the reward of their victory: if, again, the opposite side were the conquerors, they revenged the injury, or sought compensation against the Jews. Thus on every side those miserable people were freed, and their condition was much worse after their return to their country, than if they had always been exiles or strangers in other regions. When, therefore, they were admonished concerning the future, this was the best prop on which they could repose. But the use of the same doctrine is at this day applicable to us. We perceive, as in a glass or picture, how God was anxious about his Church, even when he seemed to cast away all regard for it: hence when the Jews were exposed to the injuries of their enemies, it was but the accomplishment of his designs.

From the Second (2nd) Part we recognise their wonderful preservation, and that too, by a greater and more surprising exercise of God's power, than if they had lived in peace, and no one had molested them. We learn this from the seventh (7th) to the ninth (9th) chapters. Now, when '*Daniel*' numbers the years till '**The Advent of Christ**', how clear and distinct is the testimony which we may oppose against Satan, and all the taunts of the impious! and how certain it is that the Book of '*Daniel*' was familiarly used by men before this event. But when he enumerates '**The Seventy Weeks**', and says, that Christ should then come, all profane men may come, and boast, and swell with increased swaggering, yet they shall fall down convicted, since Christ is that true Redeemer whom God had promised from the beginning of the world. For He was unwilling to make him known without the most certain demonstration, such as all the mathematicians can never equal. First of all, it is worthy of observation, that '*Daniel*' afterwards discoursed on the various calamities of the Church, and prophesied the time at which God pleased to shew his

only-begotten Son to the world. His dissertation on the office of Christ is one of the principal supports of our faith. For he not only describes his Advent, but announces the abolition of the shadows of the Law, since the Messiah would bring with him its complete fulfilment. And when he predicts the Death of Christ, he shews for what purpose he should undergo death, namely, to abolish Sin by his sacrifice, and to bring in Eternal Righteousness. Lastly, this also must be noticed, —as he had instructed the people to bear their cross, so also he warns them that the Church's state would not be tranquil even when the Messiah came. The sons of God should be militant until the end, and not hope for any fruit of their victory until the dead should rise again, and Christ himself should collect us into his own Celestial Kingdom.

Now, we comprehend in few words, or rather only taste how useful and fruitful this Book is to us. I now come to the words themselves: I wished, as I said, just to catch a foretaste of a few things, and the reading of the Book will shew us better what advantage we may derive from each of its chapters.

Chap.1:1-2: "Here Daniel marks the time in which he was led into captivity together with his companions, namely, in the third (3rd) year of Jehoiakim. A difficult question arises here, since Nebuchadnezzar began to reign in the fourth (4th) year of Jehoiakim. How then could he have besieged Jerusalem in the third (3rd) year, and then led away the people captives according to his pleasure? Some interpreters solve this difficulty by what appears to me a frivolous conjecture, that the four (4) years ought to refer to the beginning of his reign, and so the time may be brought within the third (3rd) year. But in the second (2nd) chapter we shall see Daniel brought before the king in the second (2nd) year of his reign. They explain this difficulty also by another solution. They say —the years are not reckoned from the beginning of the reign, and,— this was the second (2nd) year from the Conquest of the Jews and the taking of Jerusalem; but this is too harsh and forced. The most probable conjecture seems to me, that the Prophet is speaking of the first (1st) King Nebuchadnezzar, or at least uses the reign of the second (2nd), while his father was yet alive. We know there were two (2) kings of the same name, father and son; and as the son did many noble and illustrious actions, he acquired the surname of Great. Whatever, therefore, we shall afterwards meet with concerning Nebuchadnezzar, cannot be understood except of the second (2nd), who is the son. But Josephus says the son was sent by his father against the Egyptians and the Jews: and this was the cause of the war, since the Egyptians often urged the Jews to a change of affairs, and enticed them to throw off the yoke. Nebuchadnezzar the younger was carrying on the war in Egypt at the death of his father, and speedily returned home, lest any one should supersede him. When, however, he found all things as he wished, Josephus thinks he put off that expedition, and went to Jerusalem. There is nothing strange, nay, it is very customary to call him King who shares the command with his father. Thus, therefore, I interpret it: In the third (3rd) year of the reign of Jehoiakim, Nebuchadnezzar came, under the command and direction of his father, or if any one prefers it, the father himself came. For there is nothing out of place, whether we refer it to the father or to the son. Nebuchadnezzar, then, king of Babylon, came to Jerusalem, that is, by the hand of his son besieged Jerusalem. But if a different explanation is preferred, since he was there himself and carried on the war in person, that view may be taken: still, the events happened in the third (3rd) year of Jehoiakim's reign. Interpreters make many mistakes in this matter. Josephus, indeed, says this was done in the eighth (8th) year, but he had never read the Book

of Daniel. (*Calvin's expression is '*tam brutus homo*' in Latin, and '*si stupide et brutal*' in French; [*that stupid man*'] but he is evidently too severe on so valuable an annalist, who, in so many passages, confirms and elucidates the scriptural narrative. Besides, Calvin seems to have overlooked the passage in his *Antiq.*, lib. xi. cap. 8, § 5, where this Book is mentioned, and its contents alluded to at length.) He was an unlearned man, and by no means familiar with the Scriptures; nay, I think he had never read three (3) verses of Daniel. It was a dreadful judgment of God for a priest to be so ignorant a man as Josephus. But in another passage on which I have commented, he seems to have followed Metasthenes and others whom he cites, when speaking of the destruction of that monarchy. And this seems to suit well enough, since in the third (3rd) year of the reign of Jehoiakim the city was once taken, and some of the nobles of the royal race were led away in triumph, among whom were Daniel and his companions. When Jehoiakim afterwards rebelled, his treatment was far more severe, as Jeremiah had predicted. But while Jehoiakim possessed the kingdom by permission of King Nebuchadnezzar, Daniel was already a captive, so that Jeremiah's prediction was fulfilled —the condition of the figs prematurely ripe was improved; for those who were led into exile last thought themselves better off than the rest. But the Prophet deprives them of their vain boast, and shews the former captives to have been better treated than the remnant of the people who as yet remained safe at home. (Jer. 24: 2, 8.) I assume, then, that Daniel was among the first fruits of the captivity; and this is an instance of God's judgments being so incomprehensible by us. For had there been any integrity in the whole people, surely Daniel was a remarkable example of it: for '*Ezekiel*' includes him among the three (3) just men by whom most probably God would be appeased. (Chap. 14:14) Such, then, was the excellence of Daniel's virtues, that he was like a celestial angel among mortals; and yet he was led into exile, and lived as the slave of the king of Babylon. Others, again, who had provoked God's wrath in so many ways, remained quiet in their nests: the Lord did not deprive them of their country and of that inheritance which was a sign and pledge of their adoption. (*Much light has been thrown upon the chronology of these times since the age of Calvin: later Commentators have dated from the third (3rd) year of Jehoiakim's restoration to his kingdom after his rebellion. See 2nd Kings 24:2,3. The subject is discussed with clearness by '*Bleek*' in his *Theolog. Zeitschrift*. Pt. iii. p. 280, &c.; and '*R. Sal. Jarchi [Rashi]*' on this passage may be consulted, p. 735, edit. Gothae, 17-13. See Dissertation at the end of this Volume.)"

Chap.5:31: "Daniel adds, the kingdom was transferred to the king of the Medes, whom he calls Darius, but Xenophon terms him Cyaxares. It is clear enough that Babylon was taken by the skill and under the auspices of Cyrus; since he was a persevering warrior possessed of great authority, though he is not mentioned here. But since Xenophon relates that Cyaxares, here called Darius, was Cyrus's father-in-law, and thus held in the highest honour and estimation, it is not surprising to find Daniel bringing that king before us. Cyrus was content with his own power and with the praise and fame of his victory, and readily conceded this title to his father-in-law, whom he perceived to be now growing aged and infirm. It is uncertain whether he was the son of Astyages, and thus the uncle of Cyrus. Many historians concur in stating that Astyages was the grandfather of Cyrus who married his daughter to Cambyses; because the astrologers had informed him how an offspring should be born of her who should possess the sovereignty over all Asia! Many add the story of his ordering the infant Cyrus to be slain, but since these matters are uncertain, I

leave them undecided. I rather think Darius was the uncle of Cyrus, and also his father-in-law; though, if we believe Xenophon, he was unmarried at the capture of Babylon; for his uncle, and perhaps his father-in-law, had sent him to bring supplies when he was inferior in numbers to the Babylonians and Assyrians. However this may be, the Prophet's narrative suits the circumstances well enough, for Darius, as king of the Medes, obtained the royal authority. Cyrus was, indeed, higher than he in both rank and majesty, but he granted him the title of King of Babylon, and under this name he reigned over the Chaldeans."

Chap. 6:28: "The word (**tzlch**), '*tzelech*', properly signifies to "pass over," and the signification is here metaphorical, in the sense of being prosperous. There is no doubt, however, of there being a silent contrast between the kingdom of the Persians and the Chaldean monarchy, that is, to speak more concisely and clearly, between the twofold condition of Daniel. For, as we have said, he was for some time in obscurity under Nebuchadnezzar; when this monarchy was about to perish he became conspicuous; and throughout the whole period of the reign of the Chaldeans he was obscure and contemptible. All indeed had heard of him as a remarkable and illustrious Prophet, but he was rejected from the palace. At one time he was seated at the king's gate, in great honour and respect, and then again he was cast out. During the continuance of the Chaldee monarchy, Daniel was not held in any esteem, but under that of the Medes and Persians he prospered, and was uniformly treated with marked respect, for Cyrus and Darius were not so negligent as instantly to forget the wonderful works of God performed by his hand. Hence the word "passing through," pleases me, since, as I have said, it is a mark of the continual possession of honour; for not only King Darius, but also Cyrus exalted him and raised him into the number of his nobles, when he heard of his favour. It is clear that he left Babylon and went elsewhere. Very probably he was not long among the Medes, for Darius or Cyaxares died without any heirs, and then his whole power passed to Cyrus alone, who was his nephew, through his sister, and his son-in-law being his daughter's husband. No doubt Daniel here commends God's favour and kindness towards himself, because this was not the usual solace of exile, to obtain the highest favour among foreign and barbarous nations, or attain the largest share of their honour and reverence. God, therefore, alleviated his sorrow by this consolation in his exile. Hence Daniel here not only regards himself in his private capacity, but also the object of his dignity. For God wished his name to be spread abroad and celebrated over all those regions through which Daniel was known, since no one could behold without remembering the power and glory of Israel's God. Daniel, therefore, wished to mark this. On the other hand also, no doubt, it not like the rest of mankind, but because the land of Canaan was the peculiar inheritance of God's people. When Daniel was snatched away and led off to a distance, as far as Media and Persia, without the slightest hope of return, there is no doubt that he suffered continual distress. Nor was the splendour of his station among the profane of such importance as to induce him to prefer it to that pledge of God's favour and paternal adoption in the land of Canaan. He had doubtless inscribed on his heart that passage of David's, **"I had rather be in the court of the Lord, than in the midst of the greatest riches of the ungodly: then, I had rather be a despised one in the house of God, than to dwell in the tents of the unrighteous."** (Ps. 84:10.) Thus Daniel had been taught. Ezekiel, too, properly includes him among the three (3) most holy men who have lived since the beginning of the world. (14:14)¹ This was of the greatest moment; for when he was

a youth, or at least but middle aged, he was joined with Job and Noah, and was the third (3rd) in rare and almost incredible sanctity! Since this was his character, he was no doubt affected with the greatest sorrow when he perceived himself subject to perpetual exile, without the slightest hope of return, and of being able to worship God in his temple and to offer sacrifice with the rest. But lest he should be ungrateful to God, he desires to express his sense of the uncommon benevolence with which, though an exile and a stranger, and subject to reproach among other captives, he was treated and even honoured among the Medes and Persians. This, therefore, is the simple meaning of the passage. It is quite clear, as I have lately said, that Cyrus, after the death of Darius, succeeded to the whole monarchy; and we shall afterwards see in its proper place how Daniel dwelt with Cyrus, who reigned almost thirty (30) years longer. Thus, a long time intervened between his death and that of Darius. This, therefore, did not occur without the remarkable counsel of God, since the change in the kingdom did not influence the position of Daniel, as it usually does. For new empires we know to be like turning the world upside down. But Daniel always retained his rank, and thus God's goodness was displayed in him, and wherever he went he carried with him this testimony of God's favour. I shall not proceed further, as we shall discuss a new prophecy tomorrow." }}

Dissertation 1st. Third (3rd) Year of King Jehoiakim Chap. 1:1.

{{ "A '*correct*' idea of the scope and interpretation of these prophecies cannot be obtained without a due attention to the chronology of the events recorded. Hence, throughout these Dissertations it will be necessary to discuss some apparently unimportant points, and to combat some seemingly harmless opinions. We are thus compelled to enter into details which some may pronounce devoid of interest, but which will prove worth the labour bestowed upon them.

The necessity for comment on this first verse arises from 'the difficulty of reconciling its statement with the twenty fifth (25th) chapter of Jeremiah. The relation of the reign of Nebuchadnezzar must be harmonized with those of the three (3) last kings of Judah, to enable us to reconcile Daniel and Jeremiah. We must first ascertain the historical events which concern Jehoiakim, and fix their dates by comparing the Books of Kings and Chronicles, and the various allusions to him in Ezekiel and other prophets. Next, we must accurately define the events of Nebuchadnezzar's reign; and afterwards so compare them as to draw a correct inference from the whole, notwithstanding much apparent discrepancy. This has been done by some commentators, the results of whose labours will here be placed before the reader. 'Willet's remark on Calvin is worthy of notice: "Calvin thinketh to dissolve this knot by the distinction of Nebuchadnezzar the father, and Nebuchadnezzar the son; that in one place the one is spoken of, and the other in the other, but the question is not concerning the year of Nebuchadnezzar's reign, but the year of Jehoiakim's reign wherein Jerusalem should be besieged; so that the doubt remaineth still." (*'Willet's "*Hexapla in Dan*.'" Edit. 1610, p. 13.) He also answers Calvin's solution, by referring Nebuchadnezzar's second (2nd) year not to the period of his reign, but "*rather to the time of Daniel's ministry and employment with the king, that in the second (2nd) year of his service he expounded the king's dream.*" Many learned Jews are of opinion that the last year of Jehoiakim's reign is intended, meaning the last of his independent sovereignty, since they treat him in former years as simply a tributary king to either the Egyptians or Babylonians.

Josephus in his *Antiq.*, (Book x. 6,) is supposed to favour this theory; for he places Nebuchadnezzar's attack in the eighth year of Jehoiakim's reign, and does not allude to any previous one. 'Wintle', however, does not consider that the words of Josephus justify this inference, (*See his "*Daniel*." Edit. Tegg, 1836, p. 2.) and suggests that the difference in the methods used by the Jews and Babylonians in computing their years, may tend to obviate the inconsistency. 'Wintle' suggests some reasons for dating the commencement of the seventy (70) years' captivity from the completion of the siege in the fourth (4th) year of Jehoiakim, when Daniel and his associates were among the first (1st) captives. Prideaux supposes this event to have occurred six hundred and six (606) years B.C., or the one hundred and forty second (142nd) year of Nabonassar's era; Vignoles and Blair fix the year following (143rd). Wintle agrees with the latter date, supposing the captivity not to continue during seventy (70) solar years, and fixing their termination about 536 B.C.

Another commentator, who has paid great attention to chronology, deserves special notice, since he advocates a new theory respecting Cyrus and Nebuchadnezzar, which is worthy of remark, though it has been severely criticised. The Duke of Manchester has an elaborate chapter on this date, from which we shall extract the conclusions at which he has arrived. He understands "Daniel to speak of Jehoiakim's independent reign, reckoning from the time that he rebelled against Nebuchadnezzar." (*"The Times of Daniel," p. 29, chap. iii., where other dates of interest are clearly exhibited.) Jehoiakim was taken captive in the seventh (7th) of Nebuchadnezzar.

The oldest expositors felt the difficulty of the passage. Rabbi Solomon Jarchi [Rashi] asks, "How can this be said?" and then replies as follows : —This was the eighth (8th) year of Nebuchadnezzar and the third (3rd) of Jehoiakim's rebellion against him.

'Hengstenberg' has not been forgetful to defend our Prophet from the charge 'of historical inaccuracy, to which this verse has given rise. He treats the assumption, that Nebuchadnezzar took Jerusalem before his accession to the throne, as inadmissible. "The assertion of his being associated by his father in the co-regency at that time is not adequately sustained." (*Dissertations on the Genuineness of Daniel. Edinburgh, 1848, p. 43.) Cu. B. '*Michaelis*' and '*Berthodt*' have made various attempts to reconcile the discrepancy. "The assumption," says Hengstenberg, "that Nebuchadnezzar undertook his first (1st) expedition in the eighth (8th) year of Jehoiakim, is an hypothesis grounded merely on one (1) passage." Still, this passage, far from containing an error, affords a striking proof of the writer's historical knowledge. Berosus, as quoted by Josephus, (Arch. [Antiq.] x. 11, 1 [1-7, deals with Nebuchadnezzar & his son & Daniel.]) narrates the victory of Nebuchadnezzar at Carchemish, which occurred about the close of Jehoiakim's third (3rd) year. Carchemish was a city on the banks of the Euphrates, taken by Pharaoh-Necho about three (3) years previously. Immediately after this victory, the conqueror marched against Jerusalem and took it. The process by which Hengstenberg arrives at this result, the various authors whom he quotes, and the complete refutation which he supplies of all the conjectures of his Neologian opponents, will be found amply detailed in the valuable work already quoted. Rosenmueller also discusses the point, but leans too much to those writers whom Hengstenberg refutes. }}

Dissertation 2nd: Nebuchadnezzar —one (1) King or two (2)? Chap. 1:1.

{{ The difficulty of reconciling the various statements of Scripture with themselves and with profane history, has raised the question whether there were two (2) Nebuchadnezzars or only (1) one. The Duke of Manchester is a strenuous advocate for the former hypothesis, and his view of the case is worthy of perusal. The first (1st) king he supposes to have overthrown Necho's army in the fourth (4th) year of Jehoiakim, as we have already stated. He came from the north into Judea, and took the people captive after the overthrow of Assyria. His eleventh (11th) year corresponds with the fourth (4th) of Zedekiah, while he reigned on the whole about twenty-nine (29) years. He is to be identified with Cyrus (1st), the father of Cambyses, well known in Persian history, so that the second (2nd) Nebuchadnezzar was Cambyses himself. Although the astronomical Canon of Ptolemy is a formidable adversary, this writer shews much ingenuity in bending it to his purpose. The first (1st) king of this name began his reign B.C. 511, while Paulus Orosius determines the taking of Babylon "by Cyrus" about the time of the expulsion of the kings from Rome (B.C. 510.) Thus sixty-nine (69) years elapsed between the overthrow of Necho and the conquest of Egypt by Nebuchadnezzar the second (2nd); and in the eighteenth (18th) year of the reign of this latter king the golden image was set up.

Having identified the second (2nd) king with Cambyses, this writer brings forward many testimonies in favour of his being a Persian, and shews that the Chaldeans were not Babylonians but Persians. He treats him as identical with the Persian Jemsheed, the contemporary of Pythagoras and Thales, and the founder of Pasargadae and Persepolis, and justifies his positions by the authorities of Diocles, Hecataeus, Cedrenus, the Maccabees, Abydenus, and Alexander Polyhistor. "The evidence is deduced from direct testimony, from geographical position, from similarity in language and religion, in manners and customs, in personal character and alliances; from Babylonian bricks and cylinders; as also from historical synchronisms and identity of actions." (*Times of Daniel, p. 141.) The statements of Herodotus are fully discussed and compared with the Egyptian sculptures, with the view of shewing that the second (2nd) Nebuchadnezzar was the Cambyses of Herodotus, the son-in-law of Astyages and the conqueror of Egypt. The story of his madness, after profaning the temple of Apis, is said to apply accurately to this second monarch.

It could not be expected that a theory of this kind could be introduced into the world without severe and searching examination. Accordingly, BIRKS, in his preface to *"The two later Visions of Daniel,"* writes as follows: "I have examined closely the two difficulties which alone give a seeming strength to his Grace's theory, —the succession of names in the Persian history, and the two (2) covenants under Zerubbabel and Nehemiah, —and feel confident I can meet them both with a full and complete answer. It seems to me surprising that a paradox of two (2) Scripture Nebuchadnezzars, and a (1) Scripture Cyrus, totally unknown to profane history, in the reign of Longimanus, contemporary with Cimon and Pericles, can ever be received by any mind accustomed to pay the least regard to the laws of evidence. Every fresh inquiry has only increased my confidence in the usual chronology derived from the Canon of Ptolemy, and its truth, I believe, may be almost entirely established even by Scripture evidence alone." 'Vaux', the learned author of *"Nineveh and Persepolis,"* furnishes a clear sketch of Nebuchadnezzar's career, by combining the accounts of Herodotus and the Scriptures. In the thirty-first (31st) year of Josiah's reign, Necho fought the battle of Megiddo, in which Josiah was mortally wounded. He then took Cadytis, "the holy city" of the Jews, and at

length returned to Egypt with abundance of spoil. After a lapse of three (3) years he invaded the territory of the king of Babylon. The reigning monarch —Nabopolassar— was aged and infirm; he gave the command of his army to his son Nebuchadnezzar, who defeated the Egyptians at Carcesium or Carchemish, and drove them out of Asia. He marched to Jerusalem, and reinstated Jehoiakim as its king, in subjection to himself; he spoiled the temple of the chief ornaments and vessels of value, and among the prisoners transmitted to Babylon were Daniel and his three (3) friends. He next carried on war against the Egyptians, till the news of his father's death caused his return. The revolt of Jehoiakim caused a second (2nd) attack upon the city, and the carrying off of many prisoners, among whom was Ezekiel, to the banks of the distant Chebar. Zedekiah, the brother of Jehoiakim, having been placed on the throne, and having made an alliance with Pharaoh Hophra, the Apries of Herodotus, he is deposed by the King of Babylon, and carried captive in blindness and chains. Thus for the third (3rd) and last time this conqueror invaded Judea and profaned the temple. After a lapse of four (4) years he besieged Tyre; for thirteen (13) years it resisted his arms, but was at length razed to the ground. He next succeeded in an expedition against Egypt, dethroned Apries, and leaving Amasis as his viceroy, returned to his imperial city. In the language of Jeremiah, "**he arrayed himself with the land of Egypt, as a shepherd putteth on his garment.**" He next occupies himself in beautifying the city, and erecting a palace of extraordinary magnificence, and in constructing those hanging gardens mentioned by Diodoras, Megasthenes, and Arrian. The remainder of his history is easily gathered from the Prophet's narrative. "A careful consideration of the authorities seems to shew that 'Clinton' is right in his supposition that the reign of this prince was about forty four (44) years in duration, and that he was succeeded after a short interval by Belshazzar." (*Nineveh and Persep., p. 71, second edition.) 'Willet' arrives at the same conclusion as to the length of his reign by a different process of reasoning. The following dates are extracted from Prideaux, whose caution and accuracy are most commendable:

B.C.

586. Tyre besieged.

570. Death of Apries, coincident with the dream of the tree, (chap. 4,) after his last return from Egypt.

569. Chap. 4:30. Driven out into the fields.

563. Restored after seven (7) years.

562. Death, after about forty-four (44) years' reign.

Another series of dates has been displayed by the author of "The Times of Daniel," founded on a different chronological basis; we can only extract a few of them from pp. 282, et seq.:

B.C.

510. Babylon taken by Cyrus, & kings expelled from Rome.

507. Commencement of Jehoiakin's independent reign. Dan. 1:1.

500. Nebuchadnezzar II, appointed; his dream, Dan. 2.

494. Golden Image set up. Dan. 3.

483. Nebuchadnezzar I, died.

481. Nebuchadnezzar II, died.

Dr. Wells has the following chronological arrangement of the chief events of Nebuchadnezzar's reign:

B.C.

607. He is this year taken by his father "as partner" in the kingdom, falling in with the latter part of the third (3rd) year of Jehoiakim, (Chap. 1:1)
606. Jehoiakim carried to Babylon with Daniel and others. First (1st) of the seventy (70) years' captivity.
605. His father died. Nabopolassar in Ptolemy's Canon, the son's name being Naboeolassar. Canon allows him forty-three (43) years from this period.
603. Daniel interprets his dream. Chap. 2.
588. He re-takes Jerusalem and Zedekiah.
569. Returned to Babylon, is afflicted with insanity. Ch. 4.
562. He dies "a few days" after being restored to reason. }}

Dissertation 6th. Coresh —was he Cyrus the Great? Chap. 1:21.

{{ The last verse of this chapter is connected with an interesting inquiry, viz., Was the '*Coresh*' here mentioned '*Cyrus the Great*', or any other Cyrus? The noble author of "*The Times of Daniel*" has thrown much "life" into the subject by his elaborate defence of a theory which we now proceed to state and discuss. Cyrus the Great he thinks identical with Nebuchadnezzar (1st) the First, and Cambyses with his son Nebuchadnezzar (2nd) the Second; the exploits of the hero of Herodotus and Xenophon are attributed to the former, while Coresh becomes but a minor character, contemporary with Darius the Mede, after whom he is said to reign, and before Darius the son of Ahasuerus. This view also brings the story of Esther within the period of the captivity of Babylon. It has always been a subject of great difficulty with commentators on Daniel, to reconcile the scriptural narrative with those of both Herodotus and Xenophon. The majority finding this impossible, have decided in favour of one or the other of these historians; and the best modern writers usually prefer Herodotus. '*Lowth*', in his Notes on '*Isaiah*', says, "*the Cyrus of Herodotus was a very different character from that of the Cyrus of the Scriptures and Xenophon;*" and '*Archbishop Secker*' has taken great pains to compare all the profane historians with Scripture, and shews that the weight of the argument lies against the truth of the Cyropaedia. Whether Cyrus was the grandson of Astyages or not, many believe with Ctesias that he overcame him in battle, and founded the Persian empire upon the ruins of the Median dynasty. It is scarcely possible that it should be left for this nineteenth (19th) century to discover the identity between a first (1st) Nebuchadnezzar and this conqueror of the East; and while the clearing up of every historical discrepancy is impossible, yet it is desirable to reconcile the occurrences which are related by both Herodotus and Xenophon. The son of Cambyses the Persian, and of Mandane the daughter of Astyages king of the Medes, is said to have conquered Craesus king of Lydia, enlarged the Persian empire, subdued Babylon and the remnant of the Assyrian power, and placed his uncle Cyaxares over the united territories of Media and Babylon. After the death of this relative, he reigned over Asia, from India to Ethiopia, a territory consisting of 127 provinces. The manner of his death is uncertain, all the historians differ in their accounts, but the place of his burial is allowed to be Pasargadae, as Pliny has recorded in his Natural History. This tomb was visited by Alexander the Great, and has lately been noticed and described by European travellers. The plains of Murghab are watered by a river which bears the name of Kur, and is thought to be identical with the Greek Cyrus. A structure in a ruinous state has been found there, apparently of the same date as the remains at Persepolis, bearing cuneiform

inscriptions which are now legible. The legend upon one of the pilasters has been interpreted, "*I am Cyrus the Achaemenian*;" and no doubt is entertained by the learned that this monument once contained the remains of the founder of the Persian monarchy. A single block of marble was discovered by Sir R. K. Porter, on which he discovered a beautiful sculpture in bas-relief, consisting of the figure of a man, from whose shoulders issue four large wings, rising above the head and extending to the feet. (*An engraving of this statue is given in '*Vauz's Nineveh and Persepolis*', p. 322.) The whole value of such an inscription to the reader of Daniel is the legend above the figure, in the arrow-headed character, determining the spot as the tomb of Cyrus the Great. It shews, at the least, that he cannot be identified with Nebuchadnezzar.

The manner in which the author of "*The Times of Daniel*" has commented on the prophecies relating to the overthrow of Babylon, is worthy of notice here. Isaiah 44:14, is referred by '*Dr. Keith*' to Cyrus, and objection is made to the supposed fulfilment in the person of Cyrus, (p. 293.) '*Keith*' is said to apply to Cyrus the primary historical fulfilment of all the prophecies relating to the overthrow of Babylon, and the justness of this inference is doubted. Isaiah 13-14:27, is one of the passages where the asserted allusion to Cyrus is questioned, since it relates to a period in which the power of Assyria was in existence. The Assyrian is supposed to be Sennacherib, to whose predecessor both Babylon and Media were subject. "*The Chaldeans, mentioned in Isaiah 13:19, I have already explained to have been a colony of astronomers, planted in Babylon by the Assyrian kings to carry on their astronomical observations, in which science they excelled.*" (P. 299, note.) Again, Isaiah 21:2, "***Go up, O Elam; besiege, O Media,***" is applied by '*Dr. Keith*' to Cyrus, to which the noble author objects, as well as to the supposition "*that the overthrow of Belshazzar during his drunken revelry was predicted in Scripture, and that the minute fulfilment by Cyrus is recorded by Xenophon.*" "***The feast of Belshazzar,***" it is added, "*does not appear to correspond with the festival described by Xenophon, which was apparently periodical, and which, not a portion of the nobles, but all the Babylonians, observed by drunkenness and 'revelry during the whole night.'*" "*It also agrees with the mode in which Zopyrus got possession of Babylon.*" '*Calvin*' seems to give it this turn, "***A treacherous one shall find treachery,***" &c. (P. 301.) Further comments are then made upon Isaiah 44. & 45, and on Jeremiah 50 & 51, evading the force of their application to Cyrus, and combating with some degree of success the assertions of '*Keith*'; for the noble author, who is earnest in pulling down, is ingenious in building up. "*From this short examination, it appears that the prophecy of Jeremiah (50 & 51) corresponds with the capture of Babylon by Darius the Mede of Scripture, and by Darius Hystaspes, according to Herodotus.*" (P. 306.) Some writers have supposed Cyrus to be identical with this Darius the Mede; and '*Archbishop Secker*' acknowledges some ground for such a conjecture. "***The first (1st) year of Darius the Mede is by the LXX translated the first (1st) year of Cyrus,***" (*'*Wintle's Transl., prelim. Diss*', p. xxviii.) and the Canon of Ptolemy favours the identity. "*Now all agree, as far as I have seen,*" says '*Wintle*', "*that the year of the expiration of the captivity, or the year that Cyrus issued his decree in favour of the Jews, was the year 212 of the era of Nabonassar, or 536 B.C.; and there is no doubt but Darius the Mede, whoever he was, reigned, according to Daniel, from the capture of Babylon, till this same first (1st) year of Cyrus, or till the commencement of the reign allotted by Scripture to Cyrus the Persian.*" "*The Canon certainly allots nine years' reign to Cyrus over Babylon, of which space the two (2) former years are usually allowed to coincide*

with the reign of Cyaxares or Darius the Mede, by the advocates of Xenophon." (Prelim. Diss., p. xxvii.) Herodotus, Xenophon, and Ctesias all agree in the original superiority of the Medes, till the victories of Cyrus turned the scale, and gave rise to the Persian dynasty. At the fall of Babylon, and during the life of Darius, the Medes are mentioned by Daniel as superior, but at the accession of Cyrus this order is reversed, and Ezra, Nehemiah, and Esther, all assign the foremost place to the Persians.

The life of Daniel, '*Rosenmuller*' reminds us, was prolonged beyond the first (1st) year of king (krwsh) 'Coresh', for the tenth (10th) chapter informs us of his vision in the third (3rd) year of that monarch's reign. He explains the apparent contradiction, by saying that it was enough for Daniel to live, or to the liberation of the Jews in the first (1st) year of the reign of Coresh; that was the crowning event of his prolonged existence. The conjectures of '*Bertholdt*' and '*Aben-Ezra*' are mentioned, only to be disposed of by a few words of censure. An ingenious conjecture of a French critic is found in the '*Encycl. Theol.*', Liv. xxvii. The objection of Bleek, Ewald, Winer, and De Wette, are ably treated at length by '*Hengstenberg*', and really meet with more serious attention than they deserve. It is a useless waste of precious time to enter minutely into every "phantasy" of the restless neology of Germany, while the chronology of Daniel's life will form the subject of a subsequent Dissertation. As some Neologians dwell much on the historian '*Ctesias*', and lest the unlearned reader should

be misled by their confident assertions, we may here state that we have only an epitome of his work preserved by the patriarch Photius. '*Bahr*' states that he lived about 400 B.C., in the reign of Darius Nothus, being a Greek physician who remained seventeen (17) years at the Persian court. Diodorus informs us that he obtained his information from the royal archives, but there are so many anachronisms and errors of various kinds, that his statements cannot be safely followed as if historically correct. Ctesias, for instance, denies all relationship between Cyrus and Astyages. According to him, he defeated Astyages, invested his daughter Amytis with the honours of a queen, and afterwards married her. F.W. NEWMAN, indeed, prefers this narrative to that of both Herodotus and Xenophon, and thereby renders their testimony to the scriptural record uncertain and valueless. He also treats "*the few facts*" in regard to the Persian wars, "*which the epitomator has extracted as differing from Herodotus,*" as carrying with them "*high probability.*" The closing scene of his career, as depicted in the narrative of Ctesias, is pronounced "*beyond comparison more credible*" than that of Herodotus. This great conqueror died the third (3rd) day after his wound in a battle with "*the Derbices,*" and was buried in that monument at Pasargadae, which the Macedonians broke open two centuries afterwards, ('*Strabo*', lib. xv. § 3; '*Arrian*', lib. vi. § 29,) and which has lately been explored and described by Morier and Sir R. K. Porter. (*See '*Kitto's Bibl. Cyc.*, art *Cyr.*, and *Vaux's Nineveh*', p. 316.)

Notwithstanding the hypothesis which has lately found favour with the modern writers whose works we have quoted, we feel that the views of the older critics are preferable; and, on the whole, '*Calvin's*' exposition can only be improved upon in minor details. The authorities enumerated by '*Archbishop Secker*', as given by '*Wintle*' in his preface, p. xviii. and following, are worthy of attentive perusal; and we must refer again to '*Hengstenberg's*' able replies to a variety of objections which we are unable to notice. See chap. vi. p. 102 and following, '*Edit. Ed.*'

The received views respecting this celebrated monarch have lately been impugned by the noble author of "*The Times of Daniel*." He gives five reasons for believing him to be Darius Hystaspes instead of the Cyaxares of Xenophon, the uncle and father-in-law of Cyrus. This assertion will therefore require some notice in detail, and compel us to repeat some statements with which the student of ancient history is familiar.

The views of the author already alluded to are thus expressed, —"*Three kings*," it is said, "*of the name of Darius occur in Scripture; must we not presume that the first (1st) Darius there corresponds with Darius (1st) the first in profane history? that the second (2nd) in each equally agree; and that the third (3rd) Darius, with whom the list terminates in Scripture, is the third (3rd) Darius with whom the line of Persian kings closes?*" There are strong marks in corroboration of the Median of this verse being Hystaspes; some of these are as follows: —First, each is said to have taken Babylon. Both levied taxes, so that the second verse of chap. 6 is said to be parallel to Herodotus, Book iii., and Strabo, (*§ 89. '*Jahn*' points out what he considers a mistake of '*Strabo's, Arch. Bib.*', chap. ii. § 233.) Book xv. This levying taxes leads to a similar assertion respecting Ahasuerus in Esther, chap. 10:1, who reigned "***from India even to Ethiopia.***" (Esther 1:1) "***Now, Ahashverosh, (meaning Ahasuerus,) who succeeded Darius the Median, reigned over India,***" and, according to Herodotus, Darius Hystaspes conquered India; hence this Mede was Darius Hystaspes. Pliny's testimony is brought forward to shew that Susa was built by this Darius; (*Lib. vi. ch. xxvii.) Ahasuerus resided at Shushan, which is identical with Susa, hence the conclusion is the same. Other reasons are given, and other collateral assertions made. Authorities are quoted by which it is laid down that Ahasuerus was Xerxes, the history of Esther occurred during the captivity, the son of Ahasuerus was Darius Nothus, the third (3rd) Darius was Codomanus. "*To complete the evidence, I will contrast the identification which I propose with that which is now most generally approved of.*" (* P. 90.)

CANON OF PTOLEMY: 1. Darius the First. 2. Xerxes. 3. Artaxerxes 1st. 4. Darius 2nd. 5. Artaxerxes 2nd. 6. Ochus. 7. Arostes. 8. Darius 3rd.

SCRIPTURE AS I PROPOSE: 1. Darius the Median. 2. Ahashverosh. 3. Artaxerxes 1st, (Coresch.) 4. Darius 2nd. 5. Son of Ahashverosh. 6. Artaxerxes 2nd. [7. . . .] [8. . . .] 9. Darius 3rd, (4th from Coresch, Dan. 11)

It is also suggested that chaps. 50 & 51 of Jeremiah apply to this Darius and not to Cyrus, as Dr. Keith asserts. Chap. 51 verses 11 & 28, are said to apply to Zopyrus, and the language of the chapter is on the whole more suitable to the capture of Babylon by this Darius, according to Herodotus, Book iii., than to that by Cyrus.

The commonly received view is stated shortly by 'Rosenmüller', —that this Mede was the Cyaxares II of Xenophon, (*Cyrop., lib. i. chaps. 4, 5, and lib. iii. chap. 3, § 20.) the son of Astyages, the uncle and father-in-law of Cyrus. AEschylus, in his tragedy of the '*Persae*', (*Line 762.) introduces Darius the son of Hystaspes, recounting his origin from Darius the Mede. '*Josephus*', in the tenth (10th) Book of his Antiquities, says he was the son of Astyages; and; '*Theodoret*', in his Commentary, identifies him with Cyaxares. '*Jerome*' states that, in conjunction with his uncle Cyrus, he subverted the Chaldean empire.

"If Xenophon's account of Cyrus be in general admitted," ('Preliminary Dissertation', p. xxvi.) says 'Wintle', "we cannot be at a loss to determine who was Darius the Mede; and if even the defeat of Astyages be received according to Herodotus, and it be placed in the tenth (10th) year of Cyrus's reign over Persia Proper, yet there seems no necessity to conclude but that the kingdom of Media might still, with the consent of Cyrus, be continued to Cyaxares, his mother's brother, who might retain it till his death, after the conquest of Babylon, which Herodotus attributes to Cyrus, after he had reduced the neighbouring powers." He next proceeds to obviate one (1) or two (2) chronological difficulties often considered as weighty objections to Xenophon's account. "The name of Darius is omitted in the Canon, although he is allowed to have reigned more than one (1) year, if he reigned at all. How shall we then reconcile his history with the Canon? and where or in what part must this reign be placed? The same answer will serve for both inquiries. The Canon certainly allots nine years to Cyrus over Babylon, of which space the two former years are usually allowed to coincide with the reign of Cyaxares or Darius the Mede by the advocates of Xenophon." A MS. of 'Archbishop Secker' is then quoted, in which he gives reasons why Berosus might have overlooked this reign as short-lived and nominal. 'Prideaux' and 'Usher', and the 'Ancient Universal History', are referred to for additional information. (*'Con'., part i. Books ii., iii.; 'Annals', pp. 80, 81; 'History of the Medes and Persians', vol. v.) With reference to the period before us, it is concluded, from the close of this chap. v., "that Darius the Mede did not begin his reign till after the capture of Babylon; and this event I am inclined to place in the next year after the 17th of Nabonadius, in the 210th year of the Chaldean era, or 538 years before Christ, which was the first of Cyrus's nine years. Whether the defeat of Nabonadius and the taking of the city happened near the same time, I need not determine; but it seems clear from Daniel, (chap. 5:31,) as well as from Xenophon, that the king was slain on the same night that the city was taken; and this, I apprehend, must have happened about the real year of the captivity 67, supposing the fourth (4th) of Jehoiakim to agree with the year 605 before Christ, according to Blair."*

Here again the researches of Hengstenberg afford us valuable aid in discussing and reconciling the various statements of historians. The silence of Herodotus and Ctesias concerning a Median king of Babylon is noticed, and even concealment on the part of the Persians is shewn to be highly probable.

Prolongation of Daniel's Life. Chap. 6:28.

The prolongation of our Prophet's life till the era specified in this verse, is worthy of our notice, that we may, if possible, accurately ascertain his age at leading periods of his history. We cannot ascertain precisely the year of his entrance into public life. He was born shortly before King Josiah's death, probably about 620 B.C.; and thus he had many opportunities of cultivating that early piety for which he was conspicuous. He was about fourteen (14) years old when taken captive to Babylon. Three (3) years afterwards, the king of Israel threw off the Babylonian yoke, and thus he and his companions became hostages and forerunners of the capture of the whole nation. From 'Jahn's Biblical Antiquities', we learn how skilled he was in various sciences after three (3) years' training, (pp. 99, 100;) and the high opinion which was entertained of his integrity, wisdom, and piety, is confirmed, by

the remarkable honour paid to him by the Prophet Ezekiel. He is connected, '*while alive*', with Noah and Job. (See Ezek. 14:14:, and Calvin's comment on the passage in our Edition, vol. ii. p. 68.)

The dream and its interpretation in chap. 2 occurred during Daniel's youth, and resulted in his promotion with his three (3) friends to the highest offices of the kingdom. We now lose sight of him for thirty (30) years, and it is impossible to determine whether he sat at the king's gate during the whole of this period. The erection of the image on the plains of Dura, and the subsequent punishment of his three (3) companions, seem inconsistent with his residence at that time at Babylon as an adviser of his sovereign. The three (3) "**children**," as they are termed in chap. 1:17, were now about fifty (50) years of age; and it has become necessary to remark this, because some have spoken of them as still children when thus miraculously delivered from destruction. We too often take for granted impressions of this kind, which we have imperceptibly imbibed in our earliest days; and besides this, the works of the great masters in painting have fostered the error. These splendid productions of European art are often glaringly untrue, yet while based upon fabulous anachronisms, they too often adhere to the imagination, and influence our thoughts in days of more mature advancement. At the period of the dream in chap. 4 Daniel was about fifty (50) years of age; and thus we have another gap of about fifteen (15) years. Belshazzar had now ascended his grandfather's throne. The mystic characters on the wall soon reveal a fearful reality. Darius the Mede still esteems the upright counsellor, and he had become a venerable "**ancient of days**" before he is thrust into the lion's den. During the first year of King Darius, he learned, from the Book of Jeremiah, the approaching period of Judah's deliverance. During the third year of Cyrus, he is favoured with a vision on the banks of the Tigris. (Chap. 10:1-4) We cannot ascertain how long he lived after this period, but he was at least eighty (80) years of age when he died. Various assertions and traditions exist among the Jews respecting both the time and place of his decease, and these have passed current, through the unsuspecting simplicity of some of our older expounders, who record as certain the hazardous statements of the authorities on which they rely. '*Dr. Wells*', after comparing various dates, concludes, "*that Daniel was about eighty-nine (89) or ninety (90) years old in the third (3rd) year of Cyrus;*" he pays no regard to the conjectures of some, who make him to have lived one hundred and thirty eight (138), or one hundred and fifty (150) years, and adds the possibility of his reaching one hundred (100) years.

Our object in view in impressing this chronology is to disabuse the public mind of the Romish ideas connected with what they term, "*The song of the three children*." Their usual method of treating these three (3) martyrs for truth and holiness is utterly erroneous, and like every other error of theirs, injurious and pernicious in proportion as it deviates from the '**Written & Infallible Word of the Living God**'.

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Lecture 32nd.

{ { 7:4. "It is clear that the four (4) monarchies are here depicted. But it is not agreed upon among all writers which monarchy the last (4th), and which the third (3rd). With regard to the first (1st), all agree in understanding the vision of the Chaldean Empire, which was joined with the Assyrian, as we saw before. For Nineveh was absorbed by the Chaldeans and Babylonians; but the Prophet discourses at length of the Assyrian and Chaldean Empire, which was then flourishing. No one, however, would have thought it so near its end; and on the very night on which Belshazzar was slain, we saw how securely and proudly he was immersed in his pleasures, and what great and listless security existed throughout the city. This monarchy then ought to be set before us in the first (1st) place. As in the second (2nd) chapter that empire was called the golden head of the statue, so also it is now called a lion; that is, it is compared to a generous animal. It is comprehended under the image of a beast, and its fierceness and atrocity, as I have said, is hereby denoted; but with respect to the other kingdom, some superiority is granted to it, since the world is always growing worse and worse. And although Cyrus was a very prudent prince, yet he did not reach the temperance of former ages; for his ambition, avarice, and cruelty were insatiable. For Isaiah also, when he speaks of the Persians, says: '**They desire neither silver nor gold, but thirst after human blood**'. (Chap. 13:17)

We perceive then the reason why the Prophet says. '**The first (1st) beast offered to me was like a lion**', because greater integrity flourished under the Chaldeans than when all the empires were mixed together, and the Persians subdued both the Chaldeans and the Medes. For it is evident from all histories that they were a barbarous and fierce nation. They were indeed showy in their praise of virtue, since they spent their lives in austerity, and despised all luxuries, and were exceedingly temperate in their living; but their ferocity and brutal cruelty rendered them detestable. '**The first beast**' then '**was like a lion**', says he, '**and had eagle's wings**'; that is, although it was a lion, yet it had wings. This refers to its swiftness, since we know in how short a time the Assyrians increased their monarchy, for they had previously subdued the Chaldeans, just like a lion for swiftness. For a lion has force, spirit, and cruelty for committing injuries. Besides, the Prophet saw a winged lion, since they not only increased their empire by their own strength, but suddenly extended their wings in every direction. We see, then, how strength and power are denoted on the one hand, and the greatest speed on the other. He afterwards adds, Their wings were dragged or torn off. For when the Chaldeans desired to stretch beyond their bounds, the Lord restrained them within due limits, and checked their continual victories. Their wings were then torn off,

when God restrained them by the check of a bridle, lest they should wander as freely as they had formerly done.

The Prophet then adds, '**This beast was raised from the earth**', implying the cessation of the empire. For neither the Chaldeans nor the Assyrians were entirely destroyed; but their glory was completely taken away. The face of the beast no longer appeared, when God transferred that monarchy to the Medes and Persians. Hence the Prophet adds, '**It stood upon its feet, and the heart of a man was given to it**'. By this form of expression, he means to imply the reduction of the Assyrians and Chaldeans to their ordinary condition, and that they were no longer like a lion, but like private men deprived of their power and strength. Hence the expression, '**a man's heart was given to them**', is not intended by way of praise, but by "**a man**" he intends any private person; as if he had said, the aspect of the Chaldeans and Assyrians was no longer terrible, since, while their sway prevailed, all men dreaded their power. Hence God removed from the world the face of that beast, and substituted that of a man, and made them '**stand upon their feet**'. Formerly they flew about in the air, and despised the earth as far beneath their feet, but God makes them stand upon their feet; that is, not conduct themselves after their customary and former manner, but simply on the common level, after God had deprived them of their empire. This, in my judgment, is the simple meaning of the Prophet. Should there be any necessity, we shall afterwards confirm the remarks which we now run through but cursorily. It follows:"

7:5. "Here the Prophet proclaims how he was instructed by a dream concerning the second beast. If we will only judge by the event, this beast doubtless represented the kingdom of the Medes and Persians, although the Prophet specifies the Persians, as the Medes had long ago submitted to their yoke. '**Behold**', says he, '**another beast like a bear**'. We know a bear to be a mean and foul animal, slothful and inert, as well as cruel. In comparing the bear with the lion, its appearance is foul and displeasing, while the lion is remarkable for beauty, although it is formidable. He compares the Persians to a bear, on account of their barbarity, since we have already pronounced that nation fierce and savage. Then, again, the Persians were not civilized like the Assyrians and Chaldeans, who dwelt in the most beautiful region in the whole world, and in a most lovely country like a most noble theatre; but the Persians lay hid like wild beasts in their caves. They dwelt among their mountains, and lived like the brutes. Hence the Prophet compares them very appositely to a bear; nay, God shewed this form to his Prophet. He afterwards adds, '**It stood on one side**'. Some think this to have been added to express the more contracted dominion of the Medes and Persians, but this opinion is unsuitable. We know how extensive was the sway of the Medes before they came under the power of Cyrus and the Persians. By themselves the Medes were most powerful; then the Persians were added, and afterwards Cyrus seized upon the possessions of the Chaldean monarchy. He possessed even the keys of Egypt, reigned in Syria, held Judea, and extended beyond the sea, till at length he was conquered by the Scythians. When, therefore, it is said, '**he stood on one side**', the obscure origin of his kingdom is intended, for the fame of the Persians was included within their mountains until Cyrus acquired for them a name by his exploits. For he was a brave warrior, and deservedly eclipsed the glory of all others. Hence, at first this beast stood on one side; that is, the Persians were without fame or reputation; they had no wealth, and never emerged from their lurking places. We see how this particular is restricted to their origin in consequence of its obscurity.

The Prophet then adds: '**Three ribs were in the beast's mouth between its teeth ; and it was thus proclaimed, Arise, eat much flesh**'! Those who understand three (3) definite kingdoms by the three (3) ribs, seem to refine far too minutely. I think the number indefinite, because this beast had bitten by its mouth not one rib but more; because the Persians, as we have said, drew to themselves the power of the Medes, and afterwards subdued the Assyrians and Chaldeans, and Cyrus also subdued many nations, until all Asia Minor acknowledged his authority. When, therefore, the Prophet speaks of three (3) ribs, it implies the insatiable nature of this beast, since it was not content with a single body, but devoured many men together. For, by "**many ribs**," he means much prey. This is the whole sense. I do not hesitate to explain the following words, '**it was said to the beast**', of angels, or of God Himself. Some prefer to understand this of the stimulus by which Cyrus was instigated to cruelty. But since God exhibits to His Prophet the image of His Providence, what I have lately suggested becomes very probable, namely, '**it was said to the beast, Arise, eat much flesh**'; not because God was the author of cruelty, but since He governs by His secret counsel the events which men carry on without method, His authority is here deservedly placed before our eyes; for Cyrus would not have penetrated so swiftly into different regions, and have drawn to himself so many empires, and subjugated so many powerful nations, had not God wished to punish the world, and had made Cyrus the instrument of slaughter. As therefore Cyrus executed God's vengeance by shedding so much human blood, the Prophet declares it to have been said to him. '**Arise, and eat flesh**'. In one respect God was not pleased by the slaughter of so many nations by Cyrus, and by the increase of one man's power and tyranny through so much human bloodshed; but in another respect God is said to have commanded the conduct of Cyrus, since he wished to punish the world for its ingratitude, to which the most desperate obstinacy and rebellion were added. There was no remedy for these vices; hence God entrusted Cyrus with the duty of executing His judgment. I am compelled to stop here." }}

Lecture 33rd.

{{ 7:6. "Daniel has already spoken of two (2) empires, namely, the Chaldean and Persian. Interpreters agree in the necessity for referring this vision to the Macedonian Empire. He compares this kingdom to a leopard, or, as some translate, a panther, since Alexander obtained his great power through swiftness alone; and although it is not by any means a striking animal, yet it managed by its remarkable speed to subdue the whole East. Others bring forward many points of likeness, in which the Grecian character is in accordance with the nature of the leopard. But I fear these minutiae have but little weight: it is sufficient for me that the Spirit treats here of the third (3rd) empire. It was not of any importance at first (1st), and could neither terrify distant regions, nor acquire subjects by its own worthiness. It then became like some swift animal, if I may say so, since the swiftness of Alexander is notorious; but he did not excel in either prudence, or gravity, or judgment, or in any other virtues. Mere rashness seized upon him; and even if he had never tasted wine, his ambition would have intoxicated him. Hence Alexander's whole life was drunken; there was neither moderation nor composure in him. We see, then, how suitably this answers to the character of Alexander, although this is also extended to his successors, all of whom partook largely of the nature of their prince. Daniel says, therefore, '**A beast appeared to him like a leopard**'.

He also says, '**It had four (4) wings on its back, and four heads**'. Some persons, as I think perversely, distinguish between the wings and the heads. They suppose the kingdom to be depicted as winged because Alexander seized upon many kingdoms in a short period; but the more simple sense is, this beast had four (4) wings and four (4) heads, because Alexander had scarcely completed his victories when he died, contrary to all expectation; and after his death, every one seized a portion of the prey for himself. This, however, is certain: after the chief generals of his army had contended for many years, all histories agree in stating that the supreme power centred in four (4). For Seleucus obtained Asia Major, and Antigonus Asia Minor, Cassander was king of Macedon, and was succeeded by Antipater, while Ptolemy the son of Lagus became the ruler of Egypt. They had agreed indeed otherwise among themselves; for Alexander had a son by Roxana, the daughter of Darius; he had a brother, Aridseus, who grew up to manhood, but was epileptic and of weak intellect. Then, since the generals of Alexander were cunning, they acted on this pretext, that all should swear allegiance to their young ward, and then to Aridseus, in case their ward should die before he was of age. Then Lysimachus was set over the treasury, and another commanded the forces, and others obtained various provinces. Fifteen (15) or twenty (20) leaders divided among themselves both offices and power, while no one dared to assume the name of king. For Alexander's son was the lawful king, and his successor was that Aridseus of whom I have spoken. But they soon afterwards united; and that was an admirable specimen of God's Providence, which alone is sufficient to prove that passage of Scripture: '**He who sheds man's blood, by man shall his blood be shed**'. (Gen. 9:6.) For none of Alexander's generals escaped in safety except those four (4) whom we have mentioned. His mother, at the age of eighty (80), suffered a violent death; his wife, Roxana, was strangled; his son perished miserably; Aridseus, his brother, a man of no intellect, and almost on a level with the brutes, was slain with the rest—in truth, the whole family of Alexander suffered violent deaths. With respect to the generals, they perished in battles, some of them being betrayed by their soldiers, and others the victims of their own negligence; and yet, although they expected a sanguinary end, they did not escape it. But four (4) only survived, and so the whole empire of Alexander was divided into four (4) parts. For Seleucus, whose successor was Antiochus, obtained Upper Asia, that is, the eastern empire; Antigonus, Asia Minor, with a part of Cilicia, and Phrygia, and other neighbouring regions; Ptolemy seized upon Egypt and a part of Africa; Cassander and then Antipater were kings of Macedon. By 'four (4) wings' and 'four (4) heads', Daniel means that partition which was made immediately after the death of Alexander. Now, therefore, we understand what God shewed to his Prophet under this vision, when he set before him the image of a leopard with four (4) wings and heads.

He says, '**Power was given to the beast**', because the success of Alexander the Great was incredible. For who would have thought, when he was crossing the sea, that he would have conquered all Asia and the East? He led with him 30,000 men, and did not undertake the war on his own responsibility alone, but by various arts, he procured the nomination to the leadership of Greece from the Free States. Alexander was, therefore, a kind of mercenary of the Greeks, and was unable to lead with him more than 30,000 men, as we have said. He engaged in battle with 150,000, then with 400,000, and then with almost a myriad (million, 1,000,000). For Darius in his last battle had collected above 800,000 men besides camp-followers, so that there were almost a million (1,000,000) with him. Alexander

had already drawn to himself some auxiliaries from the foreign nations whom he had conquered; but he could not trust them: hence his whole strength lay in these 30,000, and on the day on which he conquered Darius, he was so overcome by sleep that he could scarcely be aroused. The historians who extol his prudence, excuse this by recording his sleeplessness during the preceding night; besides, all agree in stating him to have been apparently dead, and when all his generals approached they could scarcely wake him up, and then they purposely raised a shout around his tent, though no one dared to enter. Alexander had scarcely wiped his eyes, when Darius fled; hence the Prophet's statement is true — "**a beast's power was given to him**", since this happened beyond every natural expectation and every human opinion, as by his aspect alone he could frighten all Greece, and lay prostrate so large an army. He states this of the Third (3rd) Empire. I will not repeat here all that can be said and can be gathered from history; for '*many things must be put off till the eleventh (11) chapter*'. I will therefore briefly compress whatever points seem necessary for the interpretation of the passage. It now follows:"

7:7. "There is greater difficulty in this Fourth (4th) Monarchy. Those who are endued with moderate judgment, confess this vision to be fulfilled in the Roman Empire; but they afterwards disagree, since what is here said of the fourth (4th) beast many transfer to the Pope, when it is added a Little Horn sprang up; but others think the Turkish kingdom is comprehended under the Roman. The Jews for the most part incline this way, and they are necessarily compelled to do so, since Daniel will afterwards add — '**I saw the throne of the Son of Man**'; since it is clear, from this prediction, that Christ's kingdom was erected by the overthrow of the Roman dominion, the Jews turn round, and, as I have said, join the Turkish monarchy with the Roman, since they do not find their Christ (Messiah) according to their imagination. And there are some of our writers who think this image ought not to be restricted to the Roman Empire, but ought to include the Turkish. In my view, there is nothing probable in that opinion; I have no doubt that in this vision the Prophet was shewn the figure of the Roman Empire, and this will be more apparent as we go on.

He says 'a fourth (4th) beast appeared'. He gives it no fixed name, because nothing ever existed like it in the world. The Prophet, by adding no similitude, signifies how horrible the monster was, for he formerly compared the Chaldean Empire to a lion, the Persian to a bear, and the Macedonian to a leopard. In these comparisons there was something natural; but when he descends to the fourth (4th) beast, he says, it was '**formidable in its aspect, and terrible, and very brave**' or strong, and without any addition calls it "**a beast**." We see then his wish to express something prodigious by this fourth (4th) beast, as there is no animal so fierce or cruel in the world which can in any way represent with sufficient strength the nature of this beast. '**Behold**', therefore, '**the fourth (4th) beast which was formidable, and fearful, and very strong**'. We know of no such Monarchy before this. Although Alexander subdued the whole of the East, his victory, we are sure, was not stable. He was content with fame alone; he granted liberty to all people; and as long as they flattered him, he sought nothing else. But we know the Romans to have been masters even as far as Babylon; we know the following countries to have been subdued by them: Asia Minor, Syria, Cilicia, Greece, and Macedon, both the Spains, Gaul, Illyricum, and part of Germany. At length Britain was subjugated by Julius Caesar. No wonder this beast is called formidable and very strong! For before Julius Caesar became master of the Empire, the whole Mediterranean Sea

was in all its parts under subjection to the Roman Empire. Its amazing extent is well known. Egypt had indeed its own kings, but they were tributary; whatever edicts the Romans decreed, they were executed immediately in Egypt. Minor sovereigns existed in Asia Minor as a kind of spies, but this state of things we shall treat presently. It is also well known that they possessed supreme power throughout the Mediterranean Sea, and that by the conquest of Mithridates. Pompey reduced Pontus under his dominion. In the East affairs were all at peace. The Medes and Persians gave them some trouble, but they never moved unless they were provoked. The Spains (Spaniards) were not yet accustomed to the yoke, but we know that there were always two praetors there. Julius Caesar was the first who entered Britain after subduing Gaul. Hence we see how far and wide the Romans extended their power, and with what immense cruelty. Hence Daniel calls this beast '**formidable and very strong**'.

He afterwards adds, '**It had large iron teeth**'. This ought to be referred to its audacity and insatiable greediness. We see how completely free their nation was from the fear of death, for they were so hardened that if any one deserted his rank for the sake of avoiding danger, he was afterwards branded with such marks of infamy, that he was compelled either to strangle himself or to incur a voluntary death! There was, then, a certain brutal cruelty in that nation, and we also know how insatiable they were. For this reason Daniel says '**they had large iron teeth**'. He adds, '**it consumed and broke to pieces, and trod the remnant under foot**'. These things are spoken allegorically, not only because this vision was offered to the holy Prophet, but also because God wished to paint a kind of living image, in which he might shew the peculiar characters of each government. For we know how many lands the Romans had consumed, and how they transferred to themselves the luxuries of the whole world, and whatever was valuable and precious in Asia Minor, and Greece, and Macedonia, as well as in all islands and in Asia Major—all was swept away—and even this was insufficient to satisfy them! This, then, is the ravenousness of which the Prophet now speaks, '**since they consumed**', says he, '**and rubbed to pieces with their teeth**'. He adds, '**they trod the remnant under their feet**'—a metaphor worthy of notice, as we know they were accustomed to distribute the prey which they could not carry with them. They devoured and tore with their teeth the treasures and costly furniture and everything else; for their supplies were provided by tributes which produced large sums of money. If there was any portion of the Mediterranean which they could not defend without keeping a permanent garrison there, we know how they engaged the services of tributary kings. Thus the kingdom of Eumenes increased to a great extent till the time of his grandson Attains, but they bestowed it partly on the Rhodians, and partly on the Cyprians and others. They never remunerated those allies who almost exhausted their own possessions in aiding them, out of their own resources, but enriched them with the spoils of others; and they not only seized upon the property of one city and bestowed it on another, but they set up their lands for sale. Thus, the liberty of the Lacedaemonians was betrayed to the tyrant Nabis. They also enriched Masinissa with so much wealth, that they acquired Africa for themselves by his means. In fine, they so sported with kingdoms in seizing and giving them away, that they rendered provinces tranquil by the wealth and at the expense of others. This was remarkably conspicuous in the case of Judea, where they created out of nothing Ethnarchs and Tetrarchs and kings, who were nothing but their satellites—and that too but for a moment. For as soon as any change occurred, they retracted what they had given as easily as they bestowed it. Hence,

this their cunning liberality is called treading under foot; for that remnant which they could not devour and consume with their teeth '**they trod under foot**', as they kept all those whom they had either enriched or increased subject to themselves. Thus we see with what servility they were flattered by those who had obtained anything through their generosity. And how degrading was the slavery of Greece from the time the Romans entered the country! for as each state acquired any new territory, it erected a temple to the Romans. They also sent their ambassadors there to act as spies, who, under the pretence of punishing the neighbouring people for plotting against them, enriched themselves by plunder. Thus the Romans held under their feet whatever they had given to others. We see then how suitably and properly the Prophet speaks, when he says, the Romans trod down the remnant; for whatever they could not consume, and what their voraciousness could not devour, '**they trod under their feet**'.

He adds afterwards, '**And this beast differed from all the former ones, and had ten (10) horns**'. When he says, '**this beast was different from the rest**', he confirms what we formerly said, namely, this was a horrible prodigy, and nothing could be compared to it in the nature of things. And surely if any one attentively and prudently considers the origin of the Romans, he would be astonished at their remarkable progress to such great power; for it was an unusual monster, and nothing like it had ever appeared. Interpreters treat in various ways what the Prophet subjoins respecting '**the ten horns**'. I follow a simple and genuine opinion, namely, the Prophet means this Empire to belong to more persons than one. For the angel will afterwards assert the ten (10) horns to be kings; not that so many kings ruled at Rome, according to the foolish dream of the Jews, who are ignorant of all things; but the Prophet here distinguishes the Fourth (4th) Monarchy from the rest, as if he had said it should be a popular government, not presided over by one king, but divided into many heads. For they even divided provinces among themselves, and made treaties with each other, so that one was governor of Macedonia, another of Cilicia, and another of Syria. Thus we see how numerous the kingdoms were. And with regard to the number ten (10), we know this to be a frequent and usual form of speech in Scripture, where ten (10) signifies many. When plurality is denoted, the number ten (10) is used. Thus when the Prophet states the fourth (4th) beast to have ten (10) horns, he means, there were many provinces so divided, that each ruler, whether proconsul or praetor, was like a king. For the supreme power was given to them, while the city and Italy were given up to the consuls. The consul could indeed write to the provinces and command whatever he pleased; then he could elevate to honour whom he pleased for the sake of favour and friendship; but each of the praetors and proconsuls when he obtained a province, became a kind of king, since he exercised the supreme power of life and death over all his subjects. We need not be too anxious about the number, as we have already explained it. Those who reckon the Roman provinces make great mistakes; they omit the principal one; they make only one (1) of Spain, and yet we know there were two (2). They do not divide Gaul, yet there were always two (2) proconsuls there, except under Julius Csesar, who obtained the command of both Gauls. So also they speak of Greece, and yet neither a proconsul nor a praetor was ever sent into Greece. Finally, the Prophet simply means that the Roman Empire was complex, being divided into many provinces, and these provinces were governed by leaders of great weight at Rome, whose authority and rank were superior to others. Proconsuls and praetors obtained the provinces by lot, but favour

frequently prevailed, as the histories of those times sufficiently assure us. Let us proceed:"

7:8. "Daniel proceeds with his description of the fourth (4th) beast. First, he says, '**he was attentive**', with the intention of rousing us to serious meditation. For what is said of the fourth (4th) beast, was remarkably memorable and worthy of notice. This, then, is the reason why God struck the heart of His servant with wonder. For the Prophet would not have given his attention to the consideration of the fourth (4th) beast, unless he had been impelled to it by the secret instinct of God. The Prophet's attention, then, sprang from a heavenly impulse. Wherefore it is our duty not to read carelessly what is here written, but to weigh seriously and with the greatest diligence what the Spirit intends by this vision. '**I was attentive**', therefore, says he, '**to the horns, and behold one small one arose among them**'. Here interpreters begin to vary; some twist this to mean the Pope, and others the Turk; but neither opinion seems to me probable; they are both wrong, since they think the whole course of Christ's kingdom is here described, while God wished only to declare to his Prophet what should happen up to the first (1st) advent of Christ. This, then, is the error of all those who wish to embrace under this vision the perpetual state of the Church up to the end of the world. But the Holy Spirit's intention was completely different. We explained at the beginning why this vision appeared to the Prophet —because the minds of the pious would constantly fail them in the dreadful convulsions which were at hand, when they saw the supreme dominion pass over to the Persians. And then the Macedonians broke in upon them, and acquired authority throughout the whole of the East, and afterwards those robbers who made war under Alexander suddenly became kings, partly by cruelty and partly by fraud and perfidy, which created more strife than outward hostility. And when the faithful saw all those monarchies perish, and the Roman Empire spring up like a new prodigy, they would lose their courage in such confused and turbulent changes. Thus this vision was presented to the Prophet, that all the children of God might understand what severe trials awaited them before the advent of Christ. Daniel, then, does not proceed beyond the promised redemption, and does not embrace, as I have said, the whole kingdom of Christ, but is content to bring the faithful to that exhibition of grace which they hoped and longed for.

It is sufficiently clear, therefore, that this exhibition ought to be referred to the first (1st) advent of Christ. I have no doubt that '**the little horn**' relates to Julius Caesar and the other Caesars who succeeded him, namely, Augustus, Tiberius, Caligula, Claudius, Nero, and others. Although, as we said before, the counsel of the Holy Spirit must be attended to, which leads the faithful forwards to the beginning of the reign of Christ, that is, to the preaching of the Gospel, which was commenced under Claudius, Nero, and their successors. He calls it '**a little horn**', because Caesar did not assume the name of king; but when Pompey and the greater part of the senate were conquered, he could not enjoy his victory without assuming to himself supreme power. Hence he made himself tribune of the people and their dictator. Meanwhile, there were always Consuls; there was always some shadow of a Republic, while he daily consulted the senate and sat in his seat while the consuls were at the tribunals. Octavius followed the same practice, and afterwards Tiberius also. For none of the Caesars, unless he was consul, dared to ascend the tribunal; each had his own seat, although from that place he commanded all others. It is not surprising, then, if Daniel calls the monarchy of Julius and the other Caesars '**a little horn**', its splendour and dignity were not great enough to eclipse the majesty of the senate; for while the senate retained the name and form of honour, it is

sufficiently known that one man alone possessed the supreme power. He says, therefore, '**this little horn was raised among the ten others**'. I must defer the explanation of what follows, viz., '**three of these ten were taken away**'." }}

Lecture 34th.

{{ 7:8 continued. "Three things remain to be explained by us in expounding the Fourth (4th) Beast. First of all, '**Three (3) horns were taken away from its face**'; Secondly (2nd), '**The little horn**', which rose among the ten (10), appeared with human eyes; Thirdly (3rd), '**It spoke magnificently**', or uttered swelling words. With regard to the three (3) horns, it is sufficiently evident from the testimony of the angel that they were three (3) kings; not because this ought to be referred to persons, as I yesterday disproved, but because the Romans were accustomed to send to each province, rulers like kings who there exercised the supreme authority. Those who extend this prophecy to the end of Christ's kingdom, think that a dispersion which happened about three (300) or five (500) hundred years after the death of Christ is intended; but they are greatly mistaken. Clearly enough the whole strength of the Roman Empire was exhausted and the provinces gradually cut off, till it became a kind of mutilated body; but we yesterday shewed the incorrectness of any explanation of this oracle, except concerning the state of the Church at the first (1st) Advent of Christ and the preaching of the Gospel. At that time, it is well known, nothing had been subtracted from the boundaries of the Empire. For Julius Caesar was formidable not only to the Gauls, but also to the Germans; and besides this, the affairs of the East were at peace. After his death, although Octavius or Augustus had suffered two very destructive slaughters, especially under Quintilius Varus, who had been sent into Germany with a powerful army, yet he also extended the boundaries of the Empire, especially in the East. He also subdued the whole of Spain, where no commotions afterwards took place. As, therefore, at that period no province had been cut off from the Roman Empire, what is the meaning of the expression, '**Three (3) horns were cut off and removed from the face of the beast**'? The solution is not difficult. Only let us observe how the little horn is compared with the first (1st) stature of the beast. It first appeared with ten (10) horns; when the little horn arose its figure was changed. The Prophet then says —a part of the horns was cut off, as the senate then ceased to create proconsuls. For we know how Augustus assumed to himself certain provinces, and he did this for the purpose of creating presidents at his own will, and of constituting a strong force, ever at hand, should any one rebel against him. For he did not care so much about provinces as about an army, should any tumult arise. He was desirous, therefore, of throwing a bridle over them all, lest any one should dare to attempt a revolution. Whatever was thus added to the little horn was taken from the ten (10) horns, that is, from the whole body, as the state of the monarchy was entirely changed. There is nothing forced in this exposition. We must also contend for a definite or fixed number being put for an uncertain one (1) ; as if the Prophet had said —a part of the power of the beast was abstracted after the rising of the little horn. Thus much for the first (1st) clause.

He now adds, '**The eyes in this small horn were like those of men**'; and then, '**it spoke mighty things**'. With respect to the eyes, this expression implies —the form of a human body was exhibited, because the Caesars did not abolish the senate nor change at once the whole form of the government; but, as we yesterday said, they were content with power; and as to splendour, titles, and pomp, they readily left these to the consuls and the senate. If any one considers the manner in

which those Caesars, who are doubtless intended '**by the little horn**', conducted themselves, their conduct will appear like a human figure. For Julius Caesar pretended, although he was dictator, to obey the senate's authority, and the consuls asked the opinion of the senators, after the ancient manner. He sat in the midst, and permitted many things to be decreed without interposing his will. Augustus also abused the shadow of the tribunitial power only for the purpose of ruling the Empire. Thus he submitted to the consuls; and when he wished to be elected to that office, he became a candidate with the other competitors, and put on the white robe like a private citizen. Tiberius also was a great pretender, and while plotting schemes of tyranny, was neither open nor ingenuous in his plans. So also '**the eyes of a man appeared in the little horn**', that is, after this change took place and the senate and people were deprived of their liberty. He who held the government of the republic was not formidable, as an entire beast, but was like a private man as to outward form.

The Prophet adds, '**The small horn had a loud sounding mouth**'. For although, with the view of conciliating favour, the Caesars conducted themselves like men, we know how atrociously they threatened their enemies, and how imperiously they either hindered or committed whatever they lusted, as it seemed good to them. There was, then, a great difference between their mouth and their eyes. For, as we already said, the splendour and dignity of the empire was in the power of the consuls and senate at the beginning. Meanwhile, by insidious arts, the Caesars drew towards themselves the whole power, till no one dared to do anything, except at their bidding. Many interpreters explain this as blasphemy against God, and impiety; and the angel will touch upon this point at the close of the chapter. But if we weigh the whole expression judiciously, what I say will appear correct, and the loud speaking here mentioned by the Prophet will signify, that pride with which the Caesars were puffed up, imposing silence on all men and allowing no one to open their mouths contrary to their will. The Prophet's words are very well explained by this fact; for '**the three (3) horns being removed from the ten (10)**', means some part of the empire was separated from the main body; then, the small horn being endued with human eyes, implies a kind of modesty, as the Caesars acted like private persons, and left outward shew with the senate and people; and thirdly, when the mouth of the little horn spoke swellingly, trepidation seized upon all the Romans, and especially whoever enjoyed any reputation, hung upon the nod of the Caesars, who imposed the vilest slavery, and received the foulest and most shameful flattery from the whole senate. It now follows:"

7:11. "Since the presumptuous speaking of the little horn terrified the Prophet, he now says he was '**attentive in considering this portion**'. He next says, '**The beast was slain, and his body was consumed by the burning of fire**'. This ought clearly to be referred to the end of the Roman empire. For, from the time when foreigners obtained the mastery, the fourth (4th) beast ceased to flourish. The name was always retained, yet with great mockery of that ancient monarchy. I now omit all mention of Caligula, Nero, Domitian, and similar monsters. But when Spaniards and Africans acquired the absolute sway, can we call Rome any longer the mistress of the world! Surely this would be foolish indeed! To this very day the Germans also say they possess the Roman empire; but while the title of empire has passed to the Germans, clearly enough Rome is at this very day in slavery. For as to the Pope having erected his own throne there, this empire is unworthy of the name of monarchy; but what ever be our view of this point, for about 1500 years the Romans have been in bondage as slaves to foreign princes.

For, after the death of Nero, Trajan was his successor, and from that time scarcely a single Roman obtained the empire; and God branded it with the most disgraceful marks of ignominy, when a swine-herd was created emperor, and that too by the lust of the soldiery! The senate retained its name till then; but if it pleased the soldiers to create any one a Caesar, the senate was immediately compelled to submit to their dictation. Thus, the Prophet with great propriety says, '**The beast was slain**' shortly after the promulgation of the gospel. Then the presumptuous speaking of '**the little horn**' was at an end, and '**the fourth (4th) beast**' was extinct about the same time. For then no Roman became an Emperor who claimed for himself any share of power; but Rome itself fell into disgraceful slavery, and not only foreigners reigned there most shamefully, but even barbarians, swine-herds, and cow-herds! All this occurred in fulfilment of what God had shewn to his Prophet, namely, after the coming of Christ and the opening of the books, that is —after the knowledge which shone upon the world through the preaching of the gospel— the destruction of that fourth (4th) beast and of the Roman empire was close at hand." }}

Lecture 36th.

{{ 7:17-18. "Here the angel answers Daniel concerning the four (4) beasts which had been shewn him in the vision. He says, therefore, '**Four (4) kingdoms arose**', and by the name kingdom he means monarchy; for we know that the Persians had many kings until Alexander transferred to himself the empire of the East. Although Cyrus had seven (7) or eight (8) successors, yet the Persian empire continued through them all. And as we saw before, although whatever Alexander had acquired by his arms was divided among his four (4) successors, yet it still remained the Macedonian kingdom. The same thing must be said concerning the fourth (4th) kingdom. Although we know consuls to have been created yearly at Rome, yet that government lasted till Julius Caesar destroyed it, and consumed the strength of the empire, so as to surpass by his power the splendid altitude which had been long and widely conspicuous in the world. Hence the angel replied, '**By the four (4) beasts four (4) kingdoms**' are denoted: he says, '**shall arise**'; and yet the Chaldean had long ago arisen, and was now verging under Belshazzar to its fall. But it was proposed by the angel to teach the Prophet and all the people that there was no reason why revolutions should disturb them too much. The Israelites then saw themselves lying as if dead, yea, actually buried and concealed under the earth. For exile was to them equivalent to the tomb. For this reason, then, the angel announces '**the springing up of four (4) kingdom**', while the first (1st) was then flourishing; but, as I have already said, this suits very well with the scope and object of the prophecy. He had formerly said '**from the sea**', but the word "sea" is used metaphorically, since the condition of the earth was turbulent through many ages. As, therefore, nothing was stable, God appropriately set forth the whole world under the figure of the sea. He afterwards adds, '**They will obtain the kingdom of the holy lofty ones**'. Here interpreters vary considerably, because, as I have before explained it, some take this prophecy to relate to the kingdom of Turkey, others to the tyranny of the Pope of Rome, and extend what the Prophet here says to the final judgment. There is nothing surprising, then, in this diversity of opinion shewing itself more fully in the various details. By '**sacred holy ones**' some understand angels; but there is still much controversy about the words, for the noun '**of saints**' is "in regimen," as if the Prophet had said saints of lofty ones, properly speaking.

Similar passages justify those who take it “in the absolute state.” But if we follow the grammatical construction, we cannot explain it other wise; but the former noun may be put in a state of regimen, as we have said. And I embrace this opinion. Some refer it to the one God, but I think this a profane way of expression. I have no doubt about the Prophet meaning sons of God by '**sacred lofty ones**', because, though they are pilgrims in the world, yet they raise their minds upwards, and know themselves to be, citizens of the heavenly kingdom. Hence by the word (`lywnyn) '*gnelionin*', “lofty ones,” I have no doubt the Prophet means heavenly powers; that is, whatever we can conceive of divinity, and whatever is exalted above the world. I will now give my reasons shortly why I like this sense the best.

If we call '**the holy lofty ones**' God Himself, what sense can we elicit from the passage? Did the Chaldeans and the rest of the monarchies usurp and transfer to themselves the power of God? There is some truth in this, because all who domineer without submitting to the one God despoil Him of His peculiar honour, and are rather robbers than kings. But the Prophet, in my opinion, understood something else from the angel, namely, that the Church should lose all form and dignity in the world during the flourishing of these four (4) monarchies. We know the sons of God to be heirs of the world; and Paul, when speaking of the promise given to Abraham, says, he was chosen by God as heir of the world. (Rom. 4:13; Heb. 1:2) And this doctrine is sufficiently known —the world was created for the sake of the human race. When Adam fell from his lawful rights, all his posterity became aliens; God deprived them of the inheritance which he had designed for them. Now, therefore, our inheritance must be restored through Christ, for which reason He is called the only heir of the world. Thus it is not surprising if the angel says that tyrants, when they exercise supreme dominion, assume and arrogate to themselves the peculiar property of the sacred lofty ones, meaning the people of God. And this suits very well with the assertions of the present passage concerning the Church being deprived of its dignity, eminence, and visibility in the world. For then God's people were like a putrid carcase, the limbs of which were separated and dispersed on all sides, without any hope of restoration. Lastly, although by the permission of Darius, and the edict and liberality of Cyrus, some portion of them returned to their country, yet what was that nominal return? They had but a precarious dwelling in the inheritance divinely promised them; they were pressed on all sides by their enemies, and were subject to the lust and injustice of them all. For the Church had no empire under the Persians. After the third (3rd) change we know how miserably they were afflicted, especially under Antiochus. That nation was always opposed to them, but then they were almost reduced to extremities, when Antiochus endeavoured furiously to abolish the whole law and worship of God. Under the Macedonian kingdom the Jews were in constant slavery; but when the Roman army penetrated those regions, they felt the horrible tyranny of the fourth (4th) beast, as we have already seen. Lastly, it is sufficiently evident from the continual history of those times, that the sons of God were always under the yoke, and were not only cruelly but ignominiously treated.

Thus this prophecy was fulfilled, namely, '**The four (4) beasts took upon themselves the empire which properly belonged to the sacred lofty ones**'; that is, to God's elect sons, who, though dwellers on earth, are dependent on heaven. In this interpretation I see nothing forced, and whoever prudently weighs the matter will, as I hope, recognise what I have said as the meaning of the Prophet. The latter clause now follows: '**They shall obtain the kingdom**', says he, '**for ever, and even forever and ever**'. A difficult question arises here, because by

these words Daniel, or the angel addressing him, seems to express a perpetual condition under these four (4) monarchies. Belshazzar was the last king of the Babylonian dynasty, and at the period of this vision the overthrow of that monarchy was at hand. With regard to the Persian kings, there were only eight (8) of them besides Cyrus. And concerning Alexander we know a sudden change happened; the terror of him spread abroad like a storm, but it vanished away after it had affected all the people of the East. The Macedonian kingdom also suffered a concussion, when those leaders began to disagree among themselves who had obtained from Alexander authority and rank; and at length the kingdom became fourfold (40), as we have already stated, and shall mention again. Now if we count the years, the length of those monarchies was not so great as to justify the epithet "perpetual." I reply, this must be referred to the sensations of the pious, to whom that delay seemed specially tedious, so that they would have pined away in their miseries, had not this prophecy in some way relieved them. We see at the present moment how great is the fervour of desire when reference is made to the help of God; and when our minds have been heated with desire, they immediately decline to impatience. It thus happens that the promises of God do not suffice to sustain us, because nothing is more difficult than to bear long delay. For if the Church in our time had been oppressed for a hundred (100) years, what constancy would have been discerned in us? If a whirlwind arises, we are astonished, and cry out, "What next? what next?" Three (3) or four (4) months will not have elapsed before all men enter upon a strife with God and expostulate with Him, because He does not hasten at once to bring assistance to His Church. We are not surprised, then, at the angel here assigning one (1) age, or even an "age of ages," to tyrants under whom the Church should be oppressed. Although I do not doubt the reference to the fulness of times, as we know Christ to have been the end of the Law, and as His advent drew nearer, so God admonished the faithful to carry forward their own expectations to the advent of their Redeemer. When, therefore, the angel uses the phrase '**one (1) age and an age of ages**', I have no doubt that he defined the time for the elect, to strengthen them in patiently bearing trouble of all kinds, as this had been divinely decreed; for the four (4) beasts were to reign not only for a few years, but for continual ages; that is, until the time of renovation had arrived for the world, when God completely restored His Church. Let us proceed:"

7:19-20. "...He says, therefore, '**He also inquired about the ten (10) horns which were on the head of the beast, and of the other horn which had arisen, meaning the small one (1), and concerning the three (3) horns falling from the face of the beast**'. We have shewn how provinces were denoted by the ten (10) horns, and how the difference between the Roman Empire and other monarchies was pointed out, because there never was one (1) supreme ruler at Rome, except when Sylla and Marius exercised their usurped authority—but each for only a short time. Here then the continual state of the Roman Empire is under review, for it was not simply a single (1) animal, as it had ten (10) horns. A finite number is put for an indefinite one. With regard to the little horn, I said it referred to the Caesars, who attracted the whole government of the state to themselves, after depriving the people of their liberty and the senate of their power, while even under their sway some dignity was continued to the senate and some majesty retained by the people. We have explained also how the three (3) horns were broken; that is, how craftily the Caesars infringed upon and diminished the strength of both people and senate. Lastly, we have accounted for this little horn being displayed with human eyes, since the Caesars exercised their dominion with

cunning, when they pretended to be only tribunes of the people, and allowed the ensigns of empire to remain in the hands of the consuls; for when they came into the senate, they sat in a lowly situation in curule seats prepared for the tribunes. As, therefore, they tyrannized with such cleverness and cunning, instead of by open violence, they are said to be endowed with the eyes of a man. Then as to the tongue, the sense is the same; for although they always professed the consular power to be supreme in the state, yet they could not restrain themselves, but vomited forth many reproachful speeches. On the one side, we see them remarkable for eyes, and on the other, for the tongue. '**And its aspect was terrible beyond its companions**'. This seems not to belong peculiarly to the little horn which had arisen among the ten (10), but rather to the fourth (4th) beast. But if any one wishes to understand it of the little horn, I will not contest the point, as it will thus make tolerable sense. But I rather embrace my former opinion, for it is not surprising to find the Prophet after his discourse on the little horn, returning to the beast himself."

7:21-22. "The Prophet now adds what he had omitted. The angel does not yet answer him, but as he had not sufficiently expressed how the little horn waged war with the sons of God, he now supplies the omission. He says, therefore, he saw —this ought to be received by way of correction; I saw, says he, meaning it was shewn me in a vision, how the little horn '**made war with the saints so as to prevail against them**'. Clearly enough other tyrants assailed the elect people of God with far greater injury. Hence many refer this to Antiochus Epiphanes, who was hostile to the Jews beyond all others, and was utterly determined to blot out the name of the God of Israel. And we know how often he raised powerful armaments to extinguish both the people and the worship of God. As, therefore, the cruelty of Antiochus was so severe against the Israelites, many think his image to have been exhibited to the Prophet as the little horn, and what we shall afterwards see about "the time," and "times," and "half-a-time," they explain of the three years and a half (3 1/2 yrs) during which the Temple was in ruins, and the people thereby prevented from offering sacrifices. As, therefore, their religion was then interrupted, they think that tyranny was denoted, by which the people were prohibited from testifying their piety. But although this opinion is plausible, and at first sight bears upon the face of it the appearance of truth, yet if we weigh all things in order, we may easily judge how unsuitable it is to Antiochus. Why, therefore, does the Prophet say —'**the little horn waged war with the saints**'? Antiochus certainly made war against the Church, and so did many others; the Egyptians, we know, often broke in and spoiled the Temple and the Romans too, before the monarchy of the Caesars. I reply, this is spoken comparatively, because no war was ever carried on so continuously and professedly against the Church, as those which occurred after the Caesars arose, and after Christ was made manifest to the world; for the devil was then more enraged, and God also relaxed the reins to prove the patience of his people. Lastly, it was natural for the bitterest conflicts to occur when the redemption of the world was carried out; and the event clearly shewed this. We know first of all, by horrid examples, how Judea was laid waste, for never was such cruelty practised against any other people. Nor was the calamity of short duration; we are well acquainted with their extreme obstinacy, which compelled their enemies to forget clemency altogether. For the Romans desired to spare them as far as possible, but so great was their obstinacy and the madness of their rage, that they provoked their enemies as if devoting themselves to destruction, until that dreadful slaughter happened, of which history has sufficiently informed us. When Titus, under the

auspices of his father Vespasian, took and destroyed the city, the Jews were stabbed and slaughtered like cattle throughout the whole extent of Asia. Thus far, then, it concerns the Jews.

When God had inserted the body of the Gentiles into His Church, the cruelty of the Caesars embraced all Christians; thus the little horn waged war with the saints in a manner different from that of the former beasts, because the occasion was different, and the wrath of Satan was excited against all God's children on account of the manifestation of Christ. This, then, is the best explanation of '**the little horn waging war against the saints**'. Thus he says, '**It must prevail**'. For the Caesars and all who governed the provinces of the empire raged with such extreme violence against the Church, that it almost disappeared from the face of the earth. And thus it happened, that the little horn prevailed in appearance and in general opinion, as, for a short time, the safety of the Church was almost despaired of.

It now follows, '**Until the Ancient of days came, judgment was given to the saints of the lofty ones**'. No doubt the Prophet says God came in the same sense as before; namely, when He erected His tribunal and openly appeared as the judge of the world in the person of Christ. He does not here set before us the Son of man, as He did before, but yet a fuller explanation of this passage is to be sought in the former one. '**God**' then is said '**to have come**', when He put forth His power in supplying the needs of the Church, as by a common figure He is said to be at a distance from us, and to sleep or to be reposing, when He does not shew Himself openly as our deliverer. So, on the other hand, He is said to come to us, when He openly proves His constant care of us. Under this figure Daniel now says he beheld the appearance of God Himself. '**The Ancient of days**' then '**came**'. If we ask when, we have the reply at hand; it was immediately after the promulgation of the gospel. Then God stretched forth His hand for His Church, and lifted it out of the abyss. For since the Jewish name had been for a long time hated, and all people desired to exterminate the Jews from the world, Christ's advent increased this hatred and cruelty; and the license to injure them was added, as they thought Christ's disciples were plotting a change of government, and wished to overthrow the existing state of things; as in these days all the pious suffer grievously under this false imputation. God, therefore, is said to have come, when the doctrine of the gospel was more and more promulgated, and some rest granted to the Church. Thus, by this repose, '**the saints received the kingdom**' which had been taken from them; that is, the kingdom of God and of the saints obtained some fame and celebrity in the world, through the general diffusion of the doctrine of piety, in every direction. Now, therefore, we understand what Daniel wished to convey by the phrase, '**The Ancient of days came, and judgment was given to the saints of the lofty ones**'. The remainder tomorrow." }}

Lecture 37th.

{{ 7:23-24. "...This reply of the angel is subject to the same obscurity as the vision itself, but it ought to be sufficient to calm the minds of the faithful to know that various changes should arise and shake the whole earth; for as many troubles were prepared for the saints, so also they were braced up to fortitude and endurance. For God was not willing fully to explain what He had shewn to His Prophet; He only wished to set before him this conclusion —a kingdom shall arise completely different from all others. Thus the angel says, The Fourth (4th) Beast signifies '**a fourth (4th) kingdom, which shall differ from all the kingdoms**'.

Previously to that period, no state was so extensive in its sway. For although the Spartans and Athenians performed illustrious and memorable exploits, yet we know them to have been included within narrow boundaries; and the ambition and wordy vanity of the Greeks caused them to celebrate those wars which were scarcely of any consequence, as we learn even from their own histories. Whichever way we take this, Sparta obtained with difficulty the second (2nd) rank in Greece, as Athens did the first (1st). As far as concerns the Roman Empire, we know it to have been more extensive and powerful than the other monarchies. When all Italy came under their sway, this was sufficient for any noble monarchy; but Spain, Sicily, part of Greece, and Illyricum were added, and afterwards all Greece and Macedon, Asia Minor, Africa, and all the islands; for by one word they expelled the king of Cyprus, and sold his goods by public auction. When the dregs of the people were collected, Claudius made a law for the banishment of the king of Cyprus, and this he accomplished by his single voice, without the use of force at all. No wonder then that God foretold '**how different this kingdom should be from all the others**'; it had no single head; the senate had the chief authority, though all power was centred in the people. There was therefore a kind of mingled confusion, since the government of Rome was never settled. And if we weigh all things prudently, it was neither a republic nor a kingdom, but a confused compound, in which the people exercised great power in a tumultuous way, and the senate oppressed the people as much as it could. There were three (3) ranks —the senatorian, the equestrian, and the plebeian, and that mixture made the kingdom like a monster. The angel, therefore, announces '**the fourth (4th) kingdom as different from the others**'.

He afterwards confirms what we said before; '**it will fall**', says he, '**and break to pieces, and tread down the whole earth**'. This was fulfilled after Gaul and Britain were subdued, Germany partially subjugated, and Illyricum, Greece, and Macedon, reduced to submission. At length they penetrated to Asia, and Antiochus was banished beyond the Taurus; his kingdom afterwards became their prey, then they obtained possession of Syria. The kings of Egypt were their allies, and yet became dependent upon their nod; the sovereign dared not appoint an heir, without consulting their pleasure. As, therefore, they ruled supremely so long and so widely, they fulfilled this prophecy '**by devouring the whole earth**'. For such lust for dominion never existed before; wars were heaped upon wars, they were alike greedy of the blood of others, and by no means sparing of their own. The whirlpool was insatiable, while it absorbed the whole world, and their pride crushed it and trampled it under foot. Cruelty was added to pride, for all looked up to the Romans, and conciliated the favour of Rome by flattery, for the purpose of raging savagely against their own people. By these arts almost the whole of Greece perished. For they knew how many innocent persons everywhere perished in every city, a kind of diversion which delighted them; they were fully aware how easy it was to attract all the power of the whole world to themselves, when it was able to put forth neither strength, nor skill, nor power against them. For their nobles were constantly at variance; sometimes one faction and sometimes another was supreme, and thus the splendour of every city easily and gradually diminished. Thus all Greece was spoiled, and the Romans exercised their dominion there without difficulty, as over brute beasts. We may say the same of Asia also. We are not surprised then at the angel saying, '**the earth would be trodden down and trampled on by this fourth (4th) beast**'.

He afterwards adds, '**The ten (10) horns are the ten (10) kings which should arise**'. These Ten (10) Kings are clearly comprehended under one (1)

empire, and there is no question here of separate persons. In the Persian kingdom, we observed many kings, and yet the image of the second (2nd) beast was single (1), while it embraced all those kings until the change occurred. So also now, when treating of the Romans, the Prophet does not assert that ten (10) kings should succeed each other in regular order, but rather the multiform nature of the kingdom, under more heads than one (1). For the royal office belonged to the senators or leading citizens, whose authority prevailed very extensively both with the senate and the people. And with reference to the number, we said the plural number only was denoted, without any limitation to the number ten (10). The conclusion is as follows, this kingdom should be like a single (1) terrible animal bearing many horns, since no single (1) king held the chief sway there, as was customary by common usage in other lands, but there should be a mixture, like many kings in place of one holding the pre-eminence. The fulfilment of this is sufficiently known from the history of Rome; as if it had been said, there should not be any single (1) king at Rome, as of Persia and other nations, but many kings at the same time, alluding to the mixture and confusion in which the supreme authority was involved.

The Little Horn follows: '**A king shall arise**', says he, '**different from those former ones, and shall afflict three (3) kings**'. We shewed how unintelligible this becomes, unless we refer it to the Caesars to whom the monarchy passed; for after long and continued and intestine strife, the whole power passed over to the Triumvirate. A conspiracy was entered into by Lepidus, Mark Antony, and Octavius. Octavius was then all but a boy, having scarcely arrived at manhood, but all the veteran soldiers were in his favour, in consequence of the name of Julius Caesar and his adoption by him. Hence he was received by the other two into that alliance, of which Lepidus was the first (1st), and Antony the second (2nd). At length discords arose among them, and Lepidus was deprived of his place in the triumvirate, and lived, as if half-dead, while his life was only spared to him because he was raised to the office of chief priest.

Reverence for the priesthood restrained Antony from putting him to death, as long as he was content to live in privacy and retirement. Octavius at length became supreme, but by what artifice? We said Julius Caesar took no more upon himself than the office of dictator, while consuls were annually elected as usual. He did not strain the power of the dictatorship beyond moderation, but he so restrained himself, that some popular rights might seem still to flourish. Octavius also followed the cunning of his uncle and adopted father. The same conduct will be found in the other Caesars, though there were many differences between them. As the shadow of a republic yet remained, while the senate was held in some degree of reverence, it is not surprising, if the angel predicts that the beast should survive, '**when another small horn should arise different from the others**'.

He adds, '**And shall afflict the three (3) kings**'. I have explained this point by the slight change which the Caesars effected in the provinces, for if any of the provinces were warlike, strong armies and veteran soldiers were usually sent there. The Caesars took these to themselves, while some executive management was left to the senate with regard to the other provinces. Lastly, by this form of speech, the angel portrays the coming dominion of the little horn, and its diminishing the strength of the former ones: and yet the beast should remain apparently entire; thus, the effigy of the republic was preserved, as the people were always designated—in the forum, by the high-sounding name, Romans, and in battle, as fellow-soldiers. Meanwhile, although the name of the Roman empire was so

celebrated, and its majesty was in every one's mouth, the supreme authority was in the possession of one (1) little horn which lay concealed, and dared not openly raise its head. This, then, is the pith of the interpretation of what the angel here sets before us. It follows:" }}

Lecture 39th.

{{ 8:2-3. "... He next adds, '**The vision was shewn to me, Daniel, and I happened**', says he, '**when I saw it, to be in Shushan**'. Some think Daniel to be then dwelling in Persia, but this view is by no means probable; for who could persuade the holy Prophet of God, who had been led captive with the rest and was attached to the king of Babylon, to depart as if he had been entirely his own master, and to go into Persia when the Persians were then open enemies? This is not at all likely; and I wonder what can induce men to adopt this comment, so contrary to all reason. For we need not dispute about a matter by no means obscure if we weigh the Prophet's words, as he removes all doubt by saying '**he was in Shushan when he saw**', that is, when he was caught up by the prophetic spirit beyond himself and above the world. The Prophet does not say he dwelt in Shushan, or in the neighbourhood, but he was there in the vision only. The next verse, too, sufficiently shews him to have then been in Chaldea — '**in the third (3rd) year**', he says, '**of the reign of King Belshazzar**'. By naming the king, he clearly expresses that he then dwelt under his power and dominion. It is clearly to be gathered from these words, without the slightest doubt, that the Prophet then dwelt in Chaldea. And perhaps Babylon had been already besieged, as we saw before. He says '**he was in the palace at Shushan**'. I know not how I ought to translate this word (hbyrh), 'hebireh', as I see no reason for preferring the meaning "palace" to that of "citadel." We are sure of the nobility and celebrity of the citadel which was afterwards the head of the East, for all nations and tribes received from thence their laws, rights, and judgments. At the same time, I think this citadel was not then built, for its empire over the Persian territory was not firmly established till the successors of Cyrus. We may perhaps distinguish Shushan from Persia at large, yet as it is usually treated as a part of that kingdom, I will not urge the distinction. The country is, however, far milder and more fertile than Persia, as it receives its name from being flowery and abounding in roses. Thus the Prophet says '**he was there in a vision**'.

He afterwards repeats this: '**I saw in a vision, and behold I was near the river Ulaï**'. The Latin writers mention a river Eulaeus, and as there is a great similitude between the words, I have no hesitation in understanding Daniel's language of the Eulaeus. The repetition is not superfluous. It adds certainty to the prophecy, because Daniel affirms it not to have been any vanishing spectre, as a vision might be suspected to be, but clearly and certainly a divine revelation, as he will afterwards relate. He says, too, '**he raised his eyes upwards**'. This attentive attitude has the same meaning, as experience informs us how often men are deceived by wandering in erroneous imaginations. But Daniel here bears witness to his raising his eyes upwards, because he knew himself to be divinely called upon to discern future events.

He next subjoins, '**And behold a ram stood at the bank of the river, and it had horns**'. He now compares the empire of Persia and Media to a ram. It ought not to seem absurd that God proposed to his servant various similitudes, because his duty was to teach a rude people in various ways; and we know this vision to

have been presented before the Prophet, not for his private instruction only, but for the common advantage of the whole people. I do not think we need scrupulously inquire why the Persian kings are called rams. I know of no valid reason, unless perhaps to institute a comparison between them and Alexander of Macedon and his successors. If so, when God, under the image of a ram, exhibits to His Prophet the Persian empire, He does not illustrate its nature absolutely, but only by comparison with that of Alexander. We are well aware of the opposition between these two (2) empires. The Persian monarchy is called "a ram," with reference to the Macedonian, which, as we shall afterwards see, bears the name of "he-goat" with respect to its antagonist. And we may gather the best reason for this comparison in the humble origin of the kings of Persia. With great propriety, then, Cyrus, the first (1st) ruler of this empire, is here depicted for us under the form or image of a ram. His "horn" produced a concussion through the whole earth, when no one expected anything to spring from a region by no means abounding in anything noble. And as to Alexander, he is called a "he-goat," with respect to the "ram," as being far more nimble, and yet more obscure in his origin. For what was Macedon but a mere corner of Greece? But I do not propose to run the parallel between these points; it is sufficient that God wishes to shew to His Prophet and to the whole Church, how among the Persians, unknown as they were, and despised by their neighbours, a king should arise to consume the Median power, as we shall soon see, and also to overthrow the Babylonian monarchy. '**Behold**', therefore, says he, '**a ram stood before the river**', or at the bank of the river, since Cyrus subdued both the Medes and his grandfather, as historians inform us. Cyrus then rushed forth from his own mountains and stood at the bank of the river. He also says, He had two (2) horns. Here the Prophet puts two (2) horns for two (2) empires, and not by any means for two (2) persons. For although Cyrus married the daughter of Cyaxares his uncle, yet we know the Persian empire to have lasted a long time, and to have supplied historians with a long catalogue of kings. As Cyrus had so many successors, by the two (2) horns God doubtless shewed his Prophet those two (2) empires of the Medes and Persians united under one (1) sovereignty. Therefore, when the ram appeared to the Prophet, it represented both kingdoms under one (1) emblem.

The context confirms this by saying, '**The two horns were lofty, one higher than the other, and this was raised backwards**'. The two horns were lofty; for, though the Persian territory was not rich, and the people rustic and living in woods, spending an austere life and despising all luxuries, yet the nation was always warlike. Wherefore the Prophet says this horn '**was higher than the other**', meaning, than the empire of the Medes. Now Cyrus surpassed his father-in law Darius in fame, authority, and rank, and still he always permitted Darius to enjoy the royal majesty to the end of his life. As he was an old man, Cyrus might easily concede to him the highest office without any loss to himself. With respect then to the following period, Cyrus was clearly preeminent, as he was certainly superior to Darius, whom Xenophon calls Cyaxares. For this reason, then, '**this horn was higher**'. But meanwhile the Prophet shews how gradually Cyrus was raised on high. The horn rose '**backwards**'; that is, "afterwards" —meaning, although the horn of the Median kingdom was more illustrious and conspicuous, yet '**the horn which rose afterwards**' obscured the brightness and glory of the former one. This agrees with the narratives of profane history: for every reader of those narratives will find nothing recorded by Daniel which was not fulfilled by the event. Let us go on:"

8:4. "The Prophet now shortly sketches the great success which should attend this double kingdom. He says, '**The ram struck all the nations towards**

the west, and north, and south'. The Persian and Median territory lay to the east of Babylon and Egypt, Syria, Asia Minor, and Greece. This, without doubt, is extended to all the successors of Cyrus, who are recorded as having convulsed the whole world. Cyrus him self was shortly afterwards cruelly and basely slain, according to many historians, although Xenophon affirms that he died in his bed. But I have before warned you not to put your trust in that writer, although most excellent, since, under the image of that king, he wished to set before us an example of perfect manliness; and hence he brings him forward as discoursing on his deathbed, and exhorting his sons to kingly virtues. Whichever is the true account, Cyrus was clearly overtaken in the midst of his career. In this way God wished to chastise his insatiable cupidity, a vice in which he resembled Alexander. As to his successors, they excited such commotions in the whole world as to stir up heaven and earth. Xerxes alone said he could bind the sea with fetters! and we know the greatness of the army which he commanded; and this passage treats not only of one (1) king, but of all those of Persia. As they obtained a dominion so far and wide, their ambition and pride always inflamed them, and there was no end to their warfare till they had subdued the distant boundaries of the world. We are acquainted too with their numerous attempts to destroy the liberty of Greece. All this the Prophet embraces in but few words. God also wished to give his Prophet a short glance into futurity, as far as such knowledge could be useful. '**I saw**', then, says he, '**a ram**', namely, a beast which possessed a double horn, representing the Medes and Persians united in the same sovereignty.

'He struck the west, and the north, and the south, so that no beasts could stand before him'. As the Persian kingdom is here depicted under the image of a ram, all kings and people are called "beasts." Thus, '**no beasts stood before him, and no one could deliver out of his hand**'. It is well known, indeed, how Xerxes and others failed in their attacks, and how many wars the Monarchs of Persia attempted in which they were conquered by the Greeks; but still their conquerors were in no better condition, as they were compelled to seek peace like suppliants. So great became the power of the Persians, that they inspired all nations with fear. For this reason the Prophet says, '**he did according to his pleasure**', not implying the complete success of these Monarchs according to their utmost wishes, for their desires were often frustrated, as we have already narrated on the testimony of historical evidence. Still they were always formidable, not only to their neighbours who submitted to their yoke, but to the most distant nations, as they crossed the sea and descended from Asia upon Greece. In the last word, he expresses this fact, '**the ram became mighty**'. For the Persian king became the greatest of all Monarchs in the world, and it is sufficiently notorious that no one could add to his dignity and strength. It follows:"

8:5-6. "Here another change is shewn to the Prophet, namely, Alexander's coming to the east and acquiring for himself the mighty sway of the Persians, as afterwards happened. With the view, then, of procuring confidence for his prediction, he says, '**he was attentive**'. He doubtless dwells upon the reverence with which he received the vision to exhort us to the pursuit of piety, and also to modesty and attention. The Prophet, therefore, was not carried away in imagination by a dream which could be called in question; he knew this vision to have been set before him by God, and acknowledged his duty to receive it with modesty and humility. Wherefore, '**I was attentive, and behold a he-goat came forth from the west**', says he. The situation of Macedon with respect to Persia must be noticed. As the Greeks were situated to the west of Persia, the Prophet says, '**the**

he-goat came from the west, and went over the surface of the whole earth'. These words signify the very extensive dominion of Alexander, and the terror of surrounding nations. His arrival in Asia with a very insignificant army is well known. He thought 30,000 men sufficient, after he had been created their general by the States of Greece. Hence, the passage is to be understood not of numbers, but of the terror inspired on all sides; for, although he advanced with but a moderate force, yet he terrified the whole earth.

'But he did not touch the ground', says he. This refers to his swiftness, for he rather flew than travelled either on foot or by sea, so incredible was his speed in this expedition. For if any one had galloped through regions completely at peace, he could not have passed through Asia more speedily. Hence a he-goat was shewn to the Prophet who did not touch the ground, that is, who was borne along with a rapid impulse, like that of lightning itself. **'And the goat had a horn'**, says he, **'between its eyes'** —a remarkable horn. We know how much glory Alexander acquired for himself in a short time, and yet he did not undertake the war in his own name, or on his own responsibility, but he used every artifice to obtain from the Grecian States the office of general-in-chief against the Persians, as perpetual enemies. We are well acquainted with the hostility of the Persians to the Greeks, who, though often compelled to retreat with great disgrace, and infamy, and loss of troops, still kept renewing the war, as they had abundance of men and of pecuniary resources. When Alexander was created general of the whole of Greece, he had a remarkable horn between his eyes; that is, he took care to have his title of general made known to increase his personal authority. Besides, it was sufficiently prominent to constitute him alone general of the whole army, while all things were carried on according to his will, as he had undertaken the war. This, then, is the reason why the Prophet says, the horn was visible between the eyes of the goat. It follows, **'It came to the ram, which had two (2) horns'**; that is, it came against the king of the Medes and Persians. Cyrus also had seized on Babylon, and had subdued many kings, but two (2) horns are assigned to the ram, since the Persian kings had united the Medes in alliance to themselves. Hence one (1) he-goat with his horn came against the ram which had two (2) horns, and ran against it in the ardour of its bravery. Thus the perseverance of Alexander is denoted, as he hastened so as to surpass all expectation by the speed of his arrival. For Darius continued in security, although he had collected a large army, but Alexander rushed forwards in the boldness of his strength, and surrounded the enemy by his celerity. It follows:"

8:7. "Here God shews to His Prophet the victory of Alexander, by which he subdued almost the whole east. Although he encountered many nations in battle, and especially the Indians, yet the name of the Persian empire was so celebrated in the world, that the dignity of others never approached it. Alexander, therefore, by conquering Darius, acquired nearly the whole east. God shewed his Prophet the easiness of his victory under this figure. **'I looked'**, says he, **'when he approached the ram'**. Darius was fortified by both the distance of his stations and the strength of his fortifications; for many of his cities were impregnable, according to the common opinion of mankind. It was incredible, then, that the he-goat should approach the ram, surrounded as he was on all sides by such strong and such powerful garrisons. But the Prophet says **'he approached the ram, and then, he exasperated himself against him'**. This applies to Alexander's furious assaults. We are well acquainted with the keenness of his talents and the superiority of his valour; yet, such was his unbridled audacity, that his promptness approached rather

to rashness than to regal bravery. For he often threw himself with a blind impulse against his foes, and it was not his fault if the Macedonian name was not destroyed ten (10) times over. As, then, he rushed on with such violent fury, we are not surprised when the Prophet says 'he was exasperated of his own accord. And he struck the ram', says he. He conquered Darius in two (2) battles, when the power of the Persian sway throughout Asia Minor was completely ruined. We are all familiar with the results of these hazardous battles, shewing the whole stress of the war to have rested on that engagement in which Darius was first conquered; for when he had collected fresh forces, and engaged a second (2nd) time, he despaired of his kingdom, was betrayed by his followers, and cruelly slain. Thus '**the he-goat struck the ram, and broke his two (2) horns**'; for Alexander acquired the Median as well as the Persian empire.

He says, '**The ram had no strength to stand**'; and although he had collected an immense multitude, yet that preparation was available for nothing but empty pomp. For Darius was resplendent with gold, and silver, and gems, and he rather made a shew of these luxuries in warfare, than displayed manly and vigorous strength. '**The ram**', then, '**had no power to stand before the he-goat**'. Hence, '**he threw him prostrate on the earth, and trod him down; and no one was able to deliver out of his hand**'. Darius, indeed, was slain by his attendants, but Alexander trod down all his glory, and the dignity of the Persian empire, under which all the people of the east trembled. We are aware also of the pride with which he abused his victory, until under the influence of harlots and debauchees, as some report, he tumultuously set fire to that most celebrated citadel of Susae in a drunken fit. As he so indignantly trampled under foot the glory of the Persian monarchy, we see how aptly the events fulfilled the prophecy, in the manner recorded by all profane historians." } }

Lecture 40th.

{ { 8:8. "This prophecy relates to the death of Alexander. We have explained how, under the image of a he-goat, the Macedonian empire is set before us, having its beginning in the person of Alexander, but by no means ending there, as the monarchy was divided into four (4) parts. The angel said, or at least Daniel records his words, —'**that he-goat increased to an immense magnitude**', because he wandered as it were in sport through almost the whole east, and at the same time subdued it; '**but when it was in its strength**', says he, '**its great horn was broken**'. By the great horn, he means the monarchy, which was solely in Alexander's power during his life, as he was the first and last monarch of his race. And in consequence of his generals, who had obtained dominion in the four (4) quarters of the world, becoming kings, as we shall soon see, the word "he-goat" is not restricted to his person, but is extended to his successors. He himself is called "the great horn." Hence, '**when the he-goat was in his strength**', the great horn was broken. For Alexander had arrived at the height of prosperity when he died. Whether he perished by disease or by poison is unknown, since historians report a great suspicion of foul-play. The angel does not notice his age, which was thirty-three (33) years at his death, while he seemed to have been born for subduing the whole world, although he was so suddenly snatched away. But the angel regards those continued successes, since Alexander almost by a look subdued the whole east, as we have stated before, and hurried on rashly from place to place. Hence he perpetually gained fresh victories, though at the constant hazard of his life, as he had far more audacity than skill. '**When he was in his strength**', says he;

meaning, after having subjugated the whole east. He had returned from India, and had determined to re-cross the sea, and to reduce Greece under his power; for the States had rebelled against him, and the Athenians had already collected a great army; but all the eastern States of Asia had been rendered subservient to Alexander when he died. The angel refers to this by '**the breaking of the great horn**'.

He afterwards adds, '**In his place four (4) conspicuous horns sprang up**'. For he uses the noun (chzwth), '*chezeveth*', "notable," as in yesterday's Lecture. There were, therefore, four (4) kingdoms which excelled, and each of them was celebrated and placed aloft. Nor is this superfluous, since we know how many became kings, who had enlisted in the service of Alexander with reputation and dignity. Perdiccas was the first (1st), and all thought him to have been favoured with special honour by Alexander. When asked whom he wished for a successor, he replied, according to the greatness or pride of his spirit, "The person whom he considered most worthy of empire." He had a son by Roxana the daughter of Darius, as well as another son; then Aridaeus his brother approached; yet he deemed no one worthy of the honour of being his successor, as if the world contained no equal to himself. His answer, then, was a proof of his pride. But when he was unable to speak, he took a ring from his hand and gave it to Perdiccas. Hence all conjectured that he had the preference in Alexander's judgment, and he obtained the supreme authority. After this, Eumenes was slain, who had served under him. Although he was an ally, he was judged as an enemy, and betrayed by his men; Lysimachus being slain on the other side. Fifteen (15) generals were put to death. And as so many succeeded to the place of Alexander and exercised the royal authority, the angel correctly expresses how '**four (4) conspicuous horns sprang up in the place of one 91) great one**'. For after various conflicts and many fluctuations for fifteen (15) years or thereabouts, Alexander's monarchy was at length divided into four (4) parts. Cassander, the son of Antipater, obtained the kingdom of Macedon, after slaying Olympias, the mother of Alexander, his sister, his sons, and his wife Roxana. This was a horrible slaughter, and if ever God offered a visible spectacle to the world, whereby he openly denounced the shedding of human blood, surely a memorable proof of this existed in the whole of Alexander's race! Not a single one survived for twenty (20) years after his death. Though his mother had grown old, she was not permitted to descend naturally to the grave, but was murdered. His wife, and son, and brother, and all his relations, shared her fate. And that slaughter was even yet more cruel, as no single (1) leader spared the life of his companions, but each either openly attacked or craftily assailed his friend and confederate! But omitting details, four (4) kingdoms were at last left after such remarkable devastations. For Cassander, the son of Antipater, obtained Macedon and some part of Thrace, together with the cities of Greece. Seleucus became master in Syria; Antigonus in Asia Minor, joining Phrygia, Paphlagonia, and all other Asiatic regions, after five or six generals were slain. Ptolemy became prefect of Egypt. This makes four (4) horns, which the angel calls "conspicuous," for on the testimony of history, all the other principalities vanished away. Alexander's generals had divided among themselves many large and fertile provinces, but at length they were summed up in these four (4) heads. He says, by the four (4) winds of heaven, that is, of the atmosphere. Now the kingdom of Macedon was very far distant from Syria; Asia was in the midst, and Egypt lay to the south. Thus, the he-goat, as we saw before, reigned throughout the four (4) quarters of the globe; since Egypt, as we have said, was situated towards the south; but the kingdom of Persia, which was possessed by Seleucus, was towards the east and united with Syria; the kingdom of Asia was to

the north, and that of Macedon to the west, as we formerly saw the he-goat setting out from the west. It now follows:"

8:9. "... When the Prophet says, '**Out of one of those four (4) horns a little horn arose**', Antiochus Epiphanes is most distinctly pointed out. The title Epiphanes means "illustrious," as, after the capture of his father, he was detained as a hostage at Rome, and then escaped from custody. Historians inform us of his possessing a servile disposition, and being much addicted to gross flattery. As he had nothing royal or heroic in his feelings, but was simply remarkable for cunning, the Prophet is justified in calling him 'the little horn'. He was far more powerful than his neighbours; but '**the horn**' is called '**little**', not in comparison with the kingdoms of either Egypt, or Asia, or Macedon, but because no one supposed he would ever be king and succeed his father. He was the eldest of many brothers, and singularly servile and cunning, without a single trait worthy of future royalty. Thus he was '**the little horn**' who escaped secretly and fraudulently from custody, as we have already mentioned, and returned to his native country, which he afterwards governed.

He now adds, '**This horn was very mighty towards the south and the east, and "the desire":**' for unless he had been checked by the Romans, he would have obtained possession of Egypt. There is a remarkable and celebrated story of Pompilius, who was sent to him to command him to abstain from Egypt at the bidding of the senate. After he had delivered his message, Antiochus demanded time for deliberation, but Pompilius drew a circle with the staff which he held in his hand, and forbade him to move his foot until he gave him an answer. Though he claimed Egypt as his own by right of conquest, yet he dared not openly to deny the Romans their request; at first he pretended to be merely the guardian of his nephew, but he certainly seized upon the kingdom in his own name. However, he dared not oppose the Romans, but by changing his ground wished to dismiss Pompilius. They had been mutual acquaintances, and a great familiarity had arisen between them while he was a hostage at Rome; hence he offered to salute Pompilius at the interview, but he rejected him disdainfully, and, as I have said, drew a line around him, saying, "Before you go out of this circle answer me; do not delude me by asking time to consult with your councillors; answer at once, otherwise I know how to treat thee." He was compelled to relinquish Egypt, although he had formerly refused to do so. The language of the Prophet, then, was not in vain, '**The small horn became mighty towards the south**', that is, towards Egypt, '**and the east**'; for he extended his kingdom as far as Ptolemais. In the third (3rd) place, he uses the word glory; that is, Judea, the sanctuary of God, which he had chosen as his dwelling, and desired his name to be invoked. Thus this small horn '**extended itself to the glory**', or the land of glory or desire. There is nothing doubtful in the sense, though the interpretation scarcely agrees with the words. It afterwards follows:" }}

Lecture 41st.

{{ 8:13-14. "... Meanwhile, we must notice, how Christ is the chief of angels and also their instructor, because He is the eternal Wisdom of God. Angels, therefore, must draw all the light of their intelligence from that single (1) fountain. Thus angels draw us to Christ by their example, and induce us to devote ourselves to Him through the persuasion that this is the supreme and only wisdom. If we are His disciples, being obedient, humble, and teachable, we shall desire to know only what He will make manifest to us. But the angel asks, '**What is the meaning of**

the vision of the perpetual sacrifice, '**and of the sin**' that is, what is the object of the vision concerning the abrogation of the perpetual sacrifice, and concerning the sin which lays waste? As to the second point, we explained yesterday the various opinions of interpreters, some twisting it to Antiochus, who impiously dared to violate God's temple, and others to the priests. But we said the people were intended, lest many, as they are accustomed, should blame the Almighty for so heavily afflicting the Church. But God wished to bear witness to the origin of this devastation from the sins of the people. It is just as if the angel had said, How long will the sacrifices cease? How long will this vengeance, by which God will chastise the wickedness of His people, endure? For the sin is called devastating, through being the cause of that calamity. It is afterwards added, '**how long will the sanctuary and the army be trodden down**'? that is, how long will the worship of God, and true piety, and the people itself, be trodden down under this cruel tyranny of Antiochus? But this question has far more efficacy, than if the Prophet had said, as we saw yesterday, that the punishment should be uniform and temporal. It was now necessary to explain what had already been stated more clearly. Thus this question was interposed with the view of rendering Daniel more attentive, and of stirring up the people by this narrative to the pursuit of learning. For it is no common event when angels approach Christ for our sakes, and inquire into the events which concern the state and safety of the Church. As, therefore, angels discharge this duty, we must be worse than stony, if we are not urged to eagerness and carefulness in the pursuit of divine knowledge. We see, then, why this passage concerning the angel is interposed.

The phrase, '**And he said to me**', now follows. This ought to be referred not to the angel inquiring, but to the Wonderful One. Whence we rather gather the great anxiety of the angel concerning the interpretation of the prophecy, not for his own sake, but for the common benefit of the pious. Respecting this Wonderful One, though I am persuaded He was the Son of God, yet whoever he was, he certainly does not reject the angel's request. Why then does he address Daniel rather than the angel? Because the angel was not seeking his own benefit, but took up the cause of the whole Church, as we have shewn how angels are occupied in our salvation. Thus also we see how the angel notices the Prophet's astonishment, when he was almost dead, and had not thought of inquiring for himself, or at least did not dare to break forth at once; for he afterwards recovered himself, and was raised up by the angel's hand, as we shall soon perceive. '**The Wonderful One said to me**'—that is, the incomprehensible or the mysterious one said to me —'**for two thousand three hundred (2,300) evenings and mornings, then the sanctuary shall be justified**'. Here the Hebrews are mutually at variance whether they ought to understand the number of years or of months; but it is surprising to perceive how grossly they are deluded in so plain a matter. The expression, to evening and morning, is not doubtful, since Christ clearly means two thousand three hundred (2,300) days; for what else can the phrase, morning and evening, signify? It cannot be used of either years or months. Evidently we ought to understand natural days here, consisting of twenty-four (24) hours each. Those who receive it of years and months are wretchedly mistaken, and even ridiculous in their calculations. For some begin to calculate the time from Samuel, they next descend to the reign of Saul, and next to that of David; and thus they foolishly trifle, through not understanding the intention of Christ, who wished His Church to be forewarned of the coming empires and slaughters, with the view of rendering the faithful invincible, however sorely they may be oppressed on all sides. Christ therefore

wished to hold up a light to direct all the elect through the approaching darkness under the tyranny of Antiochus, and to assure them that in the very depths of it they would not be deserted by the favour of God. Hope would thus elevate their minds and all their senses unto the promised termination. To what purpose, then, do those interpreters speak of the reigns of Saul and David. We see this to be altogether foreign and adverse to the mind of Christ, and to the use of this prophecy. No less absurd is the guess of those who prate about months. Their refutation would occupy three (3) or four (4) hours, and would be a waste of time, utterly profitless. It is sufficient to gather this simple meaning from the words — Christ does not speak here of years or months, but of days. We must now seek the true interpretation of the passage from the whole context. We have shewn how impossible it is to explain this prophecy otherwise than by Antiochus: the event itself proves this to be its meaning. Blind indeed must be those who do not hold this principle —the small horn sprang from one (1) of those remarkable and illustrious persons who came forth in place of one (1) very large horn. Boys even know this by reading the accredited history of those times. As Christ here alluded to the tyranny of Antiochus, we must observe how His words accord with the facts. Christ numbers 2300 days for the pollution of the sanctuary, and this period comprehends six (6) years and about four (4) months. We know the Jews to have used lunar years as well as months. They afterwards used intercalary periods, since twelve (12) lunar months did not correspond with the sun's course. The same custom prevailed among both Greeks and Romans. Julius Caesar first arranged for us the solar year, and supplied the defect by intercalary days, so that the months might accord with the sun's course. But however that was, these days, as I have said, fill up six (6) years and three (3 1/2) months and a half. Now, if we compare the testimony of history, and especially of the book of Maccabees, with this prophecy, we shall find that miserable race oppressed for six (6) years under the tyranny of Antiochus. The idol of Olympian Jove did not remain in the temple for six (6) continuous years, but the commencement of the pollution occurred at the first attack, as if he would insult the very face of God. No wonder then if Daniel understood this vision of six (6) years and about a third (1/3), because Antiochus then insulted the worship of God and the Law; and when he poured forth innocent blood promiscuously, no one dared openly to resist him. As, therefore, religion was then laid prostrate on the ground, until the cleansing of the temple, we see how very clearly the prophecy and the history agree, as far as this narrative is concerned. Again, it is clear the purifying of the temple could not have been at the end of the sixth (6) current year, but in the month (kslw), 'keslu', answering to October or November, as learned men prudently decide, it was profaned. For this month among the Jews begins sometimes in the middle of October, and sometimes at the end, according to the course of the moon; for we said the months and years were lunar. In the month Keslu the temple was polluted; in the month ('dr), 'Ader', about three (3) months afterwards, near its close, the Maccabees purged it. (1st Macc. 4:36.) Thus the history confirms in every way what Daniel had predicted many ages previously —nay, nearly three hundred (300) years before it came to pass. For this occurred a hundred and fifty (150) years after the death of Alexander. Some time also had already elapsed, as there were eight (8) or ten (10) kings of Persia between the deaths of Cyrus and Darius. I do not remember any but the chief events just now, and it ought to be sufficient for us to perceive how Daniel's predictions were fulfilled in their own season, as historians clearly narrate. Without the slightest doubt, Christ predicted the profanation of the temple, and this would depress the spirits of the pious as if God had betrayed them,

had abandoned all care of His temple, and had given up His election and His covenant entirely. Christ therefore wished to support the spirit of the faithful by this prediction, thereby informing them how fully they deserved these future evils, in consequence of their provoking God's wrath; and yet their punishment should be temporary, because the very God who announced its approach promised at the same time a prosperous issue.

Respecting the phrase, '**the sanctuary shall be justified**', some translate it —“Then the sanctuary shall be expiated;” but I prefer retaining the proper sense of the word. We know how usually the Hebrews use the word “justify” when they speak of rights. When their own rights are restored to those who have been deprived of the —when a slave has been blessed with his liberty— when he who has been unjustly oppressed obtains his cause, the Hebrews use this word “justified.” As God's sanctuary was subject to infamy by the image of Olympian Jove being exhibited there, all respect for it had passed away; for we know how the glory of the temple sprang from the worship of God. As the temple had been defiled by so great a disgrace, it was then “justified,” when God established His own sacrifices again, and restored His pure worship as prescribed by the Law. '**The sanctuary**', therefore, '**shall be justified**'; that is, vindicated from that disgrace to which for a time it had been subject. It follows:—” } }

Lecture 42nd.

{ { 8:24-25. "We have previously given a brief explanation of all these subjects. But here the angel removes all doubt, lest we should still anxiously inquire the meaning of the ram which Daniel saw, and of the he-goat which followed and prostrated the ram. The angel, therefore, here pronounces the ram to represent two (2) kingdoms, which coalesced in one (1). Cyrus, as we have said, granted it for a time to his father-in-law Cyaxares, but yet drew the whole power to himself, and the Persians began to extend their sway over all the realms of the East. But God in this vision had respect to the beginning of that monarchy. When, however, the Persians and Medes were united, then the ram bore two (2) horns; then the he-goat succeeded, and he threw down the ram, as we have already seen. In that he-goat there was first one (1) great horn and then four (4) small ones. The angel then answers concerning the he-goat representing the kingdom of the Greeks. There is not the slightest doubt here, since Alexander seized upon the whole East, and thus the Persian monarchy was utterly destroyed. In the he-goat, therefore, the kingdom of Greece or Macedon was displayed, but the horns will mark something special.

That great horn, says Daniel, '**was the first (1st) king**', namely, Alexander; afterwards four (4) smaller horns arose in his place. We have already explained these. For when much blood had been shed, and the greater part of the leaders had been slain, and after the followers of Alexander had mutually attacked and destroyed each other, those who remained divided his dominions among themselves. Cassander the son of Antipater obtained Macedon; Seleucus, Syria; Ptolemy, Egypt; and Antigonus his own fourth (4th) share. In this way the smaller horns succeeded Alexander, according to the clear testimony of profane history. From the frequency with which God sets this prophecy before us, we gather His intention of giving us a conspicuous sign of His majesty. For how could Daniel conjecture future events for so long a period before they happened? He does not pronounce mere enigmas, but narrates things exactly as if they were already fulfilled. At the present time Epicureans despise the Scriptures and laugh at our

simplicity, as if we were too credulous. But they rather display their own prodigious madness and blindness, by not acknowledging the prediction of Daniel to be divine. Nay, from this prophecy alone we may prove with certainty the unity of God. If any one was inclined to deny that first (1st) principle, and utterly reject the doctrine of His divinity, he might be convinced by this single prophecy. Not only is this subject treated here, but Daniel points with his finger to the God of Israel as the only One in whose hand and will are all things, and from whom nothing either escapes or is concealed. From this prophecy alone the authority of Scripture is established by proofs perfectly sure and undoubted, as the Prophet treats with perfect clearness events at the time unknown, and which no mortal could ever have divined.

First of all he says, '**The ram which thou sawest, having two (2) horns, means the kings of the Medes and Persians**'. This had not then occurred, for that ram had not yet risen and seized upon Babylon, as we have stated already. Thus Daniel was raised up as it were to heaven, and observed from that watch-tower things hidden from the minds of men. He afterwards adds, '**The he-goat is the king of Greece**'. Philip, the father of Alexander, although a strenuous and a most skilful warrior, who surpassed all the kings of Macedon for cleverness, yet, superior as he was, never dared to cross over the sea. It was sufficient for him if he could strengthen his power in Greece, and render himself formidable against his neighbours in Asia Minor. But he never dared to attack the power of Persia, or even to harass them, and much less to overcome the whole East. Alexander, inflamed rather by rashness and pride than by good judgment, thought nothing would prove difficult to him. But when Daniel saw this vision, who ever would have thought of any king of Greece invading that most powerful monarchy, and not only seizing upon the whole of Asia, but obtaining sway in Egypt, Syria, and other regions! Although Asia Minor was an extensive region, and well known to be divided into many rich and fertile provinces, yet it was but a small addition to his immense empire. Nay, when Nineveh was conquered by Babylon, and the Chaldeans became masters of Assyria, this also was an addition to the Persian monarchy. We are familiar with the amazing riches of the Medes, and yet they were entirely absorbed. Darius drew with him 800,000 men, and quite buried the earth under his army. Alexander met him at the head of 30,000. What comparison was there between them. When Xerxes came to Greece, he brought with him 800,000 men, and threatened to put fetters upon the sea; yet Daniel speaks of this incredible event just as if it had already taken place, and were matter of history. These points must be diligently noticed that the Scriptures may inspire us with the confidence which they deserve.

'**The great horn**', says he, '**which was between his eyes was the first (1st) king, and when it was broken, four (4) others sprang up**'. Alexander, as we have mentioned, perished in the flower of his age, and was scarcely thirty (30) years old when he died, through the influence of either poison or disease. Which of the two (2) is uncertain, although great suspicion of fraud attaches to the manner of his death; and whichever way it happened, that horn was broken. In his place there arose four (4) horns, '**which sprang up**', says he, from that nation. Here we must notice this, since I very much wonder what has come into some persons' minds, to cause them to translate it "from the nations," and yet these are persons skilled in the Hebrew language. First, they shew great ignorance by changing the number, and next, they do not comprehend the intention of the angel. For he confirms what he formerly said concerning the unity of the kingdom and its division into four (4) parts, and he assigns the reason here. They shall spring, says he, from a nation,

meaning the Greeks, and all from a single origin. For by what right did Ptolemy obtain the empire? solely by being one of Alexander's generals. At the beginning, he dared not use the royal name, nor wear the diadem, but only after a lapse of time. The same is true of Seleucus, and Antigonos, and Cassander. We see, then, how correctly the kingdom of the Greeks is represented to us under the figure of a single (1) beast, although it was immediately dispersed and torn into four (4) parts. The kingdoms, then, which sprang from '**the nation**', meaning Greece, '**shall stand, but not in full strength**'. The copula is here taken in the sense of "but ;" '**the four (4) kingdoms**' shall stand, '**but not by his strength**', for Alexander had touched upon the Indian sea, and enjoyed the tranquil possession of his empire throughout the whole east, having filled all men with the fear of his industry, valour, and speed. Hence, the angel states the four (4) horns to be so small, that not one of them should be equal to the first (1st) king.

'And at the end of their reign, when the wicked shall be at their height, one (1) king shall stand'. By saying at the end of their kingdom, he does not mean to imply the destruction of the four (4) kingdoms had ceased. The successors of Antiochus were not directly cast down from their sway, and Syria was not reduced into a province till about eighty (80) or a hundred (100) years after Antiochus the Great had been completely conquered. He again left heirs, who, without doubt, succeeded to the throne, as we shall see more clearly in the eleventh (11th) chapter. But this point is certain —Perseus was the last king of Macedon, and the Ptolemies continued to the times of Julius Caesar and Augustus, and we are well aware how completely Cleopatra was conquered and ruined by Antony. As women succeeded to the throne, we could not place the destruction of the Macedonian empire under Antiochus Epiphanes. But the angel means, '**at the end of their kingdom**', when they had really come to the close of their reigns, and their final ruin was at hand. For when Antiochus Epiphanes returned to his country, he seemed to have re-established his power, though it very soon afterwards began to die away. Similar circumstances also happened to Egypt and to Macedon, for the reign of all their kings was precarious, and although not directly overthrown, yet they depended on the Romans, and thus their royal majesty was but fleeting. '**At the end**', therefore, '**of their kingdom**', that is, when they arrived at the height, and their fall led them on to ruin, then, says he, '**when the wicked were consummated**' or '**perfected**'. Some apply this to the professed and outward enemies of the Church, but I rather approve of another opinion, which supposes the angel to be speaking of the impious, who provoked God's wrath, till it became necessary for grievous and severe penalties to be inflicted on the people, to whom God had so magnificently promised a happy and a tranquil state. This, however, was no common temptation, after the prophets had treated so fully of the happy and prosperous state of the people after their return from captivity, to be hold the horrible dispersion, and to witness these tyrants making their assault not only upon men, but upon the temple of God itself. Wherefore the angel, as before, fortifies the Prophet and all the rest of the pious against this kind of trial, and shews how God had not changed His counsels in afflicting His Church, to which He had promised tranquillity, but had been grievously provoked by the sins of the people. He then shews the urgent necessity which had compelled God to exercise this severity. When, therefore, '**the impious had come to their height**', that is, when they had arrived at the highest pitch, and their intolerable obstinacy had become desperate. We perceive how the angel here meets the trial, and instructs the pious beforehand, unfolding to them the inviolability of God's word, while the people's impiety

compelled Him to treat them severely, although He had determined to display liberality in every way. '**Then**', he says, '**a king shall stand with a fierce countenance**'. But the rest tomorrow." }}

Lecture 52nd.

{{ 9:27. "In the last Lecture we explained how '**Christ confirmed the covenant with many during the last week**'; for he gathered together the sons of God from their state of dispersion when the devastation of the Church was so horrible and wretched. Although the Gospel was not instantly promulgated among foreign nations, yet Christ is correctly said '**to have confirmed the covenant with many**', as the nations were directly called to the hope of salvation. (Matt. 10:5.) Although He forbade the disciples to preach the Gospel then to either the Gentiles or Samaritans, yet He taught them that many sheep were dispersed abroad, and that the time at which God would make one (1) sheep-fold was at hand. (John 10:16.) This was fulfilled after His resurrection. During His lifetime He began to anticipate slightly the calling of the Gentiles, and thus I interpret these words of the Prophet, '**he will confirm the covenant with many**'. For I take the word "many" here, (rbym), '**rebim**', comparatively, for the faithful Gentiles united with the Jews. It is very well known that God's covenant was deposited by a kind of hereditary right with the Israelites until the same favour was extended to the Gentiles also. Therefore Christ is said not only to have renewed God's covenant with a single (1) nation, but generally with the world at large. I confess, indeed, the use of the word many for all, as in the fifth (5th) chapter of the Epistle to the Romans, and in other places, (ver. 19,) but there seems to be a contrast between the ancient Church, included within very narrow boundaries, and the new Church, which is extended over the whole world. We know how many, formerly strangers, have been called from the distant regions of the earth by the gospel, and so joined in alliance to the Jews as to be all in the same communion and all reckoned equally sons of God.

The Prophet now subjoins, '**He will make to cease the sacrifice and offering for half (1/2) a week**'. We ought to refer this to the time of the resurrection. For while Christ passed through the period of his life on earth, he did not put an end to the sacrifices; but after he had offered himself up as a victim, then all the rites of the law came to a close. By the words "sacrifice and offering" the Prophet implies all ceremonies, a part being put for the whole; as if he had said, after Christ had offered up one eternal sacrifice, all the customary ceremonies of the Law were abolished; for otherwise Christ's death would have been superfluous, had he not put an end to all the old shadows of the Law. Although the sacrifices were continued for many years after Christ's death, yet we can no longer call them "legitimate," for no reason can be offered why the sacrifices of the Law should be pleasing to God, except their reference to that heavenly pattern which Moses saw on the mount. (Exod. 25:40.) Hence, after Christ had appeared and expiated all the sins of the world, it became necessary for all sacrifices to cease. (Heb. 8:5.) This is the Prophet's intention when he says, '**Christ should cause the sacrifices to cease for half (1/2) a week**'. He embraces two points at the same time; first, Christ really and effectually put an end to the sacrifices of the Law; and secondly, he proved it to the world in the preaching of the Gospel by his Apostles. We observe, then, the sense in which God testified by his Prophet '**the cessation of sacrifices after Christ's resurrection**'. The veil of the temple was then rent in twain; true liberty was proclaimed; the faithful might then feel themselves to be full

grown men, and no longer subject to that government of childhood to which they had submitted under the Law.

The second (2nd) clause of the verse now follows: we have read it before, but we now repeat it to refresh the memory. '**And over the extension**', or expansion, '**of abominations he shall cause astonishment**', or stupefaction; '**and even to consumption and determination he shall pour himself upon the desolator**'. Some translate, It shall be poured or shall distil: we shall treat the words afterwards. The passage is obscure, and may be rendered in a variety of ways, and consequently interpreters differ much from each other. Some take (knph), '*knaph*', "a wing," for a "cherub ;" then they change the numbers from singular (1) to plural, and think the Prophet alludes to winged cherubim. This gives those who adopt this rendering a two-fold (2-fold) method of explaining it. Some say the abomination shall be 'above the wings', that is, the ark of the covenant, because the temple was profaned, and the abomination was so ruinous that it destroyed even the very cherubim. Others take it causally —the abominations shall be for the sake of the cherubim. But I leave these subtleties, as they do not seem to me to have any solidity. Others, again, follow the Greek version, as quoted by Christ in the 24th chapter of Matthew and elsewhere, although Christ seems rather to refer to the 12th chapter of our Prophet. But as these two (2) passages refer to the same abomination, I will not insist on this point; I will only remark upon the translation of one (1) word. Those who translate "the abominations of desolation" treat the words of Daniel too carelessly, for there is no grammatical dependence of one (1) word on the other, or, technically speaking, no '**state of regimen**'. The preferable opinion is that which considers the word "wing" to mean extremity or extension. Others, again, treat "extremity" as if it meant a state of despair; as if the angel had said, on account of the extremity of the abominations, as evils should accumulate upon evils without end till matters came to the last pitch of despair. Others, again, explain "the wing of abominations" more simply for the expansion itself, as if the angel had stated, the temple shall be openly profaned, and the pollution shall be apparent far and wide.

Interpreters differ again about the words (msmm), '*mesmem*', and (smm), '*sem-em*', usually translated "make desolate," and "desolation." Some take the former transitively, and others as neuter; the latter signifies to destroy and lay waste, and also to wonder and be astonished. I think these two words ought to be used in the same sense; as if the Prophet had said, all shall be astonished at the extent of the abominations; when they shall perceive the temple worship swept away as by a deluge, then they shall be mightily astonished. He afterwards adds the calamity which commenced when God shewed the pollution of the temple '**shall distil**' or pour itself '**upon him who is astonished**'. We will treat the occurrence itself to enable us to understand the sense of the words better. I have no hesitation in stating God's wish to cut off all hope of restoration from the Jews, whom we know to have been blinded by a foolish confidence, and to have supposed God's presence confined to a visible temple. As they were thus firmly persuaded of the impossibility of God's ever departing from them, they ought to be deprived of their false confidence, and no longer deceive themselves by such flattering hopes. Thus the temporary pollution of the temple was shewn by Ezekiel (Chap. 10:18.) For when the prophets constantly proclaimed the approach of their enemies to destroy both the city and temple, the greater part of the people derided them. In their opinion this would overthrow all their confidence in God, as if He had been false to His word, in promising them perpetual rest on Mount Zion. (Ps. 132:14.) Here Ezekiel relates

his vision of God sitting in the temple —He then vanished, and the temple was deprived of all its glory. This was but temporary.

But we are now treating of a profanation of the temple, which should prove, if I may use the phrase, eternal and irreparable. Without the slightest doubt, this prophecy was fulfilled when the city was captured and overthrown, and the temple utterly destroyed by Titus the son of Vespasian. This satisfactorily explains the events here predicted. Some consider the word “abominations” to be used metaphorically, and to signify the overthrow of the city; but this seems to me forced. Others explain it of the statue of Caligula erected in the temple; and others again, of the standard of Tiberius, who ordered the eagles to be placed on the pinnacle of the temple. But I interpret it simply of that profanation which occurred after the gospel began to be promulgated, and of the punishment inflicted upon the Jews when they perceived their temple subject to the grossest forms of desecration, because they were unwilling to admit the only-begotten Son of God as its true glory. Others, again, understand the impious doctrines and superstitions, as well as the perverse errors with which the priests were imbued. But I think the passage marks generally the change which took place directly after Christ's resurrection, when the obstinate impiety of the people was fully detected. They were then summoned to repentance; although they had endeavoured to extinguish all hope of salvation through Christ, yet God stretched forth His hand to them, and tried whether their wickedness was curable or not. After the grace of Christ had been obstinately rejected, then the '**extension of abominations**' followed; that is, God overwhelmed the temple in desecration, and caused its sanctity and glory to pass utterly away. Although this vengeance did not take place immediately after the close of the last week, yet God sufficiently avenged their impious contempt of His gospel, and besides this, He shews how He had no longer need of any visible temple, as He had now dedicated the whole world to Himself from east to west.

I now return again to the explanation of the words separately. The angel says, '**Upon the extension of abominations, astonishment**', or astonishing; for some think it an adjective, and others a substantive; but the meaning is, '**all should be stupified**', or astonished. I do not altogether object to the meaning already referred to —namely, rendering the word “wing” as “extremity;” for the sense will then be — when the abominations come to their height or extremity; and the sense is the same, if we use the word “expansion.” God intends to shew us the extensive range of the pollutions, —upwards, downwards, and all around, they should obscure and bury the temple's glory. Hence '**on account of the extremity or expansion of abominations there shall be astonishment**', for all shall be amazed. The angel seems to oppose this stupor to pride; for the Jews were thoroughly persuaded of God's being strictly bound to themselves, and of the impossibility of His being torn away from His own temple where He had fixed His eternal dwelling-place. He predicts the approach of this amazement instead of their supine security.

He adds next, '**And unto consumption**'. (klh), '**keleh**', signifies “end” and “perfection,” as well as “destruction.” I take it here for consumption or destruction. '**It shall flow even unto astonishment**'. I have already remarked upon the words implying this astonishment; slaughter, or something like it, ought to be understood before the verb. There is no doubt at all about the Prophet's meaning. He says this slaughter should be like a continual shower, consuming the whole people. He speaks of the people as astonished by their calamities, and deprived of all hope of escape from them; for the slaughter shall flow forth upon the astonished people. Meanwhile he shews how foolishly the Jews indulged in pride, and how fallaciously

they flattered themselves in supposing the Almighty permanently attached and bound to themselves and their visible temple. The slaughter shall flow forth even to consumption, meaning, until the whole people should perish. He adds also another noun, '**even to a determined end**'. We have already unfolded the meaning of this noun. Here the Prophet explains the cause of that eternal distinction which the Almighty had determined and decreed to be irrevocable." }}

Lecture 56th.

{{ 11:2. "We must now understand God's intention in thus informing his servant Daniel of future events. He was clearly unwilling to gratify a vain curiosity, and he enlarged upon events necessary to be known, thus enabling the Prophet not only privately to rely on God's grace, through this manifestation of his care for his Church, but also to exhort others to persevere in the faith. This chapter seems like a historical narrative under the form of an enigmatic description of events then future. The angel relates and places before his eyes occurrences yet to come to pass. We gather from this very clearly how God spoke through his prophets; and thus Daniel, in his prophetic character alone, is a clear proof to us of God's peculiar favour towards the Israelites. Here the angel discusses, not the general state of the world, but first the Persian kingdom, then the monarchy of Alexander, and afterwards the two (2) kingdoms of Syria and Egypt. From this we clearly perceive how the whole discourse was directed to the faithful. God did not regard the welfare of other nations, but wished to benefit his Church, and principally to sustain the faithful under their approaching troubles. It was to assure them of God's never becoming forgetful of His covenant, and of His so moderating the convulsions then taking place throughout the world, as to be ever protecting His people by His assistance. But we shall have to repeat this again, and even more than once, as we proceed.

First of all, the angel states, '**Three (3) kings shall yet stand up in Persia**'. With respect to the clause, '**Behold! I announce to you the truth**', I explained in yesterday's Lecture how frequently he confirmed his prophecy whenever he treated events of the greatest importance, which seemed almost incredible. '**I shall tell you the real truth; three (3) kings shall stand up**'. The Jews are not only very ignorant of every thing, but very stupid also: then they have no sense of shame, and are endued with a perverse audacity; for they think there were only three (3) kings of Persia, and they neglect all history, and mingle and confound things perfectly clear and completely distinct. There were eight (8) kings of Persia of whom no mention is made here. Why, then, does the angel say, '**three (3) kings should stand up**'! This was the first (1st) year of Darius, as we saw before. Hence, in their number of kings, Cyrus, the first (1st) monarch, is included, together with his son Cambyses. When these two (2) kings have been decided on, a new question will arise again; for some add Smerdis to Cambyses, though he was only an impostor; for the Magi falsely thrust him in as the son of Darius, for the purpose of acquiring the sovereignty to themselves. Thus he was acknowledged as king for seven (7) months; but when the cheat was discovered he was slain by seven (7) of the nobles, among whom was Darius the son of Hystaspes, and he, according to the common narrative, was created king by the consent of the others on the neighing of his horse. The variations of interpreters might hinder us from reading them, and so we must gather the truth from the event. For Smerdis, as I have stated, cannot be reckoned among the kings of Persia, as he was but an

impostor. I therefore exclude him, following the prudence of others who have considered the point with attention.

We must now observe why Daniel mentions four (4) kings, '**the fourth (4th) of whom**', he states, '**should be very rich**'. Cambyses succeeded Cyrus, who was reigning when the prophecy was uttered. He was always moving about to distant places; he scarcely allowed himself rest for a single (1) year; he was exceedingly desirous of glory, insatiable in his ambition, and ever stirring up new wars. Cambyses, his son, who had slain his brother, died in Egypt, and yet added this country to the Persian empire. Darius, the son of Hystaspes, succeeded, and Xerxes followed him. They are deceived who think Darius, the son of Hystaspes, is the fourth (4th) king; without doubt the Prophet meant Xerxes, who crossed the sea with a mighty army. He led with him 900,000 men; and, however incredible this may appear, all historians constantly affirm it. He was so puffed up with pride that he said he came to put fetters upon the Hellespont, while his army covered all the neighbouring country. This is one (1) point; the four (4) kings were Cyrus, Cambyses, Darius the son of Hystaspes, and Xerxes, omitting Smerdis. We may now inquire why the angel limits the number to four (4), as the successor of Xerxes was Artaxerxes, or Darius Longimanus, the long-handed, and some others after him. This difficulty is solved by the following probable method, Xerxes destroyed the power of the Persian empire by his rashness; he escaped with the greatest disgrace, and was scarcely saved by the baseness of his flight. He brought away but few companions with him hastily in a small boat, and could not obtain a single transport, although the Hellespont had been previously covered with his ships. His whole army was almost cut to pieces, first (1st) at Thermopylae, then at Leuctra, and afterwards at other places. From that period the Persian empire declined, for when its warlike glory was annihilated, the people gave themselves up to sloth and idleness, according to the testimony of Xenophon. Some interpreters expound the phrase, '**three (3) kings stood up**', of the flourishing period of the Persian monarchy: they take the words "stood up" emphatically, since from that period the nation's power began to wane. For Xerxes on his return was hated by the whole people, first for his folly, then for his putting his brother to death, for his disgraceful conduct towards his sister, and for his other crimes; and as he was so loaded with infamy before his own people, he was slain by Artabanus, who reigned seven (7) months. As the power of Persia was then almost entirely destroyed, or at least was beginning to decline, some interpreters state these three (3) kings to stand up, and then add Xerxes as the fourth (4th) and the most opulent. But suppose we take the word "stood up" relatively, with respect to the Church? For the angel states that the Persian prince, Cambyses, stood before him, in an attitude of hostility and conflict. The angel seems rather to hint '**at the standing up of four (4) kings of Persia**', for the purpose of reminding the Jews of the serious evils and the grievous troubles which they must suffer under their sway. In this sense I interpret the verb "to stand," referring it to the contests by which God harassed the Church until the death of Xerxes. For at that period, when the power of the Persians declined, a longer period of rest and relaxation was afforded to the people of God. This is the reason why the angel omits and passes over in silence all the kings from Artabanus to Darius the son of Arsaces; for Arsaces was the last king but one (1), and although Ochus reigned before him, we know from profane historians how his posterity were reduced to the lowest rank under the last Darius, whom Alexander conquered, as we shall see by and by. For this reason I think this to be the genuine sense of the passage, from Cyrus to Xerxes kings of Persia should stand up against the Israelites,

and during the whole of that period the contests should be renewed, and the Jews would almost perish through despair under that continued series of evils. Some say, four (4) kings should stand forth until all the Jews were led out; and we know this never to have been completed, for a small portion only returned. As to my own opinion, I am unwilling to contend with others, yet I hesitate not to enforce the angel's wish to exhort all the pious to endurance, for he announced '**the standing up of these four (4) kings**', who should bring upon them various tribulations. As to the fourth (4th) king, the statement of this passage suits Xerxes exactly. '**The fourth**' (4th), he says, '**shall be enriched with wealth**'; for the noun is of similar meaning with the verb, as they both spring from the same root. Truly enough Darius the son of Hystaspes determined to carry on war with Greece; he made the attempt but with out success, especially at the battle of Marathon. He was cut off by sudden death when his treasures were prepared and many forces were collected. He thus left the material of war for his son. Xerxes, in the flower of his age, saw every preparation for war made ready to his hands; he eagerly embraced the occasion, and gave no heed to sound advice. For, as we have already stated, he destroyed himself and the whole monarchy, not by a single (1) slaughter only, but by four (4). And this power of raising an army of 900,000 men was no ordinary occurrence. If he had only carried with him across the sea 100,000 men, this would have been a large force. But his power of feeding such large forces while he passed through so many provinces, and then of passing them across the sea, exceeds the ordinary bounds of our belief. We are not surprised, then, at the angel's predicting the extreme wealth of this king.

He adds, '**In his fortitude and in his riches he shall stir them all up against the realm of the Greeks**'. This was not accomplished by Darius the son of Hystaspes. According to my former statement, he attacked certain Grecian cities, but without producing confusion throughout the whole East, as Xerxes his successor did. As to the phrase, the kingdom of Javan, I willingly subscribe to their opinion who think the word equivalent to the Greek word Ionia. For Javan went forth in that direction, and dwelt there with his posterity in the Grecian territory, whence almost the whole of Greece obtained its present name. The whole Grecian nation is often called "Chittim," and some see good reason for their being termed "Machetae," from Chittim the son of Javan, and thus by the addition of a letter we arrive at the Macedonians. For the conjecture is probable that this people were first called Maketae, and afterwards Macedonians. Without doubt, in this passage and in many others, Javan is put for the whole of Greece, since Ionia was the portion of the country most celebrated in Judea and throughout the East generally. Xerxes then stirred up against the realm of Javan —meaning Greece— all the people of the East; for it is very well known how his empire spread far and wide in every direction. It follows:"

11:3. "This refers to Alexander of Macedon. I have already shortly stated the reason why the angel passed over all the Persian kings from Artabanus to the last Darius, they did not engage in any contests with the Jews up to Xerxes. But when Alexander invaded Asia, he struck the Jews with terror, as well as all other nations. He came like lightning, and it is by no means surprising that the Jews should be frightened at his arrival, because, as we formerly expressed it, he flew with amazing swiftness. Alexander then rose up, not only by the riches and might of his warlike preparations, but he necessarily inspired the Jews with trepidation when they perceived their inability to resist him, and thus he was deservedly hostile to them, because, from the very beginning, they had despised his empire. Josephus also

informs us how he was moved at the sight of the high priest, and how he determined to mitigate his rage against the Jews. For when he was at home, before passing over into Asia, the vision of the high priest was offered to him, for God had sent His angel under that disguise." Alexander supposed it to be some deity; but when the high priest met him in procession, the vision returned to his recollection, and he was struck as if he had seen God appearing to him from heaven. Whatever was the object of this occurrence, Alexander clearly came into Judea with the intention of utterly destroying the whole nation. This is the reason why the angel carefully predicts this change. **'A brave king, therefore, shall stand up, and rule with extensive dominion, and do according to his pleasure'**; that is, he shall succeed as if he had all the events of the war under his own hand and according to his own pleasure, as the event itself most fully proved. It follows:"

11:4. "This language is concise, but there is no ambiguity in the sense. First of all the angel says, After that brave king had stood up, his empire should be broken in pieces: for when Alexander had arrived at his height, he suddenly fell sick, and shortly afterwards died at Babylon. Ambassadors had assembled round him from every quarter. He was quite intoxicated by prosperity, and very probably poisoned himself. Historians, however, have viewed him as a remarkable example of singular valour, and so they have pretended and have related, because at least they thought so, that he was deceitfully poisoned by Cassander. But we all know how in temperately and immoderately he indulged in drinking; he almost buried himself in wine, and was seized with disease amidst his cups, and sank under it, because no remedy was found for him. This, then, was Alexander's poison. Whichever way we understand it, he fell suddenly, almost as soon as he began to stand. After conquering nearly the whole East, he came to Babylon, and was uncertain in his plans as to the employment of his forces, after he had procured peace for the whole East. He was then anxious to transfer his armies to either Europe or Africa. The angel says, **'After he had stood up'**, meaning, after he had acquired the monarchy of the whole East, **'his kingdom should be broken up'**. He uses this simile, because the whole power of Alexander was not so much extinguished as broken into separate parts. We know how the twelve (12) chiefs who were his generals drew the spoils to themselves; everyone took a portion of his kingdom, and divided it among themselves, as we have previously stated, just as if it were torn from their master's body. All consented in raising his brother Aridaeus to the dignity of king, and they called him Philip, that, while his sons were young, the memory of his father might commend them to the world. But four (4) kingdoms at length issued from Alexander's monarchy. It is unnecessary here to refer to what we may read at our leisure in the writings of historians.

The Prophet only touches shortly on those points which relate to the instruction of the Church; he does not relate in order or in detail the events narrated in history; he only says, 'His empire shall be broken, and shall be divided, says he, towards the four (4) winds of heaven'. The angel omits that partition which assigned the treasure to one (1), and gave the office of counsellor to Philip: Perdiccas was the guardian of his son, and he with others obtained a portion of his dominions. Seleucus obtained Syria, to whom his son Antiochus succeeded; Antigonus became prefect of Asia Minor; Cassander, the father of Antipater, seized the kingdom of Macedon for himself; Ptolemy, the son of Lagus, who had been a common soldier, possessed Egypt. These are the four (4) kingdoms of which the angel now treats. For Egypt was situated to the south of Judea, and Syria to the north, as we shall afterwards have occasion to observe. Macedonia came afterwards, and then Asia

Minor, both east and west. But the angel does not enter into any complicated details, but shortly enumerates whatever was necessary for the common instruction of the elect people. The common consent of all writers has handed down these facts, four (4) kingdoms were constituted at length out of many portions, after the chiefs had been so mutually slain by one another that four (4) only survived, namely, Ptolemy, Seleucus, Antigonus, and Cassander. Afterwards the kingdom of Antiochus was extended when Antigonus was conquered; for Antiochus added Asia Minor to the kingdom of Syria. But Antiochus stood only for a time, and hence the angel truly and properly states this empire to have been divided into four (4) parts.

He next adds, '**And not to his posterity**'. No one could have guessed what the angel predicted so many years before Alexander's birth; for he was not born till a hundred (100) years after this period. Those who know the boldness of his warlike schemes, the rapidity of his movements, and the success of his measures, would never be persuaded of this result, the complete destruction of all his posterity, and the utter extinction of his race.

Had Alexander lived quietly at home, he might have married, and have become the father of children who would have been his undisputed successors. He died young, soon after reaching the age of thirty (30); still he might have married, and have had heirs to his throne. He had a brother, Aridaeus, and other relations, among whom was his uncle Pyrrhus, king of Epirus, and a royal offspring might thus have been preserved, and a successor prepared for him. After he had subdued both upper and lower Asia, he became master of Syria, Egypt, and Judea, and extended his power to the Persian sea, while his fame extended over Africa and Europe. Since no one dared to raise a finger against him, as he possessed a most magnificent army, and all his generals were bound to him by most important benefits, and so many of his prefects were enriched by his extreme liberality, who would have thought that all his posterity and relations would be thus blotted out! He left two (2) sons, but they were slain as well as his brother Aridaeus, while his wives and his mother, aged eighty (80) years, shared the same fate. Nor did Cassander spare her, for she intrigued against him. At length, as if God would punish so many slaughters committed by Alexander, He wished his whole posterity to be extinguished. And yet, as I have stated, no foreign enemy was the agent in inflicting such heavy punishments. He had subjugated the whole East, and his bearing was such, as if the whole monarchy of that portion of the world had descended to him from his ancestors by hereditary right. As the world contained no enemy for him, his foes sprang from his own home; they slew his mother, his wives, his children, and all his relatives, and utterly rooted out all his race. We observe, then, with what clearness and certainty the angel predicts events entirely concealed from that age, and for a hundred (100) years afterwards, and such as would never be credited by mankind. There seems a great contrast in the language; '**his kingdom shall be broken, it shall be divided towards the four (4) winds of heaven, and not to his posterity**'; that is, although the four (4) kingdoms should spring up in the four (4) quarters of the world, yet none of Alexander's posterity should remain in a single place, or obtain even the least portion of his dominions. This was a remarkable proof of God's wrath against the cruelty of Alexander; not that he was savage by nature, but ambition seized upon him, and made him bloodthirsty, and indisposed him to desire any end to his warfare. God, therefore, avenged that grasping disposition of Alexander's, by allowing the whole of his race thus to perish with disgrace and horrible cruelty. On this account that pride of his which wished to be thought a son of Jupiter, and which condemned to death all his friends and followers

who would not prostrate themselves before him as a god; —that pride, I say, never could secure a single (1) descendant to reign in his place, or even to hold a single (1) satrapy. '**Not to his posterity**', says the angel, '**and not according to his dominion**'.

He passes to the four (4) kings of which he had spoken: It shall not break forth, he says, namely, from the four (4) kings. He had already stated their foreign extraction, not in any way derived from the family of that king; for none of the four (4) should equal his power, because his kingdom should be extirpated. Here the angel seems to omit intervening events, and speaks of an ultimate destruction. We know how the last king Perseus was conquered by the Romans, and how the kingdom of Antiochus was partly destroyed by war, and partly oppressed by fraud. And the angel seems to mark this. We may interpret it more to the point, by considering the cessation of Alexander's empire, with reference to his own race, as if the angel had stated that none of his successors should acquire equal power with himself. And why so? Not one of them could accomplish it. Alexander acquired so mighty a name that all people willingly submitted to his sway, and no single (1) successor could sustain the burden of the whole. Hence his kingdom, as far as it related to himself and his posterity, was divided, and no one succeeded to his power and his opulence. '**And it shall be given to others**'. The angel here explains his meaning. The destruction of the kingdom ought not to be explained particularly of single parts, for each seized his own portion for himself, and his successors were all strangers. And '**to others besides those**'; meaning, his kingdom shall be seized upon by others who are not of his posterity; that is, strangers shall rush into Alexander's place, and no successor shall arise from his own kindred. It afterwards follows,"

11:5. "Here the angel begins to treat of the kings of Egypt and of Syria. He does not mention the king of Syria yet, but will do so in the next verse; but he begins with the king of Egypt, the neighbouring monarchy to that of Israel. He says, the king of the south, meaning, the king of Egypt, would be brave. He next adds, '**and one (1) of his princes**'. Many take this in one (1) context; but I think the angel transfers his discourse to Antiochus the son of Seleucus. '**And one (1) of his princes**', he says, meaning, one (1) of Alexander's princes, shall strengthen himself against him. For the letter (w), '*vau*', is taken in the sense of opposing, and implies an opposition between Ptolemy the son of Lagus, and Antiochus king of Syria. Hence '**the king of the south shall grow strong**' —another of Alexander's chiefs shall grow strong against him, and shall have dominion. We know how much larger and more wealthy the kingdom of Syria was than that of Egypt, especially when Asia Minor was added to it. Without doubt, the angel was acquainted with the future superiority of Antiochus to Ptolemy, when these two (2) kings are mutually compared. But the rest to-morrow." }}

Lecture 57th.

{{ 11:6. "As to the explanation of the words, the king of the south, we have stated to be the king of Egypt, and that of the north, of Syria. To do right things, means to make mutual peace; he shall not retain the strength of his arm, is, his arm shall not retain its strength; he shall not stand refers to his father Ptolemy, or Antiochus Theos, as we shall afterwards see. And then we must take the (w), '*vau*', negatively, and read, nor his seed, which some translate his arm. She shall be delivered up, implies being given up to death, while some understand her parent, to be her mother or her nurse. Here, then, the angel prophesies the state of the

kingdoms of Egypt and Syria; and still he has respect to the Church of God, as we stated yesterday, which was placed in the midst of these two nations. We must always strive to ascertain the intention of the Holy Spirit. He wished to support the pious under those convulsions by which they would be agitated and afflicted. Their confidence might have been utterly subverted unless they had been persuaded that nothing happens at random, since all these events were proclaimed beforehand. Again, God had sent His angel to Daniel, which proved both His power and His determination to defend His Church, and He would accomplish this, because He wished the faithful admonished beforehand neither rashly nor yet without profit. But we must first relate the history —the angel says, '**At the end of the times two (2) kings should enter into covenant and friendship**'. He had announced the superiority of the king of Syria; for when Antigonus was conquered, and his son was dead, Seleucus the first king of Syria far surpassed Ptolemy in his power and the magnitude of his dominion. But a mutual rivalry arose between them, and there were some slight skirmishes on both sides, till the condition of Ptolemy became weakened, and then Seleucus rushed tumultuously, with the ferocity of a robber rather than the magnanimity of a king. After they had continued the contest for some time, Berenice the daughter of the second Ptolemy, named Philadelphus, was given in marriage to Antiochus Theos. She is also called Ber nice and Bernice. He was so blinded with pride, as to take the name of Theos, which means God; he was the third (3rd) of that name, the former king being called Soter, meaning preserver. For, as Seleucus had acquired so many and such mighty possessions, his sons did not consider their authority fully established, and so they assumed these magnificent titles for the sake of inspiring all nations with the terror of their name. Hence the first (1st) Antiochus was called Soter, and the second (2nd) Theos. Now the second (2nd) Ptolemy, named Philadelphus, gave his daughter in marriage to Antiochus Theos. By this bond peace and friendship were established between them, just as at Rome, Pompey married Julia the daughter of Caesar. And we daily observe similar occurrences, for when one (1) king has in his power a daughter, or niece, or other relatives, another king finds himself possessed of male and female relations, by whose intermarriage they confirm a treaty of peace. It was so in this case, although historians attribute some degree of craft to Philadelphus in bestowing his daughter on Antiochus Theos. He supposed this to be a means by which he might ultimately acquire the dominion over all Syria, and over the other provinces under the sway of Antiochus. Whether this really was so or not, profane historians prove the fulfilment of the angel's prediction. Without the slightest doubt, God, in His wonderful counsels, dictated to these historians what we read at the present time, and made them witnesses of His own truth. This thought, indeed, never entered their minds, but when God governs the minds and tongues of men, He wishes to establish clear and convincing testimony to this prophecy, for the purpose of shewing the real prediction of every occurrence. '**At the end of the years**', says he, '**they shall become united**'.

He next states, '**And the daughter of the king of the south**', meaning Berenice, whom we have mentioned, '**shall come to the king of the north**', meaning the king of Syria, Antiochus Theos. This alliance was contracted in defiance of justice. For Antiochus repudiated his wife Laodice, who was the mother of two (2) sons whom she had born to Antiochus; namely, Seleucus Callinicus, and Antiochus the younger, named Hierax, a hawk, on account of his rapacity. We perceive, then, how he contracted a second (2nd) marriage, after an unjust and illegal divorce of his first (1st) wife. Hence it is not surprising if this alliance was cursed by the Almighty. It

turned out unhappily for both (2) the kings of Egypt and Syria. Ptolemy ought not to have thrust his daughter upon Antiochus, who was already married, nor yet to have allowed her to become a second (2nd) wife, while the king's real (1st) wife was divorced. We perceive, then, how God became the avenger of these crimes, while the plans of Antiochus and Philadelphus turned out ill. Some think that Antiochus was fraudulently poisoned by his first (1st) wife, but as the point is doubtful, I pronounce no opinion. Whether it was so or not, Antiochus had a son by Berenice, and died immediately after being reconciled to his former (1st) wife. Some historians state, that after she had recovered her dignity and rank as queen, having once (1st) experienced her husband's fickleness and perfidy, she took sure means of preventing another repudiation. When Antiochus was dead, this woman was enflamed with vengeance, and in the perverseness of her disposition, she impelled her son to murder her rival, especially stimulating Seleucus Callinicus who succeeded to his father's throne. Hierax was then prefect of Asia Minor; hence she stimulated her son with fury to murder her rival. For, although Antiochus Theos had been reconciled to her, yet some degree of rank and honour still attached to Berenice the daughter of Ptolemy. And her son perpetrated this murder with the greatest willingness, and with the basest cruelty and perfidy; for he persuaded her to entrust herself to his care, and then he murdered both her and her son.

The angel now says, '**When the daughter of the king of the south shall come to the king of the north, his arm shall not retain his strength**'. The language is metaphorical, as that marriage was like a common arm to both (2) sides; for the king of Egypt stretched forth his hand to the king of Syria for mutual protection. '**That arm**', then, '**did not retain its strength**'; for Berenice was most wickedly slain by her stepson, Seleucus Callinicus, as we have stated. He says, also, '**she should come to make alliances**'. Here, by way of concession, the angel calls that conjugal bond (myshrym), '*misrim*', "rectitudines," "conditions of agreement," because at first all parties thought it would tend to that result. But Antiochus had already violated his marriage vow, and departed from his lawful alliance. Nothing, therefore, was right on his side. Without the slightest doubt he derived some advantage from the plan, as kings are always in the habit of doing. And with respect to Ptolemy, many historians, as we have already mentioned, suppose him to have longed for the kingdom of Syria. Whether or not this was so, their mutual transactions were not sincere, and so the word signifying "rectitude" is used, as we have said, only by concession. The angel does not speak in their praise, or excuse the perfidy of either, but he rather enlarges upon their crime, and from this we gather how they abused the sanctity both of marriage and of treaties, which God wished to be held sacred by all mankind. Hence, though the word is honourable in itself, yet it is used in a disgraceful sense, to shew us how the angel condemned King Ptolemy for this base prostitution of his daughter, and Antiochus for rejecting his wife, and marrying another who was not a real wife, but only a concubine. And, perhaps, God wished to use the lips of His angel to point out the tendency of all royal treaties. They always have the most specious appearances —national, quiet public peace, and similar objects which can be dexterously made prominent. For kings always court favour and praise for themselves from the foolish vulgar, whenever they make treaties of peace. Thus all these alliances have no other tendency than to produce social deception, and at length they degenerate into mutual perfidy, when one (1) party plots insidiously and wickedly against another (1).

The angel adds next, '**He shall not stand**'; using the masculine gender, and most probably referring to Antiochus, as well as to Ptolemy his father-in-law. '**Neither he nor his seed shall stand**', meaning his son by Berenice the daughter of Ptolemy. I dare not translate it "arm," because in my opinion the letter (w), '*vau*', is needed in the word for "arm;" so I take it to denote "seed." He afterwards adds, '**And she shall be delivered up**'—thus returning to Berenice— either by treachery or to death; '**and those who led her forth**'—meaning her companions. Whenever any incestuous marriage is contracted, some persons of disgraceful character are sure to be concerned in bringing his new wife to the king. And very probably there were factions in the palace of Antiochus; one (1) party being more attached to Seleucus and his brother, and his mother Laodice; while others desired a change of government, according to the usual state of affairs. The advisers of the marriage between Antiochus and Berenice were sent as a guard of honour to attend them to Syria, and the angel states all these to have been delivered up together with the queen. He afterwards adds, '**And those who were her parents**'. From the absence of a grammatical point under the letter (h), '*he*', many think the noun to be of the feminine gender. And as it may mean mother, they treat it as if her nurse was intended, but I leave the question in doubt. He now adds, '**and those who strengthened her at those times**'. He, doubtless, intends to designate all those who wished to curry favour with the king, and thus took part in this marriage between him and the daughter of the king of Egypt. The whole of that faction perished, when Berenice was slain by Seleucus Callinicus. If, then, he did not spare his step mother, much less would he spare the faction by which he was deprived of his hope of the kingdom, and through whom his mother Laodice had suffered the disgrace of a divorce. It now follows:"

11:7. "The angel treats here of Ptolemy Euergetes, the third (3rd) king of Egypt, who succeeded his father Philadelphus. He collected large forces to revenge the insult offered to his sister, and thus carried on the war with Seleucus Callinicus, who had become king after his father's death. The angel, therefore, now touches shortly on this war, by saying, '**There shall stand up a shoot from the root of that queen**'. Very possibly he was younger than his sister Berenice. He says, '**He shall stand in his own degree**', meaning, in the royal rank. The interpretation of those who translate, He shall stand in his father's rank, is forced. What is it then '**He shall stand in his own rank**'; that is, he shall arrive at his own rank by hereditary right. Although, therefore, at first (1st) all thought the death of Berenice would be unrevenged through her father being dead, here the angel announces that her brother should be like a branch, and become the avenger of this great wickedness. '**He shall stand**', then, '**in his rank**', meaning, he shall arrive at the royal throne, '**from**' the '**branch**' or germ '**of her root**', namely, Berenice. '**He shall come with an army against Callinicus**'. Profane writers bear witness to this. '**And he shall come even to the fortification of the king of the north**'. He entered Syria, and caused so great a terror that many fortified cities surrendered themselves to him. During this war he drew to himself many cities which seemed impregnable; whence it is not surprising to find the angel stating his arrival at the fortifications. Some translate it "dwelling-place," but without reason, and thus injure the Prophet's meaning. '**He shall come unto the very fortification**', meaning, he shall arrive in Syria, and shall possess many fortified cities.

He next adds, '**And he shall work on them**', meaning, he shall prosper; for this word when used without any addition, implies in Hebrew performing great exploits. 'He shall proceed' and acquire power over the greater part of Syria, '**and**

shall prevail. By this last word he explains how superior he should be to Callinicus. For this king sent for his younger brother whose fidelity he suspected, and thought it the safest course to treat with his enemy. But young Hierax, the hawk, determined to use that expedition to his own advantage. He was not content with his own province of Asia Minor, but he anticipated being his father's sole heir, especially as he had hired some troops from Gaul, who had invaded Asia Minor, Bithynia, and other provinces. He was greatly puffed up, and betrayed his own covetousness. Seleucus Callinicus preferred making peace with his enemy to fostering his brother's resources. At length Hierax more and more developed the perversity of his mind. For he openly declared war against his brother, to whose assistance he pretended to have come, after having been sent for according to agreement. His brother Seleucus had promised him a portion of Asia as far as Mount Taurus; and when he saw himself the victim of his impious and disgraceful snares, he openly waged war with his brother. But he was conquered at length, and thus received the reward of his impiety. Thus Ptolemy Euergetes prevailed, while he departed from Syria after spoiling his enemy, according to what follows:"

11:8. "The angel explains more fully what he had already stated briefly, namely, Ptolemy should be the conqueror, and spoil the whole of Syria almost according to his pleasure. Profane writers also shew us the great number of images which were taken away, and how Egypt recovered its gods of silver and gold which it had lost a long time ago. Thus the event proved the truth of the angel's prophecy. The particle (gm), '*gem*', is interposed for the sake of amplifying the subject, to inform us of the unequal condition of the peace, and how Ptolemy exercised the rights of a conqueror in spoiling the whole of Syria according to his lust. It is added, '**He shall stand for more years than the king of the north**'. Some restrict this to the duration of the life of each king, and others extend it farther. Probably the angel speaks of Ptolemy Euergetes, who reigned forty-six (46) years. As God extended his life so long, we are not surprised at the angel's saying it should last longer than the king of Syria's. This explanation is applicable to the present case, for if he had died before, Callinicus might have recovered the effects of the war; but as Ptolemy survived, he dared not attempt any thing, being assured of the utter fruitlessness of any effort against the king who had vanquished him. It follows:—"

11:9. "This clause belongs to the former verse; as if he had said, Ptolemy shall return by a peaceful march after this hostile invasion of Syria. For he might have some fears lest his enemy should not be completely prostrated. But as he departed as conqueror, the angel announces his safe arrival in his own land. The words "come" and "return" are used emphatically, implying the absence of all harass, fear, and danger.' He returned to his kingdom and his own land, since he could not trust to the quietness of the enemies whom he had laid prostrate. It follows:— "

11:10-11. "Here the angel passes to the third (3rd) war, namely, that which the son of Callinicus stirred up against Ptolemy Philopator. After the death of Euergetes, the two (2) sons of Callinicus united their forces, and endeavoured to recover Syria, and especially that part of it of which they had been deprived. When they were already on their expedition, and their forces were on their march, the elder Seleucus died, and his surviving brother was Antiochus, called the Great. Ptolemy, called Philopator, which means a lover of his father, was then alive. He was so called in consequence of the parricide of which he was guilty, having put to death both parents, together with his brother. The word is used by way of ridicule, and a sense the opposite to that expressed is implied by this epithet, which is

honourable in itself, and expresses the virtue of filial piety. But he slew his father, mother, and brother, and on account of all these impious murders, the name of Philopator was applied to him as a mark of disgrace. As, therefore, he was so thoroughly hated by his own people, the sons of Callinicus, namely, Seleucus Ceraunus the elder, and Antiochus the Great, thought the time had arrived for the recovery of the lost cities of Syria. For he was detested and despised in consequence of his numerous crimes. They therefore anticipated little trouble in recovering their possessions, when their enemy was thus branded with infamy, and had many domestic foes. This is the reason why the angel says of the sons of Callinicus, '**They shall be provoked, and shall lead a multitude of great armies**'; it may mean "great forces," as some historians relate the collection of two very strong armies. Unless I am mistaken, Antiochus the Great had 70,000 foot and 5,000 horse. Ptolemy excelled in cavalry, as he had 6,000 horse but only 62,000 foot, as Polybius informs us in his fifth (5th) book. (*Calvin quoting from memory has not stated the numbers accurately. See Polyb., lib. v. p. 421, edit. Casaubon. Paris; also the Dissertations at the end of this volume.—Ed.) They were nearly equal in forces, but the confidence of the two (2) sons of Callinicus, of whom alone the angel now speaks, was increased when they beheld their wicked enemy so greatly detested in consequence of his parricide. He afterwards says, He shall come. He changes the number, since the elder (1st) brother, being the eldest (1st) son of Callinicus, namely, Seleucus Ceraunus, died while they were preparing for the war, and they say he was slain by his attendants in passing through Asia Minor. Whether this was so or not, all historians unite in stating that Antiochus the Great alone carried on the war with Philopator. He shall come so as '**to overflow and pass through**'. He recovered that part of Syria which he had lost, and when he approached Egypt, then Philopator met him. Profane historians state him to have been a coward, and never to have obtained power by open bravery, but by fraud alone. He was too late in preparing his forces for resisting his enemy.

This is the reason why the angel says, '**The king of Syria**', or of the north, '**should come, even to the citadels**', or fortifications; for at length Philopator roused himself from slumber, for he never put on his arms to repel an enemy except when compelled by the direst necessity. Hence he adds, '**The king of the south shall be irritated**', or exasperated. He uses the word "exasperated," because, as I have just said, he would never have opposed himself to his enemy Antiochus except he had perceived his own kingdom placed in great jeopardy. He might have taken patiently the loss of Syria, so long as Egypt had been safe; but when his life and all his possessions were in danger, he became sufficiently exasperated to attack his foe; and yet he prevailed, as we shall afterwards see. I cannot complete this subject to-day, and so I shall draw to a close. Philopator became victorious, and yet he was so sluggish that he distrusted his friends and foes alike, and was forced by this very fear to make peace with his enemy, although he was really the conqueror. Not only could he have driven back his enemy whom he had vanquished, but he might have taken possession of his territories; but he did not dare to do this: he was conscious of being a parricide, and knew to his cost how hateful his name was among all men. Hence, although superior in strength, and actually the conqueror of his enemy in battle, he dared not proceed further. But we will explain the remainder another time." }}

{{ 11:11. "In our last Lecture we explained why the angel mentions the exasperation of King Ptolemy. Unless he had been dragged into the war, his disposition was so sluggish that he would have suffered many cities to be wrested from him, and he would never have been moved by either the disgrace or the loss. But at length he took up arms, on seeing with what a stern and bold enemy he had to deal. He afterwards adds, '**He shall go out to battle against the king of the North**', meaning Antiochus king of Syria. '**And he shall set din array a large multitude**'. This may be referred to either of them, for Antiochus then brought into the field a large army; he had 5,000 horse and 70,000 foot. Ptolemy was superior in his cavalry, which amounted to 6,000 men. This clause will suit the case of Antiochus. '**He shall bring into the field a great multitude, and the multitude shall be given into his hand**', meaning Ptolemy's. The context seems thus to flow on more easily: yet if anyone (1) prefers considering it as applicable to Ptolemy himself, I will not contend the point. It is not of much consequence, because the angel simply pronounces the superiority of Ptolemy in this battle, in which he conquered Antiochus the Great. Besides, we must notice, that he was not the conqueror by his own industry, or valour, or counsel, or military skill; but because the Lord, who regulates the events of battles, wished at that time to subdue the pride of Antiochus the Great. It now follows,"

11:12. "The angel here marks the close of the war. Had Ptolemy's valour seconded (2nd) his good fortune, he might easily have seized upon the whole kingdom of Syria, as profane historians report. But he was so given up to his own lusts, that he willingly entered into treaty with his enemy. On his return to his kingdom he slew his wife Eurydice, and was guilty of other enormities; he suffered a wicked woman, the sister of Agathocles, a victim of his passions, to rule over his kingdom, and lastly, he became a very foul example of a very cruel and degraded man. Therefore, the angel says at the beginning, '**his army should raise him aloft; his heart should be elevated**', in consequence of his prosperity. He not only caused terror to Antiochus, but through all the neighbouring regions. Where he might have drawn to himself the whole power of the East, he then declined in his course. He subdued, indeed, a hostile army, and in this exploit he was in no slight degree assisted by his sister Arsinoe, as historians relate, but yet after great slaughters he did not retain his position. And what was the obstacle: His idleness and drunkenness, and his caring for nothing but banquets and debaucheries, and the most obscene pleasures. This caused his fall, after he had been raised even to the clouds by his victories. It afterwards follows:"

11:13-14. "Here the angel prophesies of other wars. For he first describes the war which was carried on by Antiochus against the Egyptians, after the death of Philopater, who left as his heir, a little son named Ptolemy Epiphanes. When, therefore, he perceived the land deprived of its king, he drew up an army and invaded Egypt. As the Egyptians had no strength to resist him, an embassy was sent to Rome; and we know how eager the Romans were to become involved in all the business of the world. With the view of extending their empire still further and wider, they sent immediately to Antiochus the Great, and commanded him to desist from the war; but after many trials he failed of success, until he engaged in a very desperate battle with Scopas, and at length obtained a victory. In the meantime, the Egyptians were far from idle: although they hoped to be able to subdue the empire of Antiochus by the assistance of the Senate, yet they carefully fitted out an armament of their own under their General Scopas, who was successful in many of his plans, but was finally defeated in the borders of Judea. The angel now describes

this war. '**The king of Syria shall return**', he says; meaning, after the death of Ptolemy Philopator, he rested for a while, because he had been unsuccessful with his forces, and they were so entirely disorganized that he had no confidence in the success of any expedition. But he thought Egypt would give him no trouble, as it had lost its head and was like a lifeless corpse. Then he was elevated with fresh confidence, and returned to Egypt. '**And he shall arrange a greater multitude than at the first**'. He had a large and powerful army, as we have said, and a noble armament of cavalry: he had 70,000 foot, and was still collecting greater forces. The angel signifies the future arrival of the king of Syria, after the interval of a certain time. '**At the end of the times of the years he shall surely come**', that is, he shall break forth. The angel seems to use this expression for the sake of increasing its certainty; for he at first (1st) despised the Romans in consequence of their great distance from him, and he had no fear of what afterwards occurred. He never supposed they had such boldness in them as to cross the sea against him.

He afterwards adds, '**And in those times many shall stand against the king of the South**', or Egypt. The angel hints, that Antiochus the Great would not be his only enemy; and historians inform us of his treaty and alliance with Philip king of Macedon, for carrying on this war. Without doubt, the two (2) kings stirred up the whole of Asia Minor, and they were so unitedly powerful, that many were excited to take part with them. It seemed to be all over with the kingdom of Egypt, and thus the angel says, '**many should stand up against the king of the South**'. He adds, and his sons dissipating. The Hebrews call "robbers" (phrytzym), '*pheritzim*'. The root of this word is (phrtz), '*phetz*', which signifies to break or dissipate, and sometimes to destroy. Without doubt, the angel here uses the word to imply factious men, for the people had no other chance of standing, except by remaining quiet and united. The word then applies to those who violated that unity; for when any one attached himself to foreign monarchs, Judea became exposed as a prey to either the Syrians or Egyptians. Some interpreters apply this passage to the younger Onias, who seized on Heliopolis, and drew some exiles with him, and there built a temple, as we learn from Josephus and the Book of Maccabees. For he pretended to have the prophecy in Isaiah, chap. 19, on his side, where it is said, '**And there shall be an altar to God in the midst of Egypt**', (v. 19.) Without doubt, the Prophet here predicts the enlargement of God's kingdom through the propagation of his religion throughout the whole world. As Egypt was to the last degree devoted to idolatry, Isaiah here shews how the pure and perfect worship of God should prevail in Egypt. As if he had said, Even the Egyptians who have hitherto endeavoured to abolish true and sincere piety, shall be added to God's people, and shall worship him acceptably. We know the Prophet to be here treating figuratively of the spiritual reign of Christ, and to be always bringing forward the shadows of his own time. By the word "altar" he simply means the worship of God. That impostor, Onias, when he erected his profane temple and polluted the sacred altar, boasted in his fulfilment of this prophecy of Isaiah.

This then is the meaning of the passage: '**The sons —dissipators of thy people— shall exalt themselves to establish the vision**'; that is, under a fallacious pretext of fulfilling Isaiah's prediction, '**and yet they shall fall**'. It may also have an indefinite meaning, as if the angel declared that these multitudes should not come forth unless by God's secret counsel. We know how much this thought tends to lighten the sorrow of the pious, and how much consolation it brings, when we recognise all the tumults of the world as springing from the fixed counsel of God. Nothing then appears to happen at random, but mortals are

agitated because God desires to inflict His punishments upon them, and the Church is often shaken because God wishes to prove and examine the patience of His people. We may, therefore, take this prophecy absolutely; as if the angel had said: These apostates and dissipators never proposed to fulfil this prophecy of Isaiah's, and yet there was nothing confused, or out of order in all these events, as God was fulfilling what He had testified by His own Prophets. Wherefore we may receive this prediction simply, just as we do other similar ones scattered throughout the prophets. We have already heard how the Prophet was forewarned of the many distresses of the Church, on purpose to lead the faithful to acquiesce in the providence of God, when they saw things so disturbed throughout the world. It afterwards follows:"

11:15. "The angel follows up the same sentiment. He says, When Antiochus the Great shall burst forth, there shall be no valour in the Egyptians to resist him, for he shall take a fortified city. There is a change of number here, for he means fortified cities. For he should recover the cities which he had formerly lost, and should arrive at the city Raphia in Egypt. The explanation follows, '**The arms of Egypt shall not stand, nor the people of its levies**'. This relates to Scopas, who was sent forth with large forces: at first he prospered, but he was afterwards vanquished in the conflict, and had no courage to persevere in resistance. It afterwards follows."

11:16. "The angel proceeds with the same discourse. He says, Antiochus the Great should accomplish his wishes, and should spread the terror of his arms in every direction, and thus no one would dare to oppose him. '**He shall do**' therefore '**according to his will**', he says, '**and none shall stand before his face; and he shall stand in the desirable land**'; meaning, he shall bring his victorious army into Judea, '**and there shall be a great consumption under his hand**', or Judea shall be consumed and ruined under his hand. We originally stated, that the angel's mission did not authorize him to treat these events as military exploits are usually narrated by historians. Enough is revealed to lead the faithful to acknowledge God's continual regard for their safety. Experience also assures us of every occurrence being divinely foreseen, and thus they would acknowledge how everything tended to promote their welfare. God's predictions of future events were never in vain, and the angel now declares the future coming of Antiochus '**to the desirable land**'. We have previously given the reason for the use of this epithet as applied to Judea, not through any natural excellence over other lands, but because God had chosen it for Himself as His seat and dwelling-place. The excellence of this land depended entirely on the gratuitous beneficence of God. It might seem inconsistent to grant such license to an impious tyrant and robber, and to allow him to overrun Judea, which God had marked out with peculiar honour, in adopting it as His dwelling-place, and calling it His residence. (Psalm 132:14.) But we know that the Church, while on its pilgrimage in this world, enjoys no freedom from many inflictions; for it is profitable for the sons of God to be humbled under the cross, lest they should grow restive in the world, and give themselves up to luxuries, and sleep upon the desires of the flesh. The angel, indeed, omits the reason why God suffered Antiochus thus cruelly to oppress the sacred land; but the faithful had been taught by the Law and the Prophets how the Church was subject to various tribulations. It is sufficient, then, to relate the event with simplicity: '**and the pleasant land shall be consumed under his hand**', or there shall be a consumption. It matters but little which way we read it as far as the sense is concerned. The angel here encourages Daniel and all others to the exercise of patience, lest they should faint

under this divine scourge; for he permitted Antiochus to wander about like a robber, and to exercise severe tyranny and cruelty against the Jews. I need not discuss these events at greater length, as they are found in the Books of the Maccabees. I will only touch on one point briefly; Antiochus did not of his own accord harass the Jews by leading his army into their country, but he was stirred up by impious priests. So great was their perfidy and barbarity that they willingly betrayed God's Temple, and exposed their nation to the most distressing calamities. That was a severe trial: hence God consulted the interests of His own worshippers by predicting events which might weaken their confidence and cause them to indulge in despair. It follows,"

11:17. "He here describes the second war of Antiochus against Epiphanes, who was then growing old; and so he gave him his daughter Cleopatra in marriage, hoping in this way, by subtle contrivances, to subdue the kingdom of Egypt. For he thought his daughter would remain faithful to his interests; but she rather preserved her conjugal fidelity to her husband, and hesitated not to espouse her husband's quarrel against her father. She faithfully adhered to her husband's interests according to her duty, and never listened to the cunning designs of Antiochus. Thus he was deprived of his expectation, and his daughter never became the means of his acquiring authority over Egypt. Before this marriage of his daughter with Ptolemy, he had tried the effect of war, but in this he failed; and when he perceived the interposition of the Romans, he desisted from future hostilities, and consoled himself with the thought which we have already expressed, of receiving immediate assistance against Egypt through his daughter. **'He turns'**, therefore, **'to come with the power of his whole kingdom'**; meaning, he collects all his forces to overwhelm Ptolemy Epiphanes, who was then but a young man, and had neither obtained any great authority, nor arrived at sound wisdom and discretion. When he perceived his want of success in the fortune of war, **'he gave him the daughter of women'**, referring to her beauty. This is the explanation of interpreters, who suppose the phrase to imply her remarkable beauty.

As to the next clause, those who translate it, **'and the upright with him'**, think the Jews are intended, for Antiochus had received them in surrender, and there were many who openly espoused his cause. They think the Jews so called as a mark of honour, and as upright with respect to the worship of God. But this appears to me too forced. I hesitate not to suppose the angel to signify the superior character of the agreement between Antiochus and Ptolemy, when the former found the impossibility of obtaining his adversary's kingdom by open warfare. Although the Romans had not yet sent forth any armament, yet Antiochus began to fear them, and he preferred the use of cunning in providing for his own interests. Besides this, as we lately mentioned, he was longing for other booty, for he immediately transferred the war into Greece, as the angel will inform us. But he first announces, **'his giving away his daughter to destroy her'**. He here reproves the artifice of Antiochus the Great, in thus basely selling his daughter, as if she were a harlot. As far as he possibly could, he induced her to slay her husband either by poison or by other devices. Hence, **'he gave up his daughter to destroy her, but she did not stand by him'**, and was not for him; meaning, she did not assent to her father's impious desires, and was unwilling to favour such monstrous wickedness. We read in profane writers the fulfilment of these predictions of the angel, and thus it more clearly appears how God placed before the eyes of the pious, a mirror in which they might behold His providence in ruling and preserving His Church. It now follows,"

11:18. "There is some obscurity in these words, but the history will afterwards determine the angel's meaning. First (1st), as to the word "islands," he doubtless means Asia Minor and the maritime coasts; also Greece, Cyprus, and all the islands of the Mediterranean Sea. It was a Jewish custom to call all places beyond the sea "islands," as they were not very well skilled in navigation. Therefore he says, '**He will turn his face to the islands**'; that is, he shall turn to the opposite regions of the world. The Mediterranean Sea is known to be between Syria and Asia Minor; Cilicia, too, is between them, which was also under the dominion of Antiochus, although the seat of his power was Syria. Hence he calls Asia Minor, and Greece, and the Mediterranean islands, all "isles," with respect to Syria and Judea. This occurred when the AETolians renewed the war after the defeat of Philip. The Romans were the originators of this war in Greece, and they had the honourable pretext of liberating the whole of Greece after Philip of Macedon had seized upon many cities most skilfully fortified. But the AETolians were proud and puffed up with the desire of superiority, as the event ultimately proved. They boasted themselves to be the liberators of Greece; they used the help of the Romans, but professed to be the principal leaders in the war, and when they saw Chalcis and other cities held by the Romans, the spirit of envy took possession of them. Titus Flaminus withdrew his garrisons from their cities, but yet the AETolians were not satisfied; for they wished for the sole pre-eminence and the entire departure of the Romans. With this view they sent their ambassadors to Nabis the tyrant of the Lacedaemonians, to king Philip, and also to Antiochus. Thoas was the principal author of this contention, for after stirring up the neighbouring nations, he set out himself to Antiochus. When the AETolians were puffed up by the large promises which he brought back, they expected to produce peace throughout Greece without the slightest trouble. Meanwhile Antiochus only advanced as far as Asia Minor with but a small force. He led Hannibal with him, whose fame alone inspired the Romans with dread; and had he taken his advice, he would certainly have had no difficulty in expelling the Romans. But the flatterers of his court did not allow Hannibal's advice to prevail with this foolish king. Then Willius also cunningly rendered Antiochus suspicious of his advice: for he had been sent as ambassador into Asia Minor, had insinuated himself into his favour, and had acquired his friendship, and was so engaged in daily conference with him, that Antiochus suspected the fidelity of Hannibal to his interests. Hence he carried on that war entirely without method, or plan, or perseverance. When he arrived at Chalcis, he was smitten with the passion for a damsel there, and celebrated a foolish marriage with her, as if he had been completely at peace. Thus he had a citizen of Chalcis for his father-in-law, while he was a mighty monarch, unequalled by any throughout the world. Although he conducted himself thus inconsiderately, yet the celebrity of his fame rather than his personal exertions, enabled him at first to take many cities, not only in Asia Minor and on the coast of the Mediterranean Sea, but also in Greece itself. He recovered Chalcis and other cities which had been seized upon by the Romans. The angel relates this as if the event had already occurred, and yet we are aware of them all being as yet future.

'He will turn his face to the islands, and will take many, and a general shall cause him to cease, and shall turn his reproach against himself. Antiochus often fought against the Romans, and always without success, although he sometimes thought himself superior; but from the time when Attilius the prefect of the fleet intercepted his supplies, and thus stopped his progress, M. Acilius the consul began to gain the mastery by land, and his power became

gradually more and more enfeebled. When conquered in a naval engagement by Livius the praetor, he suffered a severe loss, and then when too late he acknowledged his error in not obeying the counsels of Hannibal; but he had lost the opportunity of renewing the war. Hence the angel here says, '**A leader should make his reproach return upon himself**'. This signifies how Antiochus should be puffed up with foolish pride, and how his insane boastings should rebound upon his own head, as he had vomited them forth with open mouth against the Romans. When he speaks here of his disgrace, I interpret it actively, as making his reproach remain; for the word (chrphth), '*cherepheth*', means reproach, but there are two (2) ways of interpreting it, actively and passively. But as I have already said, the angel more probably speaks of his foolish boasting, for he had despised the Romans with contempt and insult. We know how foolishly he insulted them by his ambassadors among all the assemblies of Greece. '*A leader*', then, either Acilius or Lucius Scipio, who drove him beyond Mount Taurus, '**made his disgrace rest upon himself**', and '**he shall not turn away his own disgrace**'; that is, Antiochus vomited forth his reproaches against the Romans with swollen cheeks, but with utter futility. All these disgraceful speeches came to nothing, and never injured the Romans in the least; '**but that leader**', either Lucius Scipio or Acilius, according to my statement, returned these reproaches upon himself by which he hoped to lay the Romans prostrate, but they turned out nothing but wind. The angel therefore derides the pride of Antiochus by saying, '**A leader should come who should throw back these reproaches upon himself**', and prevent them from returning upon either this leader or the Romans. He takes the head as representing the whole body." }}

Lecture 59th.

{{ 11:19. "Here either the base end of Antiochus is denoted, who was slain in a popular tumult while spoiling the temple of Belus, or else the event of the war between him and the Romans is described. This war was conducted under the auspices of Lucius Scipio, because Cneius Scipio, the conqueror of Africa, had offered himself as his brother's lieutenant-general, and after his death that province was committed to him. But, as we have said, the resources of Antiochus had been cut off before this. He had lost the cities of Asia, and if he had ceded them at first, he might have quietly retained the greater part of Asia Minor. But as he extended his wings over Greece, and hoped by this means to become completely master of the whole of Greece and Macedonia, he could not be induced to withdraw his garrisons from those cities, but at length was compelled to give up Asia Minor. In this way, then, the angel describes the progress of the war by saying, He will turn his face to wards the fortifications of his own land; that is, when compelled to relinquish Greece, he will betake himself to fortified places. He was very safe there, and in a region sufficiently at peace; he had almost impregnable towns on all sides, and appeared to be free from warfare. Historians relate this to have been done by the skill of Cheius Scipio. For his son was then a captive under Antiochus, and he knew him to have greater authority than his brother, although he only possessed the title of lieutenant-general. They record his persuading Antiochus not to try his fortune by any decisive engagement. However it was, it is quite evident that he delayed fighting till he was compelled by a sense of shame, as all men accused him of cowardice in not daring to try the issue of an engagement when he possessed so large an army. The Romans had scarcely ever taken the field against so strong a force, and yet, according to the narrative of Titus Livius, they never displayed less terror or concern. The extent of the forces of Antiochus is readily apparent from the

slaughter which occurred; in one day 50,000 men perished; and this would be almost incredible, unless it were borne out by numerous and trustworthy testimonies. In this way the angel said, Antiochus should return, as he did not go forth to meet Lucius Scipio, but suffered him to pass on. Had he given the least sign of resistance, without doubt Philip had in his hand and power the whole force of the Romans. Many indeed pronounced the conduct of L. Scipio to be rash, in daring to allow Philip such license, as he had been lately conquered, and was still exasperated in consequence of the loss and disgrace which he had suffered. For if Antiochus had been on the alert to restrain the enemy, it would have been all over with the Roman army in those narrow and rugged defiles; but, as we have stated, he kept his army in idleness and luxury among fortified towns. If another and a probable sense is preferred, the sentence applies to his base retreat to further Asia, where he fell, slain by the rustic population. '**He shall fall, and shall not be found**'. Antiochus in truth continued to reign from the period of the destruction of his army and of his acceptance of the conditions which the Romans imposed. He obtained peace, but not without the payment of a heavy fine while he retained the name of king. Although he united with the Romans in an honourable treaty, yet he was forced to retire beyond Mount Taurus, to pay a large sum of money on account of the expenses of the war, to give hostages, and to divide the ships equally with the Romans. In this latter case he was grossly and fraudulently deluded, for L. Scipio commanded all the ships to be cut to pieces, and delivered the materials to Antiochus, to whom they were utterly worthless. He knew the man to be deceptive and restless, and so he treated him with barbarity, according to his deserts. As far as the hostages are concerned, we find Antiochus and Demetrius his sons as hostages at Rome even after his death. He was left in peace indeed, but was deprived of the cities of Asia Minor, and was ordered to betake himself beyond Mount Taurus. Those ravines were the boundary of his empire; a part of Asia was assigned to Eumenes, and many cities became independent. Antiochus, by way of concealing his disgrace, made a joke of it, saying he had managed cleverly, for the government of Asia Minor was a great trouble to him. He had another ample and opulent kingdom with which he might well be content: I have hitherto been but a steward in Asia, he used to say, and the Romans have relieved me of that encumbrance.

When, therefore, the angel says, '**After his fall, he should be no longer king**'; this may be understood of his ignominious death which followed shortly afterwards. His avarice was insatiable, and when compelled to pay a large tribute to the Romans, he pretended to be reduced to extreme poverty; then he wished to spoil the temple of Jupiter Dodoneus, and was slain there during a tumult. This last word ought properly to be referred to this event, for King Antiochus was not found, because these rustics slew him in the tumult which arose. Thus far concerning Antiochus the Great; Seleucus now follows, who was his first successor. He had three (3) sons, Seleucus whom many call Ceraunus, then Antiochus Epiphanes, and Demetrius. Concerning Seleucus the angel speaks as follows:

11:20. "Seleucus, it is well known, did not long survive his father, for he was put to death either by poison, or by his domestics. Suspicion fell upon his brother Antiochus, who was sent back to his country after his father's death was known. Demetrius alone was retained, who afterwards escaped by flight, for he left the city under the pretence of hunting, and followed the bank of the Tiber as far as Ostia, where he embarked on a small vessel, preferring to run all risk to remaining in perpetual banishment. Concerning Seleucus the angel says, '**he shall stand in his**

place', meaning, he shall succeed by hereditary right to the office of Antiochus the Great. Thus '**he shall cause the exactor to pass over**'. Some translate, He shall take away the exactor; for the verb (*`br*), '*gneber*', in Hiphil, signifies to take away. The Hebrews use the verb of this clause in the sense of excluding. Some interpreters think this language implies the praise of Seleucus for lessening the tributes imposed by his father, but historians shew this view to be false, and condemn his avarice and rapacity. In some points he was superior to his brother Antiochus; although both lustful and cruel to those around him. Through indulgence in great expenses, he could not be moderate and lenient towards his subjects; for luxury and prodigality always draw with them cruelty in the exaction of tribute. For he who is thus profuse, must necessarily extract the very blood from his people. As Seleucus was thus devoted to self-indulgence, this sense is more appropriate — '**he made the exactor to pass through**', meaning, he laid new and fresh taxes on all his subjects. Nothing but this is said of him, since he was immediately put to death, as the second clause of the verse informs us. If we prefer taking the words — the glory of the kingdom— by way of opposition, Seleucus will be praised as an honour and an ornament. But I think we must supply the letter (*l*), '*l*', and understand the passage thus: '**He who shall cause the exactor to pass through shall stand in his place, and shall be destroyed in a few days**'. By the word "destroyed," he signifies a bloody death. '**But not in anger**', says he. I wonder why some translate it "in mutual conflict," because the Hebrews imply "anger" by this word; meaning, he should not perish in open warfare, or in the course of a battle, but by the hands of his domestics. Historians differ as to the kind of death which he died, some saying he was poisoned, and others, slain by the sword. But this difference is of no consequence. Antiochus Epiphanes next succeeds him."

11:21. "Historians agree in representing Antiochus Epiphanes to have been of a very crafty disposition, and some state his departure from Rome to have been by stealth. He was most probably dismissed by the Romans, on the news of his father's death, as they were content with his brother Demetrius. They had other hostages besides, who were among the chief nobles of the land, as well as this third (3rd) son of the king. However this was, all are agreed in relating his cunning. He was so cruel and fierce, that Polybius says he was called '*Epimanes*' by way of a nickname, and as he assumed the name of '*Illustrious*', he was called the '*Madman*', on account of his turbulent disposition. He was a monster puffed up with various vices; being of a slavish and flattering temperament, he endeavoured to acquire the favour of Rome by artifice, as we shall afterwards discover. But when he was not actuated by fear, his cruelty and ferocity were beyond all bounds. For this reason he is called '*contemptible*'. He was held in some esteem at Rome, and was received by a portion of his people with great applause. But he was not endued with any heroic or even regal qualities, for he always flattered the Romans, and insinuated himself into the favour of the citizens in this way, until he came to his kingdom as a suppliant; and then the angel calls him a contemptible or despicable person. Another reason equally probable may be brought forward, namely, his seizing upon the throne by fraud and wickedness, after setting aside the legitimate heir. For Seleucus left a successor whom this perfidious plotter deprived of his rights, and thus fraudulently acquired the kingdom for himself. We know of what importance God makes every one's calling, and how He restrains men from rashly arrogating anything to themselves, as they ought always to be satisfied with that station which is assigned them by God. As, therefore, Antiochus seized on the kingdom without any right to it, and drove out the lawful heir, he was contemptible before God, and would never

have been king at all except by violence and tyranny on his part, as well as by deceit and cunning devices. I have no hesitation in stating that the angel here censures the perverse conduct of Antiochus, by calling him '*despised*' through the absence of all nobleness of feeling.

He next adds, '***They shall not confer upon him the honour of royalty***'. By these words he announces the injustice of his reign through not being chosen by the votes of the people. We have stated that the son of Seleucus ought to have reigned without any dispute, but the very person who should have been his nephew's guardian, wickedly deprived his ward of his paternal inheritance. Hence the angel speaks of him rather as a robber than as a king, because he seized upon the kingdom, and was not elected by the popular choice. It follows: '***he shall come in peace, and seize the kingdom by flatteries***'. This is the explanation of the last clause. It might be asked, how did he deprive his nephew of his kingdom? the reply is —he shall come peacefully, meaning, he shall lay aside everything which he was agitating in his mind, and should not openly boast of his being king, but should deceitfully act in the character of guardian until he had the power of ruining his ward. He shall come, then, peacefully, and shall seize the kingdom by flatteries. Thus we see the angel's meaning in these words. Besides, although Daniel did not see all these things, nor even many of the chosen people, yet they tasted enough of these prophecies to satisfy them, and to banish anxiety from their minds. They were permitted to perceive God speaking through His angel, and experience taught them the truth of everything which is contained here, even if many events should be hidden from them. But it was God's object to support the spirits of the pious, even to the advent of Christ, and to retain them in tranquillity amidst the greatest disturbances. Thus they would acknowledge the value of the promise of the Redeemer, after he had been set forth, as will be mentioned at the close of the chapter. I will now proceed to the next words."

11:22. "We may naturally conjecture that the dominions of Antiochus were not immediately at peace, because a portion of his court favoured the lawful heir. As it always happens in every change of government, there were many tumults in Syria before Antiochus could remove his adversaries out of his way. For although the kingdom of Egypt was then destitute of a head, as Ptolemy, called Philometor, was then only a boy, his counsellors were in favour of the son of Seleucus, and so by secret supplies afforded their aid to the faction opposed to Antiochus. He had much trouble not only with his own people, but also with the neighbouring nations. All pitied the lot of his ward, and his being quite undeserving of it, moved many to render him every possible help. The boy was aided by the favour of Egypt, and of other nations. Thus Antiochus was subject to many severe commotions, but the angel announces his final conquest. '***The arms***', he says, '***shall be inundated***'. This is a metaphorical expression; for whatever aid the son of Seleucus acquired, was not by his own efforts, for he could use none, but by that of his friends. 'The arms', then, meaning, all the auxiliaries which should assist in the restoration of the son of Seleucus, '***should be overwhelmed by an inundation***'. This is another metaphor, signifying, they shall be drowned as by a deluge; and by this figure the angel hints not only at the victory of Antiochus, but at its great facility. It was like a deluge, not by its own strength, but because God wished to use the hand of this tyrant in afflicting the Israelites, as we shall afterwards see, and also in harassing both Egypt and Syria. Antiochus was in truth God's scourge, and is thus compared to a deluge. Hence he says, '***out of his sight***'. He shews the terror of Antiochus to be so great, that at his very appearance he should dispirit and prostrate his

enemies, although he was without forces, and was neither a bold nor a persevering warrior.

'And they shall be broken', says he, **'and also the leader of the covenant'**; meaning, Ptolemy shall take the part of his relative in vain. For the son of Seleucus was the cousin of Ptolemy Philometor, since, as we have said, Cleopatra had married Ptolemy Philopator, whence this Philometor was sprung, and Seleucus was the brother of Cleopatra. He, then, was the **'leader of the covenant'**. Ptolemy, indeed, who was but a boy, could neither undertake nor accomplish anything by his own counsel, but such was his dignity in the kingdom of Egypt, that he was deservedly called **'leader of the covenant'**, since all others followed the power of that king. The event fully proved with what ill success all who endeavoured to eject Antiochus from his possessions, contended against him. It now follows:"

11:23. "The angel points out some interruption of the wars, because Antiochus would be content for a time with Syria, and would not make an attempt of Egypt. It was a great point to repel the attempts of all those who wished to recover the rights of his nephew. There is no doubt that the whole country was impoverished and exhausted with the continual expense of these wars; for whenever fresh commotions arose, it was necessary to draw new levies from these provinces, and this occasioned very great expense. It is not surprising, then, if Antiochus, who was of a cunning disposition, negotiated a temporary peace with his nephew Ptolemy Philometor the king of Egypt. His sister Cleopatra still survived, and this was an honourable excuse. The angel, then, states first, the proposal of a truce leading to settled peace between the two (2) sovereigns. He adds, however, the perfidious conduct of Antiochus in his friendships. **'During'**, or **'after these agreements'**, he **'shall deal treacherously with him'**. Although, therefore, he pretended to be the friend and ally of his nephew, yet he conducted himself deceitfully towards him. **'And he shall ascend, and shall prevail by a small band'**; meaning, he shall attack the boy suddenly. For when Ptolemy anticipated a lasting friendship with his uncle, Antiochus took the opportunity of fraudulently attacking some cities with a small force: He thus deceived his enemy, who thought all things would be tranquil with him; and so when Ptolemy had no fear of his uncle, he suddenly lost some of his cities. The angel means this; **'he shall rise'** by deceit, and **'shall prevail without large forces'**, because there shall be no suspicion of warfare. It is easy enough to oppress an enemy in a state of tranquillity, and in the absence of all fear. It is afterwards added,— "

11:24. "The history is here continued: The angel shews how Antiochus in a short time and with a small band should acquire many cities, **'as he should come in peace upon the fatness of the province'**, implying his oppressing them while sleeping in security. He shews also how he should become conqueror, not by any hostile invasion of Egypt, but by cunning and stealth he should deprive King Ptolemy of his cities when he least expected it. There should be no appearance of war; hence he says, **'he shall come in peace upon the fatness of the land'**. The word "fatness" is used metaphorically for "richness." When the Egyptians supposed all danger to be far removed, and were persuaded of the friendship of Antiochus towards them, and relied on him as an ally should any adversity arise, they indulged themselves in luxuries till Antiochus came suddenly and subdued them. He next adds, **'He shall despise the spoil, and prey, and goods, which belonged to them'**. Some take the words for spoil and prey in the sense of "soldiers," and join it with the verb (ybzur), **'ibzor'**, "he shall disperse," meaning, he shall distribute their possessions among his soldiers, to conciliate their good will,

and to prepare them for new wars, as we know how easily soldiers are enticed when they receive the rewards of their service; for they are actuated solely by covetousness and avarice. Some writers expound it in this way —Antiochus shall divide the prey among his soldiers, but I prefer the other sense —'**he shall disperse the prey, and the spoil, and the goods, of the Egyptians**'. After suddenly oppressing the Egyptians, he shall proceed to spoil them like a robber.

He afterwards adds, '**And against the fortifications shall he devise machinations**', meaning, he shall lay his plans for seizing the fortified cities. For at first (1st) he penetrated as far as certain cities, and occupied first (1st) Coelo-Syria, and afterwards Phoenice, but could not quickly possess the fortified towns; hence he deferred the execution of his plans to a more suitable time. Therefore, the angel says, '**he shall arrange his plans against the fortified cities, but only for the time**'; meaning, he shall not immediately bring forward his intentions, hoping to oppress his nephew when off his guard. Thus under the disguise of peace an access to these cities would always be open to him, and he would reconcile to himself all whom he could corrupt by either gifts or other devices. We perceive, then, how a summary is here presented to us of the arts and schemes by which Antiochus should deprive his nephew of a portion of his territory and its towns, how suddenly he should invade some of the weakest in a state of unsuspecting tranquillity; and how by degrees he should invent machinations for seizing upon the stronger towns as well as he could. He also says, '**for the time**'. The cunning and malice of Antiochus was always apparent throughout these transactions. He did not engage in open warfare, but was always endeavouring to add to his possessions by indirect frauds, —a course which was not without its success.

When it is said, '**He shall do what neither his fathers nor his fathers' fathers did**', this must be restricted solely to Egypt. For Seleucus the first (1st) king of Syria enjoyed a wide extent of dominion: then he prospered in warfare, and his fame flourished even to a good old age, and though at last he was unsuccessful in battle, yet on the whole he was a superior and celebrated warrior. Besides this we know him to have been one (1) of the chief generals of Alexander the Great. As to his son Antiochus, we have previously observed the wide extent of his dominion, and how highly he was esteemed for prudence and valour. The angel does not compare Antiochus Epiphanes generally with either his father, or grandfather, or great-grandfather, but only with respect to Egypt. For his ancestors always longed after Egypt, but their designs against it were entirely frustrated; he, however, was more successful in his aggression where his ancestors had failed in their attempts. Hence it becomes manifest how God overrules the events of war, so that the conqueror and the triumphant hero is not the man who excels in counsel, or in prudence, or valour, but he who fights under the heavenly leader. It pleases God at one time to afflict nations, and at another to set over them kings who are really His servants. So He wished to punish Egypt by the hands of this robber. It afterwards follows."

11:25. "The angel here announces how Antiochus Epiphanes after prevailing by fraud, should become bolder in his daring. He should venture to levy a hostile army and invade Egypt openly, without any further dissimulation. He therefore says, '**at length he shall rouse his strength and his courage**'. He had previously crept along through hiding-places and fastnesses, and had not roused either his strength or his courage when remaining quiet at home; meanwhile he obtained the possession of various towns by treachery and other artifices. This was only creeping on by burrowing underground. But he now openly declares war, and brings his

forces into the field of battle, and thus '**stirs up his strength and his courage**'. As I have already said, his new method of warfare is here described as unusual with him, as his audacity, doubtless, gradually increased through that series of success which he had enjoyed, and by which he had become more powerful than his nephew, through the practice of deceit. He afterwards adds, '**with a great army**'. He had mentioned a small band, he now places opposite to it a large army; for it required a long space of time to collect extensive pecuniary resources for carrying on the war, and also for enlarging and extending his own boundaries. He was thus able to enrol fresh levies, while his prosperity induced many to become his auxiliaries. As he found himself in every way superior to his nephew, he collected a great army. '**The king of the south also shall be irritated**'; that is, he shall not dare to harass his own uncle Antiochus, but shall be forced to open warfare. '**He shall come, then, with a great army**', very great, strong, and powerful, says he, '**but he shall not stand, because they shall devise devices against him**'; meaning, he shall be conquered by treachery. Here the angel signifies that Ptolemy should have sufficient courage to resist, had he not been betrayed by his adherents. We shall more clearly perceive this in the next verse to-morrow." } }

Lecture 60th.

11:26. "The angel predicted, yesterday, that Ptolemy should not stand forth in battle, through the treachery of his own adherents. He now expresses the kind of treachery, for his chief courtiers or counsellors should be the authors of this perfidy. He opposes the common soldiers to their leaders, for in the second (2nd) clause, he shews how the soldiers should discharge their duty without sparing either their life or their blood. We now understand the Holy Spirit's intention in this verse, for he says the authors of this perfidy should not be ordinary men, but the chief among the counsellors. They are said to eat at the king's table, as in the first (1st) chapter we saw how a portion was given to Daniel, and to his companions, from the royal food at the king's table. Thus he shews how dishonourable this perfidy was, as they eat at his table, and were his intimate companions. '**They shall destroy him**', says he, '**and his army shall be overwhelmed**'. He shews that many were prepared for this duty, who would boldly and freely expose their lives to danger for their king's safety and their country's defence, '**but many should fall wounded**'. He signifies that there should be a great slaughter in his army, and the issue of the battle would not be according to his wish, because his generals would not preserve their fidelity to their sovereign. By this example the angel describes to us the ordinary situation of kings. They choose their counsellors not by their honesty, but by the mere appearance of congeniality in their affections and tastes. If a king is avaricious, or cunning, or cruel, or sensual, he desires to have friends and attendants who will not check either his avarice or his craftiness, his cruelty or his lust. Hence they deserve the conduct which they receive, and experience treachery from those whom they ought not to treat with so much honour, if they considered themselves in duty bound to God and to their people. It now follows,"

11:27. "The angel here narrates that the close of this war should be by treaties and a hollow pretence of peace after the slaughter which Ptolemy had sustained. Although Antiochus might have followed up his own good fortune, yet he durst not venture to push his advantage to the extremity, but according to his disposition, he thought it more to his interest to make peace with his enemy. We have already alluded to his craftiness and his want of openness and integrity. The angel predicts the existence of bad faith in both these kings; the uncle and nephew

will meet, says he, and sup together, and pretend the greatest friendship, '**but they shall speak lies**', says he, '**at the same table**'; meaning, they shall plot against each other, and each shall act fraudulently for his own ends. This prophecy indeed seems to be of little consequence to the faithful; but it was needful to shew that in such a state of confusion they could not hold out without being furnished with all kinds of support. If the angel had only said generally, first there shall be war, and then a temporary peace, this would not have been sufficient to sustain the minds of the pious; but when the details are so clearly pointed out, a remarkable confirmation is afforded them. Thus the faithful have no reason for doubting that God has spoken, when the angel predicts the future so exactly, and so openly narrates it, as if a matter of history.

He next adds, '**Yet it shall not prosper, because the end is for the time**', says he. The angel recalls the faithful to the providence of God, as our minds always naturally rest in the midst of earthly things. We apprehend with our minds only as far as we see with our eyes. We always ask the reasons "why this happens" and "why that course of proceeding has not turned out well," entirely omitting the will of God. Hence the angel meets this fault and stupidity of men by saying, that whatever these kings were plotting should fail of success, '**since the end was for the time**'; meaning, God would hold many occurrences in suspense. While, therefore, we are considering only second (2nd) causes, we perceive how the supreme power resides with God alone, and He governs by His will the mutual transactions of mankind. No slight advantage would result to the faithful from this instruction, because, while kings are devising many schemes, and using great cunning and all the perverse artifices of diplomacy, God still restrains their minds. He holds events by His secret bridle, and allows nothing to happen without His heavenly decree. Although we may gather this general instruction from this passage, yet the angel doubtless restricts what I have said to the historical events immediately before us. The end had not yet approached, yet the fitting time was fixed beforehand by God's secret counsel, so that Antiochus conquers at one (1) period and retreats at another, as we shall see. It follows:"

11:28. "Here the angel predicts the calamitous nature of that peace for the people of God, because Antiochus should turn his arms against Jerusalem and the whole Jewish people. It is said, '**He shall return to his own land**', because he shall not possess Egypt. This return implies the victory of Antiochus, and yet his betaking himself within the boundaries of his own realm. When he adds, with great pomp, or great riches, he shews the source whence that wealth should be derived, —'**his heart should be against the holy covenant**'. He partially destroyed Jerusalem and the temple of God. He was compelled to leave the temple and many treasures, through either shame, or reverence, or a miracle, as we read in the 2nd Book of Maccabees. (Chap. 5:2.) He would willingly have stripped the whole temple, but God then restrained him, while he had gathered for himself great wealth. Hence the angel joins the two (2) events, he should return to Syria with great wealth, and his heart should be against the holy covenant. Some refer this to persons, as if the angel meant the people who were in covenant with God. But the simpler sense pleases me better, he should carry on war against God, because he was not enriched with such ample spoils as he had expected. We have mentioned his making peace with his enemy: lest, therefore, this expedition should be fruitless, he spoiled the temple of God. '**Thus his heart was elated against God and against his holy covenant**'. The other exposition is too cold and too forced.

'And he shall do it and shall return to his own land'. This return at the end of the verse is taken in a different sense from that at the beginning, as now he should use his own will as a conqueror, and no one should oppose his arrival in his own territories. These two expressions are to be read together, **'he shall do it and return to his own dominions'**. The meaning of the word for "do" we have already explained. The angel signifies the absence of every obstacle which could prevent the destruction of the city and temple by Antiochus. This was a severe trial, and would cause the minds of the faithful to be disturbed and tossed about because God gave up His temple to this cruel tyrant, and permitted the sacred vessels and the hidden treasures to be carried off with the greatest ignominy. It was necessary, then, to inform the faithful beforehand of this grievous slaughter, lest its novelty should astonish them and overthrow the constancy of their faith. Hence we gather this practical instruction —God often predicts many sorrowful events for us, and yet this instruction ought not to imbitter our feelings; for He wishes to fortify us against the trial which the novelty of the event must occasion. Thus the angel, while treating of occurrences by no means agreeable, was a useful herald of all the calamities which must happen, lest anything unusual or unexpected should fall upon the pious. Thus they would acknowledge the affliction to proceed from God's hand; and while they were exposed to the lust of Antiochus, yet God by His certain and incomprehensible counsel allowed much license to this impious tyrant. It afterwards follows:"

11:29-30. "First of all, the angel says, Antiochus should return a short time afterwards and take possession of Egypt. This was the fruit of that pretended peace and perfidious friendship which has already been mentioned. For the uncle and nephew banqueted together in mutual distrust, as the angel has already stated, and as we found in the 27th verse of this chapter. This deception was shortly afterwards dissolved, when Antiochus, without any reasonable impulse, returned to Egypt. In this way he shewed his want of nothing but an opportunity for-breaking the truce, and he only delayed it for a time, because he had no wish to oppress his nephew in haste. This, then, is one point. We may take the word (mw`d), *'mogned'*, "time," for a period divinely predetermined; but as this explanation may seem too forced, I am contented with the common one. **'He shall return'**, then, **'for a time, and shall come'**, says he, **'to Egypt; but the latter exposition shall not be like the former'**; for the whole preparation for war which had struck such terror into Egypt should lose its effect. He had seized on a portion of the kingdom, and King Ptolemy Philometor was besieged when Publius Popilius arrived, of whom the angel will presently speak. For the cause of his return is added, —**'ships shall come from Chittim'**. We have explained this word elsewhere. By comparing all the passages of Scripture in which the word occurs, we shall find all the Gentiles denoted by it, from Macedon through the whole of Greece, as far as Illyricum and Italy. The ancients used another term for the Macedonians; they call them *'Maketae'*, and some think the letter *'M'* a useless addition. But whether this be so or not, the circumstances shew the Macedonians, and Greeks, and other transmarine nations, to have been called Chittim. If any one still disputes about this word, let us desist from all contention; still, we cannot help observing what the perpetual tenor of Scripture enables us to discover, —that the Macedonians, Greeks, and Italians are included under this term. This passage is free from all doubt, because Antiochus was restrained not by the Greeks but by the Romans. Ambassadors were sent by them, not for this purpose alone, but to investigate the whole state of Greece and Asia Minor. The affairs of Greece were then very unsettled, and the Romans were turning

their attention towards Achaia, for they thought the Achaean league would become too powerful. Among these ambassadors was P. Popilius, a stern man, as we may venture to conjecture, but austere and barbarous. When he met with Antiochus, who was then besieging Alexandria, and held the boy-king in captivity, he addressed him after his own manner. King Antiochus received him graciously, and mildly, and even blandly, and wished even to salute him, for, as we have already stated, his disposition was naturally servile. Popilius rejected all these advances, and ordered him to keep his familiarities for private intercourse; for Antiochus had been intimate with him when a hostage at Rome, during his father's lifetime. He rejected all these acts of courtesy, and explained to him the commands of the Senate, and ordered him instantly to depart from Egypt. The king said he would consult with his friends. But he was unable to lay aside his accustomed sternness; he drew a circle with the wand which he held in his hand, and ordered the king to summon his counsellors, and to deliberate on the spot, otherwise he must declare war at once. When the king perceived this barbarian acting so decisively, he dared no longer to hesitate or dissemble, but threw himself at once into the power of the Senate, and suddenly retired from the country. This history is now described by the angel. All these events were as yet unperformed, but God set before the eyes of the pious what was then entirely concealed and contrary to the expectation of mankind. The angel therefore states the reason why that expedition of Antiochus should be quite unlike the last one (1). **'There shall come against him'**, says he, **'ships of Chittim'**, meaning Italy, and he shall grieve and return; that is, he shall obey, although he shall feel indignant at such imperious treatment, and be compelled to retreat with every mark of disgrace. It was unworthy of a king to demean himself so humbly at the mere word of his adversary.

This accounts for his indignation: **'But he shall return and be indignant against the covenant of holiness'**; meaning, he shall turn his rage against the temple and city of God. This second return involved the Jews in a far longer period of slaughter than the former one. Antiochus was then unwilling to return home, unless laden with spoil, after pretending to establish peace; but now he was compelled to retreat with great disgrace, and this only exasperated and enraged him. Hence he acted most outrageously towards both the people and the temple of God. Thus the angel says, **'He shall be indignant against the holy covenant, and shall do so and return'**. He repeats the same language twice; as if he had said, Antiochus should return to Syria without effecting his object, through obeying the Roman Senate, or rather his old friend whom he had known at Rome. We have already stated the reason, which we shall afterwards more fully explain, why the angel predicted the fury of the king as turned against the holy covenant. It is this, — the confidence of the pious would naturally be injured by observing the divine permission granted to the tyrant for spoiling the temple.

He next adds, **'And he shall act with intelligence towards the forsakers of the holy covenant'**. The angel here points out the manner in which secret agreements should take place between Antiochus and those apostates who should desert God's holy covenant. It is quite clear that he was summoned to Jerusalem, first (1st), by Jason, and then by Menelaus. (2nd Macc. 4:19-23.) I shall touch but briefly events recorded in history. Profane authors inform us accurately of these occurrences, and besides this, a whole book of Maccabees gives us similar information, and places clearly before us what the angel here predicts. Every one who wishes to read these prophecies with profit, must make himself familiar with these books, and must try to remember the whole history. Onias the elder was a

holy man; his son has been previously mentioned. (2nd Macc. 3:1.) For, with the view of escaping from snares, he set out for Egypt and built a temple, as Josephus informs us, and pretended to fulfil that passage in Isaiah which says, "**There shall be an altar to God in Egypt**". But Onias the elder, who discharged faithfully and sacredly the office of high priest, was put to flight, and eventually put to death. Then Jason, whom he had sent to appease Antiochus, assumed the high priesthood, and betrayed the temple and the whole nation, as well as the worship of God. (2nd Macc. 4:35-37; also 7) He afterwards met with the reward which he deserved, for he was slain, and then Menelaus succeeded him, and conciliated the favour of Antiochus. (2nd Macc. 5:9; 4:27.) The authority of the priesthood prevailed so far as to enable him to draw with him a great portion of the people. Here, then, the angel predicts how Antiochus, on approaching the city, should have deserters and apostates as his companions. The words are, '**He shall apply his mind to the forsakers of the holy covenant**', and the sense is by no means obscure. Antiochus should not make open war against the Jews, but one faction should go forth to meet him and ingratiate themselves with him. I run through these events briefly, because when I afterwards arrive at a general summary, it will be far more convenient to elicit the general improvement. The angel says next:"

11:31-32. "Here the angel describes the intestine evils of the Church, and more fully explains what he touched on in the last verse. He says, '**The arms shall stand up for Antiochus**'. Some explain this of the garrison which that tyrant imposed on Jerusalem. But this seems too far-fetched. I do not hesitate to suppose the angel to refer here to the apostates and forsakers of the Law. '**Arms**', then, '**shall stand up from him**', meaning, he shall not contend in his own strength, but shall rely upon the people's assistance. Many should offer themselves in obedience to him, and thus Antiochus would find a party devoted to himself at Jerusalem, which should willingly prostitute itself to his will. He afterwards adds, '**They shall profane the sanctuary of strength**'. The angel here joins together Antiochus and these impious apostates. (2nd Macc. 6:2.) To favour him, the temple is said to be polluted, and this was fulfilled when the statue of Jupiter Olympius was erected there. The tyranny and violence of Antiochus continued long afterwards, as we shall see in its own place. He brought the statue of the Olympian Jove into the temple, for the purpose of overthrowing the worship of God, and then he introduced other corruptions, which vitiated the purity of God's service. He might in one moment have overthrown the whole Law, but he first tried to mingle many superstitions with God's Law, and thus to estrange the Jews by degrees from true and sincere piety. The angel speaks of '**the sanctuary of power**', to shew the faithful that Antiochus is not the conqueror of God, who was never deprived of his power, but continued the guardian and keeper of his temple even unto the end. He uses this epithet for the temple, to assure the pious that God had not given way to the violence of the tyrant. His authority stood untouched and untainted, although his temple was exposed to such foul pollution.

Lastly, he wished the faithful to retain by this teaching a sense of God's unconquered power in choosing that temple for His dwelling-place, although for a time Antiochus was so insulting, and was permitted to profane it with His impious crew. This instruction urged the pious to look upon God's power with the eye of faith, although it was then hidden from their view, and was trampled under foot by the impious in the pride of their audacity. Sorrowful indeed was the spectacle of this statue erected within the temple, for God, according to our previous statement, promised to be the defender of that sacred mountain. When the impious were

raging thus insultingly, who would not have thought God to be altogether conquered and unable to defend His residence any longer? The angel then here encourages the faithful to cultivate far different thoughts from those suggested by the prospect before them. The temple, then, seemed weak and deprived of every protection, and yet with respect to God it was still a sanctuary of strength. He next adds, '**And they shall abolish the continual sacrifice**', which really occurred; but I pass it over shortly now, as I shall have another opportunity of explaining it suitably and fully. '**And they shall place**', or set up, '**that abomination which shall cause astonishment**'. For who would not have been astonished when he saw the temple deserted by the Almighty? For if God cared for the temple services, why did He not resist rage like this? Why did He suffer Himself to be subjected to such disgraceful indignity? The angel meets such temptations as these by saying, even if the very best men are astonished at such disgrace, yet nothing happens by chance; for God had already foreseen and decreed all things. They would not have been predicted, unless God had wished to prove the people's faith, and to exact the penalty for their ingratitude. But I cannot complete the subject to-day." }}

Lecture 61st.

{{ 11:31-32. "We stated in the last Lecture, the seriousness of the test by which God proved the faithfulness of His people, in allowing Antiochus such unbounded liberty to pollute the Temple, and to abolish, for a time, all the sacrifices and services. He next set up in the midst of the Temple that abomination which cast down the spirits of the pious; for that prodigy could not be witnessed without the most profound astonishment. No one could suppose it possible, that God would expose His own sanctuary to such dishonour, as it was the only one which He had chosen in the whole world. It now follows, '**And he shall deceive the transgressors of the covenant with blandishment, but a people knowing their God will retain it firmly and practise it**'. Here Daniel more clearly expresses what he had previously said of the corruption and overthrow of God's worship, as Antiochus should enticingly win over to himself a perfidious portion of those who were nominally, at least, God's people. He thus repeats what we observed before. These hypocrites were like the arms of Antiochus; for had he captured the city by the force of arms, still he would not have dared to offer these insults to God's Temple, unless he had received assistance from those apostates who rejected all fear of the Almighty, and whom ambition and avarice alone had impelled to unite with that impious tyrant, who was the avowed and professed enemy of their religion. The angel, then, here confirms what he had previously said, shewing how the wicked and impious despisers of the covenant should be tools in the hand of this robber. For the first word of verse 32 is derived from (rsh`), '*reshegn*', "to do wickedly," and refers to that special act of sinfulness, their despising God's covenant. This refers to those intestine enemies who had previously boasted themselves to be sons of Abraham, and who were masked by circumcision, the sign of that covenant. He does not here point out any of the mere dregs of the people, but the impious priests, Menelaus, Jason, and others like them, as the passage has already been explained. He says then, '**these should be deceived by the blandishments of Antiochus**'. He doubtless offered to the priests and to others what he thought they would value most; one he set over the Temple, another he deceived with vain and fallacious promises for a time, by distributing a variety of gifts among them. In this way he corrupted them all by his flatteries. To these the Prophet opposes the sincere worshippers of God, and the Hebrew copula ought to

be understood here as implying this contrast. He had already spoken of many as deceived by vain promises, and had called them transgressors of the covenant: he now adds, '**But the people who know God shall strengthen themselves and shall do it**'. The angel means that the perfidy of those of whom he had spoken, should not prevail with the pious to lead them into the same alliance of wickedness, and to hurl them headlong into the same snares. Although such was the perfidy of these revolvers, yet '**all who know God**', says he, '**shall strengthen themselves**'-.....

11:33-34....."God shews how He would afford help to His elect, although it might possibly seem of no consequence to them. For He dwells on '**the smallness of the assistance**'—which literally happened. Without doubt the angel referred to Mattathias and his sons, usually called the Maccabees. (1st Macc. 2:1.).....

This passage may lead us to inquire whether the angel approved of all the exploits of the Maccabees. We may reply to the question in two opposite ways. First of all, if any one persists in contending from the angel's words for God's approval of every action of the Maccabees, this view is by no means correct. God might use the Maccabees in succouring the wretched Israelites, and yet it does not follow that they conducted the good cause properly and lawfully. It very often occurs, when the faithful offer their services to God, and have one object set before them, that they fail either through inconsiderate zeal, or through partial ignorance. Whether we take this view or not, our object is often good when our manner of proceeding is objectionable. And thus it was with the Maccabees; God, doubtless, stirred up Mattathias to collect the dispersed remnant of the people, to restore His worship, and to purge His temple from the abominations which Antiochus had set up. Yet in the troublous times which occurred, his sons, doubtless, failed in many points of duty. The cause which they undertook was just, while particular actions of theirs cannot be approved by us. It now follows.

11:35.....The severity of the despotism of Antiochus is notorious, no one dared to utter a word, all the sacred books were burnt, and he thought the worship of God entirely abolished. Women with their children were promiscuously seized for burning, and the satellites of this tyrant did not spare the mothers with infants hanging on their breasts. (1st Macc. 1) During the progress of such atrocious cruelty, who would not have thought the whole seed of God to have been extinct? "

11:36. "This passage is very obscure, and has consequently been explained in very opposite ways by interpreters. And whatever is obscure, is usually doubtful, and there would be little utility and no termination, if I were to narrate the opinions of them all. I shall therefore follow another method, and omitting all superfluous labour, I shall simply inquire the angel's meaning. I must, however, refer briefly to opinions received by the consent of the majority, because they occupy the minds of many, and thus close the door to the correct interpretation. The Jews, for instance, are not agreed among themselves, and their difference of opinion only serves to produce and perpetuate darkness, rather than to diffuse the clearness of light. Some explain it of Antiochus, and others of the Romans, but in a manner different to that which I shall afterwards state. The Christian expositors present much variety, but the greater number incline towards Antichrist as fulfilling the prophecy. Others, again, use greater moderation by supposing Antichrist to be here obliquely hinted at, while they do not exclude Antiochus as the type and image of Antichrist. This last opinion has great probability, but I do not approve of it, and can easily refute it. Antiochus did not long survive the pollution of the Temple, and then the following events by no means suit the occurrences of his time. Nor can his sons be fairly

substituted in his place, and hence we must pass on to some other king, distinct from Antiochus and his heirs. As I have already stated, some of the Rabbis explain this of the Romans, but without judgment, for they first apply the passage to Wespasian, and Titus his son, and then extend it to the present times, which is utterly without reason, as they chatter foolishly, according to their usual custom. Those who explain it of Antichrist, have some colour of reason for their view, but there is no soundness in their conclusion, and we shall perceive this better in the progress of our exposition. We must now discover what king the angel here designates. First of all, I apply it entirely to the Roman Empire, but I do not consider it to begin at the reign of the Caesars, for this would be unsuitable and out of date, as we shall see. By the word "king" I do not think a single person indicated, but an empire, whatever be its government, whether by a senate, or by consuls, or by proconsuls. This need not appear either harsh or absurd, as the Prophet had previously discussed the four (4) monarchies, and when treating of the Romans he calls their power a kingdom, as if they had but a single (1) ruler over them. And when he spoke of the Persian monarchy, he did not refer to a single (1) ruler, but included them all, from Cyrus to the last Darius, who was conquered by Alexander. This method of speech is already very familiar to us, as the word "king" often means "kingdom." The angel, then, when saying, 'a king shall do' anything, does not allude to Antiochus, for all history refutes this. Again, he does not mean any single (1) individual, for where shall we find one (1) who exalted himself against all gods? who oppressed God's Church, and fixed his palace between two seas, and seized upon the whole East! The Romans alone did this. I intend to shew more clearly to-morrow how beautifully and appositely everything related by the angel applies to the Roman empire; and if anything should appear either obscure or doubtful, a continued interpretation will bring it to light and confirm it.

We lay this down at once; the angel did not prophesy of Antiochus, or any single (1) monarch, but of a new empire, meaning, the Roman. We have the reason at hand why the angel passes directly from Antiochus to the Romans. God desired to support the spirits of the pious, lest they should be overwhelmed by the number and weight of the massacres which awaited them and the whole Church even to the advent of Christ. It was not sufficient to predict the occurrences under the tyranny of Antiochus; for after his time, the Jewish religion was more and more injured, not only by foreign enemies, but by their own priesthood. Nothing remained unpolluted, since their avarice and ambition had arrived at such a pitch, that they trode under foot the whole glory of God, and the law itself. The faithful required to be fortified against such numerous temptations, until Christ came, and then God renewed the condition of his Church. The time, therefore, which intervened between the Maccabees and the manifestation of Christ ought not to be omitted. The reason is now clear enough why the angel passes at once from Antiochus to the Romans.

We must next ascertain how the Romans became connected with the elect people of God. Had their dominion been limited to Europe alone, the allusion to them would have been useless and out of place. But from the period of the kings of Syria being oppressed by many and constant devastations in war, both at home and abroad, they were unable to injure the Jews as they had previously done; then new troubles sprang up through the Romans. We know, indeed, when many of the kings of Syria were indulging in arrogance, how the Romans interposed their authority, and that, too, with bad faith, for the purpose of subjecting the east to themselves. Then when Attalus made the Roman people his heir, the whole of Asia Minor became absorbed by them. They became masters of Syria by the will of this foolish

king, who defrauded his legal heirs, thinking by this conduct to acquire some regard for his memory after his death. From that period, when the Romans first acquired a taste of the wealth of these regions, they never failed to find some cause for warfare. At length Pompey subdued Syria, and Lucullus, who had previously carried on war with Mithridates, restored the kingdom to Tigranes. Pompey, as I have already remarked, subjected Syria to the Romans. He left, indeed, the Temple untouched, but we may conjecture the cruelty which he exercised towards the Jews by the ordinary practice of this people. The clemency of the Romans towards the nations which they subdued is notorious enough. After Crassus, the most rapacious of all men, had heard much of the wealth of the Jews, he desired that province as his own. We know, too, how Pompey and Caesar, while they were friends, partitioned the whole world among themselves. Gaul and Italy were assigned entirely to Caesar; Pompey obtained Spain, and part of Africa and Sicily; while Crassus obtained Syria and the regions of the east, where he miserably perished, and his head, filled with gold, was carried about in mockery from place to place. A second calamity occurred during that incursion of Crassus, and from this time the Jews were harassed by many and continual wars. Before this period, they had entered into an alliance with the Romans, as we are informed by the books of the Maccabees, as well as by profane writers. Therefore, when they granted liberty to the Jews, (1st Macc. 8 & 14) it was said, they were generous at the expense of others. This was their ordinary and usual practice; at first they received with friendship all who sought their alliance by treaty, and then they treated them with the utmost cruelty. The wretched Jews were treated in this way. The angel then alludes to them first, and afterwards speaks of Antiochus. All these points, thus briefly mentioned, we must bear in mind, to enable us to understand the context, and to shew the impossibility of interpreting the prophecy otherwise than of the Romans.

I now proceed to the words, '**The king shall do according to his will**'. I have stated that we need not restrict this expression to a single person, as the angel prophesies of the continued course of the Roman monarchy. '**He shall raise himself, and magnify himself**', says he, 'above every god'. This will be explained by and bye, where the king is said to be a despiser of all deities. But with reference to the present passage, although impiety and contempt of God spread throughout the whole world, we know how peculiarly this may be said of the Romans, because their pride led them to pass an opinion upon the right of each deity to be worshipped. And, therefore, the angel will use an epithet for God, meaning fortitudes and munitions, (m`zym), '**megnezim**', as in verse 38. That passage, I shall shew you to-morrow, has been badly explained; for interpreters, as we shall discover, are utterly "at sea" as to its meaning." But here the angel, by attributing contempt of the one God and of all deities to the Romans, implies their intense pride and haughtiness, in which they surpassed other profane nations. And, truly, they did not preserve even a superstitious fear of God; and while they vauntingly paraded the superior piety of both their ancestors and themselves, yet an accurate perusal of their writings will disclose what they really thought. They made a laughingstock of all divinities, and ridiculed the very name and appearance of piety, and used it only for the purpose of retaining their subjects in obedience. The angel then says most truly of this empire, '**it shall magnify itself against all deities**'; and '**it shall speak wonderful things against the God of gods**', by which the Jewish religion is intended. For before they had passed into Asia Minor, and penetrated beyond Mount Taurus, they were ignorant of the law of God, and had

never heard of the name of Moses. They then began to take notice of the worship of some peculiar god by that nation, and of the form of their piety being distinct from that of all other people. From the period of the knowledge of the peculiarities of the Jewish religion being spread among the Romans, they began to vomit forth their blasphemies against '*the God of gods*'. We need not gather together the proof of this from their histories; but Cicero in his oration for Flaccus, (sec. 28,) tears most contemptuously to pieces the name of the true God; and that impure slanderer—for he deserves the name—so blurts out his calumnies, as if the God who had revealed Himself to His elect people by His law, was unworthy of being reckoned with Venus or Bacchus, or their other idols. Lastly, he treats the numerous massacres to which the Jews were exposed, as a proof of their religion being hated by all the deities; and this he thinks ought to be a sufficient sign of the detestable character of their religion. The angel then has every reason to declare the Romans puffed up with pride and haughtiness, as they did not hesitate to treat the name of the true God with such marked contempt.

'He shall utter', says he, **'remarkable things against the God of gods'**. The angel seems to refer to a single (1) individual, but we have stated his reference to be to this empire. He adds next, **'And he shall prosper until the consumption'**, or completion, or consummation 'of the indignation, since the determination has been made'. Here also the angel treats of a long succession and series of victories, which prevent the application of the passage to Antiochus. For he died immediately after he had spoiled the Temple; all his offspring perished by each other's hands; and the Romans, to their great disgrace, acquired possession of Syria and that portion of the East. We must necessarily explain this of the Romans, as they notoriously prospered in their wars, especially on the continent of Asia. And if they were sometimes in difficulties, as we shall see to-morrow when treating the words which the angel will then use, they soon recovered their usual success. The angel here says, **'This king shall prosper till the end of the indignation'**; meaning, until God should punish the hypocrites, and thus humble His Church. I refer this to God, as I shall explain more at length tomorrow." } }

Lecture 63rd.

{ { 11:37. "We yesterday commenced an explanation of the prophecy, in which the angel begins to treat of the Roman Empire. I then shewed the impossibility of applying any other exposition to the passage, as it would have been absurd to pass by the point most necessary to be known. At the very beginning, we stated that God did not inform Daniel of other occurrences for the purpose of pandering to the foolish and vain curiosity of the many, but to fortify his servants, and to prevent their falling away in the midst of these most grievous contests. But after the death of Antiochus, we know by what various and grievous machinations Satan had endeavoured to overthrow the faith of all the pious. For this reason their courage required propping up. If the whole of this period had been passed over in silence, God would have appeared to have neglected His servants. Therefore either our yesterday's subject of comment would have been useless, or else this clause ought to be added, lest the prophecy should appear either defective or mutilated. And we previously observed, while the angel was predicting future changes, there was no omission of the Roman Empire, which is again introduced here. Let us remember, then, that the angel is not now speaking of Antiochus, nor does he make a leap forwards to Antichrist, as some think, but he means a perpetual series. Thus the faithful would be prepared for all assaults which might be made upon their faith,

if this rampart had not been interposed. The remainder of the verse now remains to be explained, '***Even to the end of the wrath, because the decision has been made***'. The angel had narrated the perverseness of this king in not sparing the living God, but in darting his calumnies against Him....."

11:37. "I do not wonder at those who explain this prophecy of Antiochus, experiencing some trouble with these words; for they cannot satisfy themselves, because this prediction of the angel's was never accomplished by Antiochus, who did neither neglect all deities nor the god of his fathers. Then, with regard to the love of women, this will not suit this person. But it is easy to prove by other reasons already mentioned, the absence of all allusion here to Antiochus. Some refer this prophecy to the Pope and to Mahomet, and the phrase, the love of women, seems to give probability to this view. For Mahomet allowed to men the brutal liberty of chastising their wives, and thus he corrupted that conjugal love and fidelity which binds the husband to the wife. Unless every man is content with a single (1) wife, there can be no love, because there can be no conjugal happiness whenever rivalry exists between the inferior wives. As, therefore, Mahomet allowed full scope to various lusts, by permitting a man to have a number of wives, this seems like an explanation of his being inattentive to the love of women. Those who think the Pope to be intended here remind us of their enforcing celibacy, by means of which the honour of marriage is trodden under foot. We know with what foulness the Roman Pontiffs bark when marriage is hinted to them, as we may see in the decrees of Pope Siricius, in the seventh (7th) chapter of the first (1st) volume of the Councils." They quote the passage, '**Those who are in the flesh cannot please God**'; and thus compare marriage with fornication, thereby disgracefully and reproachfully throwing scorn upon an ordinance sanctioned by God. We observe, then, some slight correspondence, but the remaining points will not suit this idea. Some assert that as Mahomet invented a new form of religion, so did the Pope; true indeed, but neither of them are intended here, and the reason is, because God wished to sustain the spirits of His people until the first coming of Christ. Hence He predicts by His angel the sufferings to be endured by the Church until Christ was manifest in the flesh. We must now come to the Romans, of whom we began to explain the passage.

The angel says, '***The king shall pay no regard to the 'gods' of his fathers***'. The application of this clause is at first (1st) sight obscure; but if we come to reflect upon the outrageous pride and barbarity of the Romans, we shall no longer doubt the meaning of the Prophet's words. The angel states two circumstances; this king should be a despiser of all deities, and yet he should worship one (1) '*god*', while the singular (1) and magnificent pomp displayed should exceed all common practices. These two (2) points, so apparently opposite, were found united in the Romans. Our explanation will appear clearer by adding the following verses:"

11:38-39. "As I have already hinted, at the first glance these statements seem opposed to each other; the king of whom we are now treating shall despise all deities, and yet shall worship a certain '*god*' in no ordinary way. This agrees very well with the Romans, if we study their dispositions and manners. As they treated the worship of their deities simply as a matter of business, they were evidently destitute of any perception of the divinity, and were only pretenders to religion. Although other profane nations groped their way in darkness, yet they offered a superstitious worship to some divinities. The Romans, however, were not subject to either error or ignorance, but they manifested a gross contempt of God, while they

maintained the appearance of piety. We gather this opinion from a review of their whole conduct. For although they fetched many deities from every quarter of the world, and worshipped in common with other nations Minerva, Apollo, Mercury, and others, yet we observe how they treated all other rites as worthless. They considered Jupiter as the supreme deity. But what was Jupiter to them in his own country? Did they value him a single farthing, or the Olympian deity? Nay, they derided both his worshippers and himself. What then really was their supreme '*god*'? why the glory of the Capitol; without the additional title of '*Lord*' of the Capitol, he was nobody at all. That title distinguished him as specially bound to themselves. For this reason the Prophet calls this Roman Jupiter '**a god of bulwarks**', or of powers. The Romans could never be persuaded that any other Jupiter or Juno were worthy of worship; they relied upon their own inherent strength, considered themselves of more importance than the '*gods*', and claimed Jupiter as theirs alone. Because his seat was in their capital, he was more to them than a hundred (100) heavenly rulers, for their pride had centred the whole power of the deity in their own capital. They thought themselves beyond the reach of all changes of fortune, and such was their audacity, that everyone fashioned new deities according to his pleasure. There was a temple dedicated to fortune on horseback; for this gratified the vanity of the general who had made good use of his cavalry, and obtained a victory by their means; and in building a temple to equestrian fortune, he wished the multitude to esteem himself as a deity. Then Jupiter Stator was a '*god*', and why because this pleased somebody else; and thus Rome became full of temples. One (1) erected an image of fortune, another (1) of virtue, a third (3rd) of prudence, and a fourth (4th) of any other divinity, and every one dared to set up his own idols according to his fancy, till Rome was completely filled with them. In this way Romulus was deified; and what claim had he to this honour? If anyone object here —other nations did the same— we admit it, but we also know in what a foolish, brutal, and barbarous state of antiquity they continued. But the Romans, as I have already intimated, were not instigated to this manufacture of idols by either error or superstition, but by an arrogant vanity which elevated themselves to the first rank among mankind, and claimed superiority over all deities. For instance, they allowed a temple to be erected to themselves in Asia, and sacrifices to be offered, and the name of deity to be applied to them. What pride is here! Is this a proof of belief in the existence of either one (1) '*god*' or many? Rome is surely the only (1) deity —and she must be reverently worshipped before all others.

We observe then how the expression of this verse is very applicable to the Romans; '**they worshipped the '*god*' of bulwarks**', meaning, they claimed a divine power as their own, and only granted to their '*gods*' what they thought useful for their own purposes. With the view of claiming certain virtues as their own, they invented all kinds of deities according to their taste. I omit the testimony of Plutarch as not quite applicable to the present subject. He says in his problems, it was unlawful to utter the name of any deity under whose protection and guardianship the Roman State was placed. He tells us how Valerius Soranus was carried off for foolishly uttering that deity's name, whether male or female. These are his very words. And he adds as the reason, their practice of using magical incantations in worshipping their unknown divinity. Again, we know in what remarkable honour they esteemed "the good '*goddess*'." The male sex were entirely ignorant of her nature, and none but females entered the house of the high priest, and there celebrated her orgies. And for what purpose? What was that "good '*goddess*'? Surely there always existed this '*god*' of bulwarks, since the Romans acknowledged no deity but their

own selves. They erected altars to themselves, and sacrificed all kinds of victims to their own success and good fortune; and in this way they reduced all deities within their own sway, while they offered them only the specious and deceptive picture of reverence. There is nothing forced in the expression of the angel, — '**he will pay no attention to the 'gods' of his fathers**'; meaning, he will not follow the usual custom of all nations in retaining superstitious ceremonies with error and ignorance. For although the Greeks were very acute, yet they did not dare to make any movement, or propose any discussions on religious matters. One thing we know to be fixed among them, to worship the '*gods*' which had been handed down by their fathers. But the Romans dared to insult all religions with freedom and petulance, and to promote atheism as far as they possibly could. Therefore the angel says, '**he should pay no attention to the 'god' of his fathers**'. And why? They will have regard to themselves, and acknowledge no deity except their own confidence in their peculiar fortitude. I interpret the phrase, '**the desire of women**', as denoting by that figure of speech which puts a part for the whole, the barbarity of their manners. The love of women is a scriptural phrase for very peculiar affection; and God has instilled this mutual affection into the sexes to cause them to remain united together as long as they retain any spark of humanity. Thus David is said to have loved Jonathan beyond or surpassing the love of women. (2nd Sam. 1:26). No fault is there found with this agreement, otherwise the love of David towards Jonathan would be marked with disgrace. We know how sacred his feelings were towards him, but "the love of women" is here used '*par excellence*', in plying the exceeding strength of this affection. As therefore God has appointed this very stringent bond of affection between the sexes as a natural bond of union throughout the human race, it is not surprising if all the duties of humanity are comprehended under this word by a figure of speech. It is just as if the angel had said; this king of whom he prophesies should be impious and sacrilegious, in thus daring to despise all deities; then he should be so evil, as to be utterly devoid of every feeling of charity. We observe then how completely the Romans were without natural affection, loving neither their wives nor the female sex. I need not refer to even a few examples by which this assertion may be proved. But throughout the whole nation such extreme barbarity existed, that it ought really to fill us with horror. None can obtain an adequate idea of this, without becoming thoroughly versed in their histories; but whoever will study their exploits, will behold as in a mirror the angel's meaning. This king, then, should cultivate neither piety nor humanity.

'And he shall not pay attention to other 'gods', because he shall magnify himself against them all'. The cause is here assigned why this king should be a gross despiser of all deities, and fierce and barbarous against all mortals, '**because he should magnify himself above them all**'. That pride so blinded the Romans, as to cause them to forget both piety and humanity; and so this intolerable self-confidence of theirs was the reason why they paid no honour to any deity, and trampled all mortals under foot. Humility is certainly the beginning of all true piety; and this seed of religion is implanted in the heart of man, causing them whether they will or not to acknowledge some deity. But the Romans were so puffed up by self-consequence, as to exalt themselves above every object of adoration, and to treat all religions with contemptuous scorn; and in thus despising all celestial beings, they necessarily looked down on all mankind, which was literally and notoriously the fact. Now, the second clause is opposed to this, '**He shall worship' or honour 'the god of fortitudes**'. He had previously used this word of the Temple, but this explanation does not seem suitable here, because the angel

had before expressed the unity of God, while he now enumerates many '*gods*'. But the angel uses the word "fortitudes," or "munitions," for that perverse confidence by which the Romans were puffed up, and were induced to treat both God and men as nothing in comparison to themselves. How then did these two (2) points agree — the contempt of all deities among the Romans, and yet the existence of some worship! First, they despised all tradition respecting the '*gods*', but afterwards they raised themselves above every celestial object, and becoming ashamed of their barbarous impiety, they pretended to honour their deities. But where did they seek those deities, as Jupiter for instance, to whom all the tribe of them were subject? why, in their own capitol. Their deities were the offspring of their own imaginations, and nothing was esteemed divine but what pleased themselves. Hence it is said, '**He shall honour him in his own place**'. Here the angel removes all doubt, by mentioning the place in which this '*god*' of fortitudes should be honoured. The Romans venerated other deities wherever they met with them, but this was mere outward pretence. Without doubt they limited Jupiter to his own capitol and city; and whatever they professed respecting other divinities, there was no true religion in them, because they adored themselves in preference to those fictitious beings. Hence '**he shall worship the '*god*' of ramparts in his place, and shall honour a strange '*god*' whom his fathers knew not**'.

Again, '**He shall honour him in gold, and silver, and precious stones, and all desirable things**'; meaning, he shall worship his own deity magnificently and with remarkable pomp. And we know how the riches of the whole world were heaped together to ornament their temples. For as soon as any one purposed to erect any temple, he was compelled to seize all things in every direction, and so to spoil all provinces to enrich their own temples. Rome, too, did not originate this splendour for the sake of superstition, but only to raise itself and to become the admiration of all nations; and thus we observe how well this prophecy is explained by the course of subsequent events. Some nations, in truth, were superstitious in the worship of their idols, but the Romans were superior to all the rest. When first they became masters of Sicily, we know what an amount of wealth they abstracted from a single (1) city. For if ever any temples were adorned with great and copious splendour and much riches, surely they would confess the extreme excellence of those of Sicily. But Marcellus stripped almost all temples to enrich Rome and to ornament the shrines of their false deities. And why so? Was it because Jupiter, and Juno, and Apollo, and Mercury, were better at Rome than elsewhere? By no means; but because he wished to enrich the city, and to turn all sorts of deities into a laughingstock, and to lead them in triumph, to shew that there was no other deity or excellence except at Rome, the mistress of the world. He afterwards adds, '**He shall perform**'. Here, again, the angel seems to speak of prosperity. Without doubt he would here supply courage to the pious, who would otherwise vacillate and become backsliders when they observed such continued and incredible success, in a nation so impious and sacrilegious, and remarkable for such barbarous cruelty. Hence he states how the Romans should obtain their ends in whatever they attempted, as their fortitude should prevail, as if it were their deity. Although they should despise all deities, and only fabricate a '*god*' for themselves through a spirit of ambition; yet even this should bring them success. This is now called a '**foreign deity**'. Scripture uses this word to distinguish between fictitious idols and the one (1) true God. The angel seems to say nothing which applies especially to the Romans. For the Athenians and Spartans, the Persians and the Asiatics, as well as all other nations, worshipped strange '*gods*'. What, then, is the meaning of the name?

for clearly the angel did not speak after the ordinary manner. He calls him '**strange**', as he was not handed down from one to another; for while they boasted vainly in their veneration of the idols received from their ancestors, together with all their sacred institutions and their inviolable rites, yet they inwardly derided them, and did not esteem them worth a straw, but only wished to retain some fallacious form of religion through a sense of shame. We remember the saying of Cato concerning the augurs, "I wonder when one (1) meets another how he can refrain from laughing!" thus shewing how he ridiculed them. If any one (1) had asked Cato either in the senate or privately, What think you of the augurs and all our religion? he would reply, "Ah let the whole world perish before the augurs; for these constitute the very safety of the people and of the whole republic: we received them from our ancestors, therefore let us keep them forever!" Thus that crafty fellow would have spoken, and thus also would all others. But while they prated thus to each other, they were not ashamed to deny the existence of a Deity, and so to ridicule whatever had been believed from the very beginning, as entirely to reduce to nothing the traditions received from their forefathers. It does not surprise us to find the angel speaking of a strange '*god*' which was worshipped at Rome, not, as I have said, through superstition or mistake, but only to prevent their barbarity from becoming abominable throughout the world. '**That God**', says he, '**whom he had acknowledged**': great weight is attached to this word. The angel means, that the whole divinity rested on the opinion and will of the sovereign people, because it was agreeable to its inclination, and promoted its private interest. As the plan of worshipping any '*gods*' would be approved, and they would pride themselves in their own pleasure, they should boast with great confidence, that there could be no piety but at Rome. But why so? Because they acknowledge strange '*gods*', and determine and decree the form of worship which was to be preserved. The angel thus places the whole of the religion of Rome in lust, and shews them to be impure despisers of God.

He afterwards says, '**He shall multiply the glory**'. This may be referred to God, but I rather approve of a different interpretation. The Romans should acquire great wealth for themselves, and should increase wonderfully in opulence, in the magnitude of their empire, and in all other sources of strength. Therefore '**they shall multiply the glory**', meaning, they shall acquire new territories, and increase their power, and accumulate a multitude of treasures. This explanation fits in very well with the close of the verse, where he adds, '**he shall make them rule far and wide**'. This is a portion of that glory which this king shall heap upon himself, for he should be superior to the kings over many lands, and should distribute the booty which he had acquired, and that, too, for a price. He says, therefore, he shall make them rule over many; for the relative is without a subject, which is a frequent practice of the Hebrews. Whom, then, should the Roman king, or the Roman empire, thus cause to have dominion? Whoever rendered them any assistance should receive his reward from a stranger, as we know Eumenes to have been enriched by the booty and spoil of Antiochus. The provinces also were distributed according to their will. The island was given up to the Rhodians, while a kingdom was wrested from another, and the Aetolians enlarged their dominions. As each party laboured hard for their benefit, and incurred large expenses, so the Romans conferred riches upon them. After conquering Antiochus, they became the more liberal towards Attalus and Eumenes, and thus they became masters of the greater part of Asia. Again, when they had deprived Nabis, the tyrant of Sparta, of the greater part of his territories, those who had taken care to gratify the Romans,

were favoured with the spoils they had seized from him. We have another instance in the favours conferred upon Massinissa after the conquest of Carthage; for after being expelled from his own kingdom, his dominion extended far and wide throughout the continent of Africa: after being deprived of his paternal sovereignty, he had not a spot in the world on which to plant his foot until they bestowed upon him what they had seized from the Carthaginians. And how did they manage this? '**They shall divide the soil for a price**', says the angel; thus obliquely reproving the cunning of the senate and Roman people, because they did not give away these ample dominions gratuitously; they would willingly have devoured whatever they had acquired, but they found it better policy to sell them than to retain them. They did not sell at any fixed price—for the word "price" here need not be restricted to a definite sum of money—but displayed their avarice, and sold and distributed for the sake of gain, just as much as if all these territories had been immediately reduced into provinces of their empire. They had need of great resources; it was objectionable to continue their garrison in perpetuity in the cities of Greece, and hence they proclaim perfect freedom through them all. But what sort of liberty was this? Each state might choose its senate according to the pleasure of the Romans, and thus as each acquired rank and honour in his own nation, he would become attached and enslaved to the Roman people. And then, in this condition of affairs, if any war should spring up, they sought aid from these friends and allies. For had they been only confederate, the Romans would never have dared to exact so much from each tributary state. Let us take the case of the Carthaginians. After being reduced by many exactions to the lowest pitch of poverty, yet when the Romans made war against Philip and Macedon, and against Antiochus, they demanded ships from these allies. They demanded besides, as a subsidy, an immense quantity of gold, silver, provisions, garments, and armour, till at length these wretched Carthaginians, whose very life-blood the Romans had drained, still sent for the war whatever gold they had remaining, and all they could scrape together. Thus Philip king of Macedon is compelled to destroy himself, by plunging his own sword into his body; for every state of Greece was forced to contribute its own portion of the expenses of the war.

We perceive, then, how '**the lands were divided for a price**', each with regard to its own utility, not by fixing a certain defined money value, but according to the standard of political expediency. And what kind of bargaining did they afterwards mutually execute? We have an instance of it in the prevalence of proscription among the Romans, by which they turned their rapacity against their own vitals. They had previously confiscated the goods of their enemies. Philip, for instance, was forced to pay a large sum of money to repurchase the name of king and the portion of territory which remained his own. Antiochus and the Carthaginians were subject to the same hardship. The Romans, in short, never conquered any one without exhausting both the monarch and his dominions to satisfy their insatiable avarice and cupidity. We now perceive '**how they divided the lands for a price**', holding all kings in subjection to themselves, and bestowing largesses upon one from the property of another.

We now perceive the angel's meaning throughout this verse, '**The king should be so powerful as to bestow dominion on whomsoever he pleased in many**' and ample territories, but not gratuitously. We have had examples of some despoiled of their royal dignity and power, and of others restored to the authority of which they had been deprived. Lucullus, for instance, chose to eject one king from his dominions, while another general restored him to his possessions. A

single Roman citizen could thus create a great monarch; and thus it often happened. Claudius proposed to the people to proscribe the king of Cyprus, although he was of the royal race; his father had been the friend and ally of the Roman people, he had committed no crime against the Roman empire, and there was no reason for declaring war against him. Meanwhile he remained in security at home, while none of those ceremonies by which war is usually declared took place. He was proscribed in the market-place by a few vagabonds, and Cato is immediately sent to ravage the whole island. He took possession of it for the Romans, and this wretched man is compelled to cast himself into the sea in a fit of despair. We observe, then, how this prediction of the angel was by no means in vain; the Roman proconsuls distributed kingdoms and provinces, '**but yet for a price**', for they seized everything in the world, and drew all riches, all treasures, and every particle of value into the whirlpool of their unsatisfied covetousness. We shall put off the remainder." }}

Lecture 64th.

11:40. "As to the time here mentioned, it is a certain or predetermined period: the kings of the south and the north we have already shewn to refer to Egypt and Syria, such being their position with respect to Judea. The word (negch), '*negech*', '*confliget*', is literally he shall "push with the horns," while the word translated, "he shall rush as a whirlwind," is deduced from (sh`r), '*segmer*', "to be stormy." The angel here predicts the numerous victories by means of which the Romans should extend their empire far and wide, although not without great difficulties and dangers. He states, '**The king of the south should carry on war with the Romans for a definite period**'. I dare not fix the precise time intended by the angel. So great was the power of Egypt, that had the kings of that country relied upon their native resources, they might have summoned courage to make war upon the Romans. Gabinius the proconsul led his army there for the sake of restoring Ptolemy. He expelled Archelaus without much trouble, and then like a mercenary he risked his life and his fame there, as well as his army. Caesar was in danger there, after vanquishing Pompey; then Antony next made war upon Augustus, assisted by the forces of Cleopatra; then Egypt put forth all her strength, and at his failure was reduced herself to a province of Rome. The angel did not propose to mark a continued series of times, but only briefly to admonish the faithful to stand firm amidst those most grievous concussions which were then at hand. Whatever be the precise meaning, the angel doubtless signified the difficult nature of the struggle between the Romans and the Egyptians. I have already stated the witness of history to the fact, that the Egyptians never made war against the Romans in their own name; sometimes events were so confused that the Egyptians coalesced with the Syrians, and then we must read the words conjointly —thus the king of the south, assisted by the king of the north, should carry on war with the Romans. The angel thus shews us how the king of Syria should furnish greater forces and supplies than the Egyptian monarch, and this really happened at the beginning of the triumvirate. He states next, '**The king of the south**' should come '**with chariots and horses and many ships**'. Nor is it necessary here to indicate the precise period, since the Romans carried on many wars in the east, during which they occupied Asia, while a part of Lybia fell to them by the will of its king without arms or force of any kind.

With reference to these two (2) kingdoms which have been so frequently mentioned, many chiefs ruled over Syria within a short period. First(1st) one of the

natives was raised to the throne and then another (1), till the people grew tired of them, and transferred the sovereignty to strangers. Then Alexander rose gradually to power, and ultimately acquired very great fame: he was not of noble birth, for his father was of unknown origin. This man sprang from an obscure family, and at one period possessed neither authority nor resources. He was made king of Syria, because he pretended to be the son of Seleucus, and was slain immediately, while his immediate successor reigned for but a short period. Thus Syria passed over to the Romans on the death of this Seleucus. Tigranes the king of Armenia was then sent for, and he was made ruler over Syria till Lucullus conquered him, and Syria was reduced to a province. The vilest of men reigned over Egypt. Physcon, who was restrained by the Romans when attempting to wrest Syria from the power of its sovereign, was exceedingly depraved both in body and mind: and hence he obtained this disgraceful appellation. For the word is a Greek one (1), equivalent to the French '*andauille*' ; for '*physce*' means that thicker intestine into which the others are usually inserted. This deformity gave rise to his usual name, signifying "pot-bellied," implying both bodily deformity and likeness to the brutes, while he was not endowed with either intellect or ingenuity. The last king who made the Romans his son's guardians, received the name of Auletes, and Cicero uses this epithet of "flute-player," because he was immoderately fond of this musical instrument. In each kingdom then there was horrible deformity, since those who exercised the royal authority were more like dogs or swine than mankind. Tigranes, it is well known, gave the Romans much trouble. On the other side, Mithridates occupied their attention for a very long period, and with various and opposite success. The Romans throughout all Asia were at one (1) period put to the sword, and when a close engagement was fought, Mithridates was often superior, and he afterwards united his forces with those of Tigranes, his father-in-law. When Tigranes held Armenia, he was a king of other kings, and afterwards added to his dominions a portion of Syria. At length when the last Antiochus was set over the kingdom of Syria by Lucullus, he was removed from his command by the orders of Pompey, and then, as we have stated, Syria became a province of Rome. Pompey crossed the sea, and subdued the whole of Judea as well as Syria: he afterwards entered the Temple, and took away some part of its possessions, but spared the sacred treasures. Crassus succeeded him—an insatiable whirlpool, who longed for this province for no other reason than his unbounded eagerness for wealth. He despoiled the Temple at Jerusalem; and lastly, after Cleopatra was conquered, Egypt lost its royal race, and passed into a Roman province. If the Romans had conquered a hundred (100) other provinces, the angel would not have mentioned them here; for I have previously noticed his special regard to the chosen people. Therefore he dwells only on those slaughters which had more or less relation to the wretched Jews. First (1st) of all he predicts the great contest which should arise between the kings of Egypt and Syria, '**who should come on like a whirlwind**', while the Romans '**should rush upon the lands like a deluge, and pass over them**'. He compares the king of Syria to a whirlwind, for at first he should rush on impetuously, filling both land and sea with his forces. Thus he should possess a well-manned fleet, and thus excite fresh terrors, and yet vanish away rapidly like a whirlwind. But the Romans are compared to a deluge. The new king of whom he had spoken '**should come**', says he, '**and overflow**', burying all the forces of both Egypt and Syria; implying the whole foundations of both realms should be swept away when the Romans passed over them. '**He shall pass over**', he says; meaning, wherever they come, the way shall be open for them and nothing closed against them. He will

repeat this idea in another form. He does not speak now of one (1) region only, but says, '**they should come over the lands**', implying a wide-spread desolation, while no one should dare to oppose them by resisting their fury."

11:41-42. "The land of Judea is called the pleasant or desirable land, because God thought it worthy of His peculiar favour. He chose it for His dwelling-place, called it His resting-place, and caused His blessing to remain in it. In this verse also, regions are treated, and not merely cities, as the regions of Edom and of Moab. After the angel had briefly predicted the occurrence of the most grievous wars with the Romans, he now adds what he had briefly commenced in the last verse, namely, their becoming conquerors of all nations. '**They shall come**', he says, '**into the desirable land**'. This is the reason why the angel prophesies of the Roman empire, for he was not sent to explain to Daniel the history of the whole world, but to retain the faithful in their allegiance, and to persuade them under the most harassing convulsions to remain under the protection and guardianship of God. For this reason he states, '**they shall come into the desirable land**'. This would be a dreadful temptation, and might over throw all feelings of piety, as the Jews would be harassed on all sides, first by the Syrians and then by the Egyptians. And we know with what cruelty Antiochus endeavoured not only to oppress but utterly to blot out the whole nation. Neither the Syrians nor the Egyptians spared them. The Romans came almost from the other side of the globe; at first they made an alliance with these states, and then entered Judea as enemies. Who would have supposed that region under God's protection, when it was so exposed to all attacks of robbery and oppression? Hence it was necessary to admonish the faithful not to fall away through this utter confusion.

'**They shall come**', then, '**into the desirable land, and many regions shall fall**'; meaning, no hope should remain for the Jews after the arrival of the Romans, as victory was already prepared to their hand. The angel's setting before the faithful this material for despair was not likely to induce confidence and comfort, but as they were aware of these divine predictions, they knew also that the remedy was prepared by the same God who had admonished them by means of the angel. It was in His power to save His Church from a hundred (100) deaths. This prophecy became an inestimable treasury, inspiring the faithful with the hope of the promised deliverance. The angel will afterwards add the promise intended to support and strengthen and revive their drooping spirits. But he here announces that God's aid should not immediately appear, because He would give the Romans full permission to exercise a cruel sway, tyranny, and robbery, throughout the whole of Asia and the East. He says, '**The lands of Edom, Moab, and a portion of Ammon should escape from their slaughter**'. This trial would in no slight degree affect the minds of the pious: What does he mean He suffers the land that He promised should be at rest, to be now seized and laid waste by its enemies. The land of Moab is at peace and enjoys the greatest tranquillity, and the condition of the sons of Ammon is prosperous! We should here bear in mind what the prophets say of these lands: Esau was banished into the rugged mountains, and God assigned to the Moabites a territory beyond the borders of the land of blessings. (Malachi 1:3.) The Jews alone had any peculiar right and privilege to claim that territory in which the Lord had promised them perfect repose. Now, when Judea is laid waste and their foes according to their pleasure not only seize upon everything valuable in the city and the country, but seem to have a special permission to ravage the land at their will, what could the Jews conjecture? The angel therefore meets this objection, and alleviates these feelings of anxiety to which the faithful could be subject from such

slaughters. He states that the territories of '**Edom and Moab, and of the children of Ammon**', should be tranquil and safe from those calamities. By the expression, '**to the beginning of the children of Ammon**', he most probably refers to that retreat whence the Ammonites originated. For doubtless the Romans would not have spared the Ammonites unless they had been concealed among the mountains, for every district in the neighbourhood of Judea was subject to the same distress. Those who interpret this passage of Antichrist, suppose safety to be extended only to that portion of the faithful who shall escape from the world and take refuge in the deserts. But there is no reason in this opinion, and it is sufficient to retain the sense already proposed as the genuine one (1). He afterwards adds, '**The Romans should send their army into the land, and even in the land of Egypt, they should not escape**'. The angel without doubt here treats of the numerous victories which the Romans should obtain in a short time. They carried on war with Mithridates for a long period, and then Asia was almost lost; but they soon afterwards began to extend their power, first over all Asia Minor, and then over Syria; Armenia was next added to their sway, and Egypt after that: meanwhile this was but a moderate addition, till at length they ruled over the Persians, and thus their power became formidable. Wherefore this prophecy was fulfilled by '**their extending their power over many regions**', and '**by the land of Egypt becoming a portion of their booty**'. It follows:"

11:43. "I have previously stated that though the language applies to a single (1) king, yet a kingdom is to be understood, and our former observations are here confirmed. Although many nations should endeavour to resist the Romans, they should yet be completely victorious, and finally acquire immense booty. Their avarice and covetousness were perfectly astonishing; for he says, '**they should acquire dominion over the treasures of gold and silver, and should draw to themselves all the precious things of Egypt, Lybia, and Ethiopia; and that, too, in their footsteps**'. In these words he more clearly explains our previous remarks upon the emblem of the deluge. All lands should be laid open to them; although the cities were fortified, and would thus resist them by their closed gates, yet the way should be open to them, and none should hinder them from bursting forth over the whole east, and subduing at the same time cities, towns, and villages. This we know to have been actually accomplished. Hence there is nothing forced in the whole of this context, and the prophecy is fairly interpreted by the history. He afterwards adds: "

11:44. "The angel's narrative seems here to differ somewhat from the preceding one, as the Romans should not succeed so completely as to avoid being arrested in the midst of their victorious course. He says, '**they shall be frightened by rumours**', and the events suit this case, for although the Romans subdued the whole east with scarcely any trouble, and in a few years, yet they were afterwards checked by adversity. For Crassus perished miserably after spoiling the temple, and destroyed himself and the flower of the Roman army; he was conquered at Carrae, near Babylon, in an important engagement, through betrayal by a spy in whom he had placed too much confidence. Antony, again, after dividing the world into three (3) parts between himself, and Octavius, and Lepidus, suffered miserably in the same neighbourhood against the Parthians. We are not surprised at the angel's saying, '**The Romans should be frightened from the east and the north**', as this really came to pass. Then he adds, '**they should come in great wrath**'; meaning, although they should lose many troops, yet this severe massacre should not depress their spirits. When their circumstances were desperate, they were

excited to fury like savage beasts of prey, until they rushed upon their own destruction. This came to pass more especially under the reign of Augustus; for a short period he contended successfully with the Parthians, and compelled them to surrender. He then imposed upon them conditions of peace; and as the Roman eagles had been carried into Persia, much to their disgrace, he compelled this people to return them. By this compulsion he blotted out the disgrace which they had suffered under Antony. We see, then, how exceedingly well this suits the context, —'**the Romans shall come with great wrath to destroy many**'; as the Parthians expected to enjoy tranquillity for many ages, and to be perfectly free from any future attempt or attack from the Romans. It now follows, "

11:45. "The angel at length concludes with the settled sway of the Romans in Asia Minor and the regions of the east, as well as in Syria, Judea, and Persia. We have already shewn how everything here predicted is related by profane historians, and each event is well known to all who are moderately versed in the knowledge of those times. We must now notice the phrase, The Roman king '**should fix the tents of his palace**'. This expression signifies not only the carrying on of the war by the Romans in the east, but their being lords of the whole of that region. When he had said they should fix their tents according to the usual practice of warfare, he might have been content with the usual method of speech, but he contrasts the word "palace" with frequent migrations, and signifies their not measuring their camp according to the usage of warfare, but their occupying a fixed station for a permanence. Why then does he speak of tents? Because Asia was not the seat of their empire; for they were careful in not attributing more dignity to any place than was expedient for themselves. For this reason the proconsuls took with them numerous attendants, to avoid the necessity of any fixed palace: they had their own tents, and often remained in such temporary dwellings as they found on their road. This language of the angel —'**they shall fix the tents of their palace**'— will suit the Romans exceedingly well, because they reigned there in tranquillity after the east was subdued; and yet they had no fixed habitation, because they did not wish any place to become strong enough to rebel against them. When he says, '**between the seas**', some think the Dead Sea intended, and the Lake of Asphalt, as opposed to the Mediterranean Sea. I do not hesitate to think the Persian Sea is intended by the angel. He does not say the Romans should become masters of all the lands lying between the two (2) seas, but he only says '**they should fix the tents of their palace between the seas**'; and we know this to have been done when they held the dominion between the Euxine and the Persian Gulf. The extent of the sway of Mithridates is well known, for historians record twenty-two (22) nations as subject to his power. Afterwards, on one side stood Asia Minor, which consisted of many nations, according to our statement elsewhere, and Armenia became theirs after Tigranes was conquered, while Cilicia, though only a part of a province, was a very extensive and wealthy region. It had many deserts and many stony and uncultivated mountains, while there were in Cilicia many rich cities, though it did not form a single province, like Syria and Judea, so that it is not surprising when the angel says the Romans '**should fix their tents between the seas**', for their habitation was beyond the Mediterranean Sea. They first passed over into Sicily and then into Spain; thirdly (3rd), they began to extend their power into Greece and Asia Minor against Antiochus, and then they seized upon the whole east. On the one shore was Asia Minor and many other nations; and on the other side was the Syrian Sea, including Judea as far as the Egyptian Sea. We observe, then, the tranquillity of the Roman empire between the seas, and yet it had no

permanent seat there, because the proconsuls spent their time as foreigners in the midst of a strange country.

At length he adds, '**They should come to the mountain of the desire of holiness**'. I have already expressed the reason why this prophecy was uttered; it was to prevent the novelty of these events from disturbing the minds of the pious, when they saw so barbarous and distant a nation trampling upon them, and ruling with pride, insolence, and cruelty. When, therefore, so sorrowful a spectacle was set before the eyes of the pious, they required no ordinary supports lest they should yield to the pressure of despair. The angel therefore predicts future events, to produce the acknowledgment of nothing really happening by chance; and next, to shew how all these turbulent motions throughout the world are governed by a divine power. The consolation follows, '**they shall come at length to their end, and no one shall bring them help**'. This was not fulfilled immediately, for after Crassus had despoiled the temple, and had suffered in an adverse engagement against the Parthians, the Romans did not fail all at once, but their monarchy flourished even more and more under Augustus. The city was then razed to the ground by Titus, and the very name and existence of the Jewish nation all but annihilated. Then, after this, the Romans suffered disgraceful defeats; they were cast out of nearly the whole east, and compelled to treat with the Parthians, the Persians, and other nations, till their empire was entirely ruined. If we study the history of the next hundred (100) years, no nation will be found to have suffered such severe punishments as the Romans, and no monarchy was ever overthrown with greater disgrace. God then poured such fury upon that nation as to render them the gazing-stock of the world. The angel's words are not in vain, '**their own end should soon come**'; after they had devastated and depopulated all lands, and penetrated and pervaded everywhere, and all the world had given themselves up to their power, then the Romans became utterly ruined and swept away. '**They should have none to help them**'. Without doubt this prophecy may be here extended to the promulgation of the gospel; for although Christ was born about one (1) age before the preaching of the gospel, yet he truly shone forth to the world by means of that promulgation. The angel therefore brought up his prophecy to that point of time. He now subjoins:". }}

Lecture 65.

{{ 12:1. "The twelfth chapter commenced, as we stated in yesterday's Lecture, with the angel's prediction as to the future state of the Church after the manifestation of Christ. It was to be subject to many miseries, and hence this passage would soothe the sorrow of Daniel, and of all the pious, as he still promises safety to the Church through the help of God. Daniel therefore represented Michael as the guardian of the Church, and God had enjoined this duty upon Christ, as we learn from the 10th chapter of John, (ver. 28,29). As we stated yesterday, Michael may mean an angel; but I embrace the opinion of those who refer this to the person of Christ, because it suits the subject best to represent Him as standing forward for the defence of His elect people. He is called the '**mighty prince**', because He naturally opposed the unconquered fortitude of God to those dangers to which the angel represents the Church to be subject. We well know the very slight causes for which terror often seizes our minds, and when we begin to tremble, nothing can calm our tumult and agitation. The angel then in treating of very grievous contests, and of the imminent danger of the Church, calls '**Michael the mighty prince**'. As if he had said, Michael should be the guardian and protector of the elect people, He

should exercise immense power, and He alone without the slightest doubt should be sufficient for their protection. Christ confirms the same assertion, as we just now saw, in the 10th chapter of John. He says all His elect were given Him by His Father, and none of them should perish, because His Father was greater than all; no one, says He, shall pluck My sheep out of My hand. My Father, who gave them Me, is greater than all; meaning, God possesses infinite power, and displays it for the safety of those whom He has chosen before the creation of the world, and He has committed it to Me, or has deposited it in My hands. We now perceive the reason of this epithet, which designates '**Michael as the great prince**'. For in consequence of the magnitude of the contest, we ought to enjoy the offer of insuperable strength, to enable us to attain tranquillity in the midst of the greatest commotions. It was in no degree superfluous for the angel to predict such great calamities as impending over the Church, and in the present day the same expressions are most useful to us. We perceive then how the Jews imagined a state of happiness under Christ, and the same error was adopted by the Apostles, who, when Christ discoursed on the destruction of the temple and the city, thought the end of the world was at hand, and this they connected with their own glory and triumph. (Matth. 24:3.) The Prophet then is here instructed by the angel how God should direct the course of His Church when He should manifest to them His Only-begotten Son. Still the severity of distress awaited all the pious; as if he had said, '**The time of your triumph is not yet arrived; you must still continue your warfare, which will prove both laborious and harassing**'. The condition of the new people is here compared with that of the ancient one, who suffered many perils and afflictions at God's hands. The angel therefore says, even although the faithful suffered very severely under the law and the prophets, yet a more oppressive season was at hand, during which God would treat his Church far more strictly than before, and submit it to far more excruciating trials. This is the meaning of the passage, '**a season full of afflictions should arise, such as the nations had never seen since they began to exist**'. This may refer to the creation of the world, and if we refer it to the people themselves, the exposition will prove correct; for although the Church had in former periods been wretched, yet after the appearance of Christ, it should suffer far more calamities than before. We remember the language of the Psalmist: '**The impious have often opposed me from my youth; they have drawn the plough across my back**'. (Ps. 129:1-3.) Through all ages then God subjected His Church to many evils and disasters. But a comparison is here instituted between two different states of the Church, and the angel shews how after Christ's appearance it should be far from either quietness or happiness. As it should be oppressed with heavier afflictions, it is not surprising that the fathers should wish us to be conformed to the image of His Only-begotten Son. (Rom. 8:29). Since the period of Christ's resurrection, even if a more harassing warfare awaits us, we ought to bear it with great equanimity, because the glory of heaven is placed before our eyes far more clearly than it was before theirs.

At length he adds, 'At that time thy people shall be preserved'. By this expression the angel points out to us the great importance of the protection of Michael. He promises certain salvation to His elect people, as if he had said, although the Church should be exposed to the greatest dangers, yet with respect to God Himself, it should always be safe and victorious in all contests, because Michael should be superior to every enemy. The angel then, in thus exhorting the faithful to bear their cross, shews how free they should be from all doubt as to the event, and the absolute certainty of their victory. Although at first sight this prophecy might

inspire us with fear and dismay, yet this comfort ought to be sufficient for us: "We shall be conquerors amidst fire and sword, and amidst many deaths we are sure of life." As perfect safety is here set before us, we ought to feel secure, and to enter with alacrity into every engagement. We are in truth obliged to fight, but Christ has conquered for us, as He says Himself, '**Trust in Me, I have overcome the world**'. (John 16:33.) But the angel restricts what he had said generally by way of correction. Many professed to belong to the people of God, and every one naturally sprung from the stock of Israel boasted of being the offspring of divine seed. As all wished promiscuously to belong to God's people, the angel restricts his expression by a limiting phrase, '**all people**', says he, '**who were found written in the book**'. This clause does not mean all Israel after "the flesh," (Rom. 9:6-8) but such as God esteems to be real Israelites according to gratuitous election alone. He here distinguishes between the carnal and spiritual children of Abraham, between the outward Church and that inward and true community which the Almighty approves. Upon what then does the difference depend between those who boast of being Abraham's children, while they are rejected by God, and those who are really and truly His sons? On the mere grace and favour of God. He declares His election when He regenerates His elect by His Holy Spirit, and thus inscribes them with a certain mark, while they prove the reality of this sonship by the whole course of their lives, and confirm their own adoption. Meanwhile we are compelled to go to the fountain at once; God alone by His gratuitous election distinguishes the outward Church, which has nothing but the title, from the true Church, which can never either perish or fall away. Thus we observe in how many passages of Scripture hypocrites are rejected in the midst of their swelling pride, as they have nothing in common with the sons of God but the external symbols of profession....."

12:11-12. "In consequence of the obscurity of this passage it has been twisted in a variety of ways. At the end of the ninth (9th) chapter I have shewn the impossibility of its referring to the profanation of the Temple which occurred under the tyranny of Antiochus; on this occasion the angel bears witness to such a complete destruction of the Temple, as to leave no room for the hope of its repair and restoration. Then the circumstances of the time convinces us of this. For he then said, Christ shall confirm the covenant with many for one (1) week, and shall cause the sacrifices and oblation to cease. '**Afterwards, the abomination that stupifieth shall be added**', and desolation or stupor, '**and then death will distil**', says he, '**upon the astonished or stupified one**'. The angel, therefore, there treats of the perpetual devastation of the Temple. So in this passage, without doubt, he treats of the period after the destruction of the Temple; there could be no hope of restoration, as the law with all its ceremonies would then arrive at its termination. With this view Christ quotes this passage in Matthew 24, where He admonishes His hearers diligently to attend to it. '**Let him who reads, understand**', says He. We have stated this prophecy to be obscure, and hence it requires no ordinary degree of the closest attention. First of all, we must hold this point; the time now treated by the angel begins at the last destruction of the Temple. That devastation happened as soon as the gospel began to be promulgated. God then deserted His Temple, because it was only founded for a time, and was but a shadow, until the Jews so completely violated the whole covenant that no sanctity remained in either the Temple, the nation, or the land itself. Some restrict this to those standards which Tiberius erected on the very highest pinnacle of the Temple, and others to the statue of Caligula, but I have already stated my view of these opinions as too forced. I have no hesitation in

referring this language of the angel to that profanation of the Temple which happened after the manifestation of Christ, when sacrifices ceased, and the shadows of the law were abolished. '**From the time**', therefore, '**at which the sacrifice really ceased to be offered**'; this refers to the period at which Christ by His advent should abolish the shadows of the law, thus making all offering of sacrifices to God totally valueless. '**From that time**', therefore. Next, '**from the time at which the stupifying abomination shall have been set up**'. God's wrath followed the profanation of the Temple. The Jews never anticipated the final cessation of their ceremonies, and always boasted in their peculiar external worship, and unless God had openly demonstrated it before their eyes, they would never have renounced their sacrifices and rites as mere shadowy representations. Hence Jerusalem and their Temple were exposed to the vengeance of the Gentiles. This, therefore, was the setting up of this stupifying abomination; it was a clear testimony to the wrath of God, exhorting the Jews in their confusion to boast no longer in their Temple and its holiness.

Therefore, from that period there shall be 1290 days. These days make up three years and a half (3 1/2 yrs). I have no hesitation in supposing the angel to speak metaphorically. As he previously put one (1) year, or two (2) years, and half a (1/2) year, for a long duration of time, and a happy issue, so he now puts 1290 '**days**'. And for what reason? To shew us what must happen when anxieties and troubles oppress us. If a man should fall sick, he will not say, Here I have already been one (1) month, but I have a year before me—he will not say, Here I have been three (3) days, but now I languish wretchedly for thirty (30) or sixty (60). The angel, then, purposely puts days for years, implying—although that time may seem immeasurably prolonged, and may frighten us by its duration, and completely prostrate the spirits of the pious, yet it must be endured. The number of days then is 1290, yet there is no reason why the sons of God should despair in consequence of this number, because they ought always to return to this principle—if those afflictions await us for a time and times, the half time will follow afterwards.

Then he adds, '**Happy is he who shall have waited and endured until the 1335 days**'. In numerical calculations I am no conjurer, and those who expound this passage with too great subtlety, only trifle in their own speculations, and detract from the authority of the prophecy. Some think the days should be understood as years, and thus make the number of years 2600. The time which elapsed from this prophecy to the advent of Christ was about 600 years. From this advent 2000 years remain, and they think this is the assigned period until the end of the world, as the law also flourished about 2000 years from the date of its promulgation to its fulfilment at Christ's advent. Hence they fix upon this sense. But they are quite wrong in separating the 1290 days from the 1335, for they clearly refer to the same period, with a slight exception. It is as if the angel had said, although half the time should be prorogued, yet the faithful ought constantly to persist in the hope of deliverance. For he adds, about two (2) months, or a month and a half (1 1/2 mnths), or thereabouts. By half (1/2) a time, we said, the issue was pointed out, as Christ informs us in Matt. 24:22. Unless those days had been shortened, no flesh would have been safe. Reference is clearly made here to that abbreviation of the time for the Church's sake. But the angel now adds forty-five (45) days, which make a month and a half (1 1/2), implying—God will put off the deliverance of His Church beyond six (6) months, and yet ye must be strong and of good courage, and persevere in your watchfulness. God at length will not disappoint

you —He will succour you in all your woes, and gather you to His blessed rest. Hence, the next clause of the prophecy is this.".....

Prayer: Grant, Almighty God, since Thou proposest to us no other end than that of constant warfare during our whole life, and subjectest us to many cares until we arrive at the goal of this temporary race course: Grant, I pray Thee, that we may never grow fatigued. May we ever be armed and equipped for battle, and whatever the trials by which Thou dost prove us, may we never be found deficient. May we always aspire towards heaven with upright souls, and strive with all our endeavours to attain that blessed rest which is laid up for us in heaven, in Jesus Christ our Lord. —Amen. 'Praise be to God'.

Dissertations on Some Important Subjects Treated in this Volume:

Chapter 7th:

- I. Vision of Four Beasts.
- II. Ten Horns.
- III. Little Horn.
- IV. Ancient of Days & Son of Man.
- V. Prophetic Meaning of Time.

Chapter 8th:

- VI. Place of Vision.
- VII. Ram & He-Goat.
- VIII. Wonderful Numberer.

Chapter 9th:

- IX. Seventy Weeks.
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- XI. Abomination of Desolation.

Chapter 10th:

- XII. Vision on Bank of Hiddekel.
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- XIV. Historical Proofs.
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- XVIII. Sealing of the Book.
- XIX. Expressions Relative to Time.
- XX. Modern Discoveries Throwing its Light on Daniel's Prophecies.

Chapter 7th:

Dissertation I: Vision of Four Beasts. 7:1-6.

{{ "Our preceding (1st) volume having closed the historical portion of Daniel's Prophecies, our second (2nd) volume is occupied with Calvin's comments upon those Prophetic Visions, which have ever excited the deepest interest in the

minds of thoughtful Christians. The interval of time from the first (1st) verse of this chapter to the beginning of chap. 10, is about twenty-two (22) years. The vision of this chapter is the only one written in Chaldee, and its similarity to that of chap. 2 may account for the same language being used in both. The most appropriate method of illustrating these Lectures, is that of quoting the views of various eminent Reformers and later divines who have ably discussed the Prophet's language, and then comparing them with the solutions proposed by our Lecturer.

7: 4. —The lion with eagle's wings is supposed to bear some likeness to the vulture-headed Nisroch, with which the late Assyrian discoveries have rendered us familiar. 'Vaux', in his "Nineveh and Persepolis," p. 32, quotes the inquiry of 'Beyer' in his notes to Selden's work '*De Diis Syriis*', as to a connection between this far-famed Assyrian deity and the representation recorded in this verse. 'Rosenmüller' explains the plucking of the wings as a deprivation of any ornament, or faculty, or innate vigour, and quotes Cicero, Ep. ad Att., lib. iv. ep. 2, in reference to this '*deplumatio*'. The last clause, "a man's heart was given to it," is well explained by Jerome of Nebuchadnezzar's return to his kingdom after his banishment, and his receiving the heart which he had lost. The frontispiece on the title-page of 'Bonomi's' "Nineveh and its Palaces," is a most accurate representation of this verse. The work contains many excellent engravings, explanatory of the symbolic language of this Prophet.

7: 5. —The raising of the bear on one side is interpreted by Theodoret and Jerome of the invasion of the Chaldean empire by the Persian. The protrusions from its mouth are thought by 'Wintle' to be "tusks," but 'Rosenmüller' objects to this supposition. 'Wintle's' notes are on the whole so very judicious, that we do not hesitate again to recommend the reader to peruse them, as in most instances they confirm the interpretations adopted in these Lectures. 'Hippolytus', as quoted by OElampadius '*in loc.*', explains the three "ribs" of the three people, Assyrians, Medes, and Babylonians. The opinion of our Reformer, vol. ii. p. 16, is sound and satisfactory.

7:6. —"**Four wings on its back.**" This symbolical representation occurs in the Nineveh sculptures. See 'Bonomi', p. 257, and elsewhere.

7:7. —The Fourth Beast of this verse has so usually been treated as the Roman Empire, that it simply becomes necessary to cite the exceptions to this opinion. 'Rosenmüller' records an attempt to refute this interpretation by J. C. Becman, in a "Dissertation on the Fourth Monarchy", published in 1671, at Frankfort-on-the-Oder, and gives a slight sketch of his argument. 'Dr. Todd', in his able "Lectures on Antichrist," has made use of every possible argument against applying this to the Roman Empire, and his theory has been fairly stated and ably opposed by 'Birks' in his "First (1st) Elements of Sacred Prophecy." London, 1843. With reference to this fourth (4th) beast, 'Dr. Todd' believes it to be still future; and hence his expositions are classed with those of the Futurists. Our readers will remember, that as an expositor of prophecy, Calvin is a Praeterist, and that his general system of interpretation is as remote from the year-day theory of Birks, Faber, and others, as from the futurist speculations of Maitland, Tyso, and Todd. Notwithstanding the disagreement between these Lectures and the writings of Birks, we strongly recommend their perusal by every student who would become thoroughly proficient in the prophecies of Daniel. The first (1st) step towards progress, is to surrender all our preconceived notions, and to prepare for the possibility of their vanishing away before the force of sanctified reason and all-pervading truth.

The Jewish commentators are specially careful to deny the application of this fourth (4th) empire to the Romans. Rabbis '*Aben Ezra*' and '*Saadia*' interpret it of the Turkish sway, and extend it to times still present and yet future. The Son of man they hold to be Messiah, who in their opinion has not yet arrived. A different interpretation has been suggested by Lacunza in "*La Venda del Messias en Gloria, y Magestad*", translated by the Rev. E. Irving. 2 vols. 8vo. London, 1827. Parte ii. Fenemeno i. The opinion that the fourth (4th) empire is Alexander and his successors, is contained in '*Venema's*' Dissert. ad Vatican. Dan. emblem. 4to. Leovard, 1745.

'*Rabbi Sal. Jarchi*' understands the three (3) ribs of ver. 5, to be those kings of Persia, Cyrus, Ahasuerus, and Darius who destroyed the Temple. The ten (10) kings he thinks to be the emperors of Rome from Julius Caesar to Vespasian. The mouth speaking proud things of ver. 8, he refers to Titus, thus adopting the supposition that the fourth (4th) empire is heathen Rome.

'*Maldonatus*' expounds the passage of heathen Rome, and feels his wrath stirred up against those "Heretics and Lutherans" who bring it down to Papal times, and rejoices in the opportunity of quoting '*Calvin*', "their master," against "the absurdity" of his disciples. See '*Comment*'. in Dan, p. 673. But the learned Jesuit ought to have known that the celebrated Abbot Joachim, the founder of the Florentine order at the close of the 12th century, interpreted this empire of the mystic Babylon and the Papal Antichrist. He did not hesitate to apply the dates of this prophecy to the definite period of three years and a half (3 1/2 yrs), from A.D. 1256 to 1260. He was a bold forerunner of those modern expounders, who take exactly the same view of the Papacy as himself. See '*British Mag*', vol. xvi. pp. 370 and following; also pp. 494 and following; and '*Liber de Flore*' Telesforus Cusentinus. Fol. 29, a. apud Todd, p. 460." } }

Dissertation II. Ten Horns. 7:7.

"The controversy which has arisen between commentators respecting these ten (10) horns, refers first (1st) to the question, were they "kings" or "kingdoms?" And next, if "kings," who are they? and if kingdoms, what are they? They are usually supposed to be the kingdoms into which the Roman Empire was divided. '*Vitringa*' in his Commentary on the Apocalypse, p. 788, enumerates them after his own method, and the variety in the reckoning of these kingdoms is so great, that it has been used by many writers as an objection to their being kingdoms at all. '*Augustine*' ('*De, civit. Dei*', lib. xx. c. 23) considers the number "ten" (10) to be indefinite, and to include all the kings of the Roman Empire. '*Willet, in loc.*', has collected a variety of interpretations from different writers; while '*Tyso*' gives a table of twenty-nine distinct lists, shewing that sixty-five different kingdoms and persons have been suggested. *Elucidation of the Prophecies*. 8vo, London, 1838, pp. 100-114.

'*Rosenmüller*' treats them as kings. With him the fourth (4th) empire is not Rome, but that of the Seleucidae and Lagidae. By this assumption ten (10) kings are easily found among those who reigned over both Egypt and Syria between Alexander and Antiochus Epiphanes, who on this plan is the Little Horn. He simply states his opinion without supporting it by any arguments. It by no means requires any, as the statement itself becomes its best refutation. This view was adopted by '*Bertholdt*', and has been overthrown by '*Hengstenberg*', with his usual learning and ability. See pp. 164 and following, of the work cited in vol. i. The determination of

some German writers to make Antiochus Epiphanes the Little Horn, has induced them to divide the four (4) empires thus: —the Chaldean, Median, Persian, and Macedonian, the last including the various kingdoms which sprung from it. See '*Eichhorn*' '*Einl.*', 4to, Ausg., B. 4, p. 484; also the works of '*Jahn*', '*Dereser*', '*De Wette*', and '*Bleek*, *ap. Heng*', pp. 161-169.

Some light is thrown on this subject by '*Fry*' in his '*Second (2nd) Advent*', vol. ii. p. 16, edit. 1822, London. He translates this and other visions and prophecies of Daniel with great clearness, and the hundred pages which he devotes to their explanation are well worthy of perusal. They contain many judicious quotations from Sir Isaac Newton, Mede, Faber, and the most celebrated English expounders of prophecy. As he considers the fourth (4th) beast the Roman Empire, and extends its duration throughout the modern history of Europe, he adopts the views of Bishop Chandler and Faber, as to the ten (10) horns being ten (10) kingdoms into which that empire was divided after the irruption of the barbarians. The northern nations parcelled out the Roman Empire among themselves. These nations invaded the empire and settled within it. Now, it appears from history, that there were: ten (10) principal kingdoms into which the Roman Empire was divided. These ten (10) primary kingdoms are then enumerated according to Machiavel; but it is beyond our province to pursue this view of the subject further; it is enough to refer to '*Fry*'s translations of difficult passages of this Prophet, as clear, sound, and judicious. The Editor deems it his duty to point out the best opinions and explanations wherever he may find them; and to direct the reader's attention especially to those which illustrate our Reformer's Commentary." }}

Dissertation III. Little Horn. 7:8.

{{ "The Expositor who sympathizes most with our Lecturer among writers of our own day, is the late Professor '*Lee*' of Cambridge. In his translations of the Hebrew Scriptures he is unrivalled; no scholar of our age can approach him in the extent of his learning or the soundness of his erudition. His expository system of the prophecies of Daniel and St. John will meet in these days with the most vehement condemnation, and it happily does not fall within the province of the Editor of these Lectures to express any other opinion, than that they throw light upon the views of our Reformer. It will be sufficient at present to refer the reader to his valuable work, entitled "An Inquiry into the Nature, Progress, and End of Prophecy," Cambridge, 1849. He discusses the subject of our second volume from p. 152, to p. 230, and translates the Hebrew and Chaldee text of Daniel, adding valuable explanatory notes. Before the student is competent to pass an opinion on the Professor's hermeneutical conclusions, he should be intimately familiar with his elaborate verbal criticisms.

The fourth (4th) kingdom he holds to be the Roman, and specifies, especially, "the Lower Roman Empire;" the ten (10) horns are "a series of kings, each series constituting a universal empire for the time being." The Little Horn is said to be "the latter rule of the Roman power," (p. 165.) All reference to Antiochus Epiphanes is denied; and the argument is concluded by the following sentence, —"By every consideration, therefore, it is evident that the Little Horn of Daniel's seventh (7th) and eighth (8th) chapters is identically the same, and that this symbolized that system of Roman rule which ruined Jerusalem, and then made war upon the sainted servants and followers of the Son of man; and in this he prospered and practised, until he in his turn fell, as did his predecessors, to rise no more at all," (p. 168.)

This vision has been ably and fully illustrated by Professor 'Bush' of New York, in "the Hierophant," 1844; and as the American Professor's "exposition" is exceedingly clear, and full, and instructive, a few quotations from it are inserted here. "We propose, if possible, to ascertain the true character of the judgment here depicted, and by a careful collation of other Scriptures to determine its relations to the series of events connected with the second (2nd) coming of Christ and its grand cognate futurities." "This Little Horn," he asserts, "is unquestionably the ecclesiastical power of the Papacy," and "the judgment commences a considerable time prior to the transition of the beast from his pagan to his Christian state."... "This horn did not arise till after the empire received its deadly wound by the hands of the Goths." This divergence from the sentiments of our Reformer compels us to avoid quoting at greater length Professor Bush's scheme of interpretation. It is ably planned and carefully executed. He supposes the Little Horn to prevail against the saints for 1260 years; adding, "nothing is more notorious than that the Roman Empire, after subsisting not far from the space of 1260 years from its foundation, did succumb to the sword of its Gothic invader, and about A.D. 476 became imperially extinct, under its then existing head." This forms another period for the supposed termination of the 1260 years, very different from that usually maintained by British authors. It is said to be renewed again in the time of Charlemagne, and the testimony of Sigonius, Hist. de Reg. Ital, Book iv. p. 158, is quoted in proof of this. See Hierophant, p. 156." } }

Dissertation IV. Ancient of Days & Son of Man. 7:9, 13, 18.

{ { "This expression is treated actively by 'Wintle', —"He that maketh the days old," and, consequently, ready to expire or cease. The Deity he supposes to be meant by this term, and refers us for an explanation of the human attributes assigned to the Divine Being, to Dr. Sam. Clarke's Sermons, vol. i., Dis. v. 'Grotius' very appositely reminds us that the ancient thrones and '*sellae curules*' had wheels; and '*Rosenmüller*' treats them as indicating the velocity with which God beholds and judges all things. Some Jewish writers read —thrones were taken away; implying the overthrow of the dominions of this world, and the setting up of that of Messiah. Both Rabbis '*Levi*' and '*Saadias*' apply this passage to the future prosperity of Israel alone.

'*OEcolumpadius*' supposes Christ to be here signified as the '**lamb slain from the beginning of the world**', and therefore "Ancient." After quoting Chrysostom and Basil on the phrase, "**The books were opened**," he pointedly inquires, "But what need of books? every man's conscience will be its own open volume." The Christian tone of this commentator's sentiments renders his writings far more valuable than most of those of his own and of succeeding ages. He treats this chapter with his usual skill and spirituality, differing however in some points from the general tenor of these Lectures. He enumerates the four (4) visions of these last six (6) chapters: the first (1st) and last (4th) of them, he states, relate to the persecutions to arise under Antichrist; the second (2nd), in chapter 8, to the profanation of the Temple under Antiochus; and the third (3rd), in the ninth (9th) chapter, to its devastation under Titus. He does not take the word "kings" for the monarch simply, but includes under the term their counsellors, warriors, and ministers of state. "A king" with him, refers to a monarch's successors as well as himself. He quotes at length from Eusebius, Evan. Dem, book xv., the well-known passage in which this vision is recorded at full length. His illustrations of the first

(1st) three (3) beasts is judicious, and we have previously stated (vol. i. p. 427) his view of the fourth (4th) empire as coinciding with Calvin's. He refutes the comments of Polychronius and Aben Ezra, who apply the fourth (4th) kingdom to Alexander's successors; and objects to Jerome, and Lactantius, and Irenaeus, who treat the ten (10) kings as ten (10) monarchies springing from heathen Rome. The number ten (10) is not taken literally, but mystically, for a perfect number, that is, one (1) made up by adding one (1) and two (2), and three (3) and four (4). The ten (10) horns, he thinks, follow the fourth (4th) beast, existing during his own age and leading on directly to Antichrist. He approves of Apollinarius, who interprets the 8th verse of Antichrist, and then explains, very copiously, his sentiments as to where he is to be found. "Very possibly," he remarks, "the Gregories, the Alexanders, and the Julii, did not displease God so strikingly while occupying the Papal chair: God only is their judge. But during this reign such innumerable enormities are committed as are worthy of the true Antichrist, and thus rebound upon their heads." He then runs the parallel between Mahomet and the Papacy, and with great accuracy and spirit treats the false prophet as the Antichrist of the east, and the Roman Pontiff as corresponding to him throughout the west. The "eyes of a man" of verse 8, are explained of the bland and benignant appearance of this insinuating personage, while the blasphemies of his mouth are interpreted of the impious boastings of Mahomet and the Pope. The manner in which both Mahomet and the Papacy have "changed the times," is amply discussed, and the language of both Daniel and St. John made applicable to the modern history of the religions of the Crescent and the Cross throughout both Asia and Europe.

In commenting on verse 9, he refers it to the future destination of Antichrist, and comparing this passage with St. John, states his view of the three and a half ($3\frac{1}{2}$) years, or forty-two (42) months, or half-week ($1\frac{1}{2}$ wk). Seven (7) is a perfect number representing perpetuity, and God who is perpetually angry stops half ($1\frac{1}{2}$) way in His course of punishment. OEcolumpadius is severe upon the Chiliasts, similar to the Futurists of our day, who expect one personal Antichrist yet to be revealed. Although he calls them "semi-Jews," yet their solution of this great problem of prophecy may after all turn out to be the right one, and Christendom hereafter may yet vindicate their far-seeing sagacity. The remainder of the chapter is connected with the second (2nd) coming of Christ to judgment, and the final victory of the saints when the harvest of the world shall be gathered in, and "the righteous shall shine as the sun in the kingdom of their Father." The introduction of the Antichrist and the Papacy with the Mahomedan imposture, existing as they have done for many years since the first (1st) advent, and as it is assumed they will do till the second (2nd) advent, gives a tone to the comments of OEcolumpadius very different from that of 'Calvin'. It becomes highly instructive to compare and contrast them, as in this way we may derive profit from both, and correct our own presumption, if we are tempted to esteem either as necessarily and exclusively perfect.

7:9 —**"The thrones were cast down"** —Authorized Version. Professor 'Bush' agrees with Calvin, vol. ii. p. 32, in preferring were '*set, placed*', or '*arranged*', bringing forward as his supporters, Jerome, Arias Montanus, the Syriac, Arabic, and Genevan versions, besides Luther's and Diodati's. "The saints who are subsequently said to have possessed the kingdom formed the celestial conclave, and sat upon the encircling thrones." He prefers the meaning, "Permanent of days," or, "Enduring of days," to the common rendering "Ancient of days." Cocceius favours this expression, and also Michaelis, who assigns the primary sense of enduring and

abiding to the Hebrew word. See also Job 31:7, and Isaiah 33:18. The designation, '*enduring of days*', undoubtedly carries with it a latent contrast to the many vicissitudes, and the transient nature of the thrones and kingdoms here shadowed forth as the antagonist dominions to that of God everlasting. He then quotes '*Calvin's*' remarks on this verse as "singularly appropriate and striking." His garment (literally) was as the white snow. The resplendent white of His spotless garments indicated the exquisite equity, justice, and impartiality of His judgments, while the locks of His hair, purer than the washen wool of the fairest fleeces, indicate nothing of the imbecility of extreme old age, but the considerate gravity, the ripened reflection, the mature wisdom, the enlightened experience, the venerable authority, and the calm decision, which are naturally associated with the "hoary head." Referring to the fairy throne and the burning wheels, he adds, "As the entire gorgeous apparatus described by the Prophet, has reference primarily to a period anterior to New Testament times, when the kingdom of God had not yet obtained that fixedness which is attributed to it in subsequent visions, therefore His throne is represented with the accompaniment of wheels." The scene, he states, "Is a judgment which transpires on the earth in the providence of God, and not a judgment at the end of the world, as often understood by the readers of revelation." . . . "The scenery is to be regarded as '*ideal*' and not '*real*'. It is the celestial shadow of a terrestrial reality. The whole scene, which is impartially described as transpiring in heaven, does really take place in the providence of God on earth, so these judges and co-assessors are really men, who are made agents in executing the divine purposes relative to the overthrow of the anti-christian dominion represented by the Beast and the Little Horn." The professor, though differing from '*Calvin*' on some points, strongly corroborates his opinions on others. The statements on pp. 26 and 28 of this volume are expanded and enforced in various passages in the Hierophant. For instance, on p. 109, "That the visioned scene does not refer to what is usually termed '*the last judgment*' to take place at some future period, and simultaneously with the final resurrection and consummation of all things, is obvious from the whole tenor of the vision. The judgment is a local judgment, and the object of it, not the whole race of men, but a particular despotic, persecuting, idolatrous, and blasphemous power, which the counsels of heaven have doomed to destruction." This is entirely in accordance with '*Faber*'. See Cal. of Proph., vol. ii. p. 108.

7:13. —The Son of Man. He is usually admitted to be the Messiah. '*Hengstenberg*' remarks upon our Lord's reasons for using this designation of himself. He aptly compares various passages in St. Matthew's Gospel with those of this chapter, and shews how they bear upon the genuineness of Daniel's prophecies, (p. 220.)

'*OEcoulampadius*' refutes the notions of the Jews who treat the phrase "the Son of man," as their own nation. He argues against Rabbi Saadias and the Chiliasts, and after fully upholding the union of the divine with the human natures in Christ, he approves of the instructive comments of Chrysostom and Cyril. His coming to the Ancient of days is explained by St. Paul's assertion, He shall deliver up the kingdom to his Father; and thus the victory of the saints becomes that final triumph of righteousness, which shall be visibly displayed at the second (2nd) advent of the Redeemer.

The possession of the kingdom by the saints of the most High, (ver. 22,) was interpreted by the early Fathers, of the general spread of Christianity after '*the first*' (1st) advent. Professor '*Lee*', in replying to Dr. Todd, has collected their testimony to the reign of Christ and His saints, as spread far and wide in the very earliest period

of the Gospel history. His list of authorities will support the system of interpretation adopted by Calvin. See '*Tertullian adv. Jud.*', p. 105. Ed. 1580. '*Irenaeus*'. Edit. Grabe, pp. 45, 46, 22.1, &c. '*Justin Martyr*'. Edit. Thirlby, pp. 369, 328, 400." '*Cyprian adv. Jud.*', Bk. ii. '*passim*', and '*De Unit. Eccl.*', p. 108. Edit. Dodwell. '*Euseb. Hist. Eccl.*', Bk. viii. and elsewhere. '*De Vit. Const.*', Bk. i. chaps, vii., viii., and his other writings. '*Fabricii Lua. Sanct. Evan*'. contains similar extracts from the earliest Fathers to the same purpose. For the Professor's own view, see his Treatise on the Covenants, p. 112 and following. He is ably supported by Professor '*Bush*', who correctly limits this vision to the first (1st) establishment of the reign of Messiah, and the early preaching of the Gospel. The American Professor throws great light on the passage, by a clear and comprehensive criticism on the Hebrew words. His remarks on the Son of man coming with the clouds of heaven, are ingenious. He does not understand the word "clouds" in its ordinary sense, but as denoting "a multitude of heavenly attendants." He quotes 1st Thess. 4:19, from which he concludes that the meaning is not that we shall be caught up into the clouds, but in multitudes. The Son of man being brought to the Ancient of days is said to set forth the investiture of the Son of man with that vice-regal lordship, which He, in the divine economy, held over the nations of the earth and through the perpetuity of time. "The paramount question to be resolved, is that of the true epoch of this ordained assumption by the Messiah of the majesty of the kingdom." He then determines the question exactly as Calvin does, by saying, "This we think is plainly to be placed at the Saviour's ascension." . . . "It is in this passage of Daniel that we find the germ of nearly all the announcements of the New Testament, relative to the founding of that spiritual monarchy." . . . "Conceiving the clouds then, in the Prophet's vision, as being really clouds of angels, we shall be better prepared to understand the drift of the New Testament narrative, Acts 1:9. It was by this cloud of celestial attendants that He was brought, in the language of Daniel, to the Ancient of days, for Him to receive the seals, as it were, of that high office which He was to fill as head of the universal spiritual empire now to be set up." There is, therefore, we conceive, no greater mistake in regard to the whole rationale of this prophecy, than to understand the judgment and the coming of the Son of man here mentioned, as the final judgment and final coming of Christ synchronical with an anticipated physical catastrophe of the globe.

Professor '*Bush*' quotes '*Calvin*' on verse 12 with approbation, and adds the Rabbinical paraphrase of Jaachiades, in support of their joint conclusions. '*Vitringa*', in his Dissertations on the Emblems of this Prophet, p. 504, elicits a different sense. He makes the "life" and the "dominion" identical. Sir J. Newton maintains that the three (3) beasts were, in the eye of prophecy, still living in his day, and were to be sought for where their geographical seat existed at the time of their ascendancy. — '*Observ. on Daniel*', p. 31. Although Bishop Newton and others agree with him, there is no foundation for this ingenious conjecture. '*Mede's*' view is different still, and '*Bush*' points out "a serious and probably an insuperable objection to it;" while he glides off himself to the "leading despotisms of the East, including perhaps those of Russia and Turkey," contrary to the sentiments expressed in p. 26 of this vol. See pp. 162, 163.

An important question has arisen among Commentators, as to the import of the word "kings" in verse 17. Does it refer to '*persons*' or to '*dynasties*'? Professor '*Bush*' argues for a symbolical sense, and quotes Theodotion, who renders it "kingdoms." It is next asserted, that the term kingdom is not to be applied to "a purely regal form of government," but to "any form of national existence in which

we can recognise an established ruling power." 'Havernick' remarks, that "kings" here stands in the concrete for dynasties or kingdoms, the representation of kingdoms for the kingdoms themselves. The word "kingship" expresses this idea of Havernick's better than kingdom. 'Bush' treats it as a '*denominatio potiore*', which he aptly translates "a titling from the chief."

7:18. —'**The Saints of the Most High**'. This phrase is said by 'Bush' to indicate the Jews, "as forming a part at least of the saints who are to be the possessors of the kingdom here spoken of" There are strong grounds for believing that the holy people which were to be destroyed and scattered, (chap. 8:24, & 12:7) were the Jews. Daniel's grief was occasioned, in great measure, by a foresight of the cruel oppressions to which '*his own people*' were to be subjected during the dominion of the Beast and Little Horn." The plural form of the word, which 'Calvin' accurately preserves and notices, is said to mean, "that holy and devoted people who are born from above." 'Bush' translates '*sancti altissimorum*', the saints of the most High Ones." }} }

Dissertation V. Prophetic Meaning of Time. 7:25.

{{ "It is important to determine accurately the meaning of this and similar phrases. The word "time" is, as 'Calvin' remarks, naturally indefinite, while its use in this Prophet leads to the conclusion that it means "years." The passage in chap. 4:16, "Seven (7) times," is usually understood to mean seven (7) years, although nothing can fairly rest upon this interpretation. The phrase of this verse is usually taken to mean half (1/2) of seven (7) times, and is used again in chap. 12:7. The other passages which refer to periods of time are expressed more definitely, for instance, 2300 "evenings and mornings," chap. 8:14-26; the seventy (70) weeks or seven (7), chap. 9:24; the 1290 "days," chap. 12:11, and the 1335 days, chap. 12:12. "The terms in the first (1st) four (4) instances," says Bickersteth, in his Practical Guide to the Prophecies, edit. sixth, 1839, p. 184, "are in themselves quite ambiguous and general. There is nothing to determine, respecting the number 2300, and the seventy (70) weeks, whether years or days be intended; but analogy would lead us to suppose that all were to be interpreted on a common principle." He goes on to say, "It appears from Daniel 12:7, that the close of the three (3) times and a half (1/2) is closely connected with the gathering of the Jews; and from Zech. 1:18-21, that the power of the four (4) Gentile monarchies is then broken; and this confirms the extended meaning of both. God looks at the whole course of this world's history as but a few days. Daniel, when he heard the period of the times and a half announced by the angel, understood not, and on inquiry received the answer, '*The words are sealed to the time of the end*'; and an intimation is given, that even when unsealed, only '*the wise would understand*'. We thus learn that the meaning couched under this expression was purposely concealed for a time, but was afterwards to be unfolded to the wise. The promise is not of a fresh revelation, but of an explanation of a period already given. And there seems to have been a wise end in this veiling of the time, as it would have been staggering to the faith, and deadening to the hopes of the Israelites, if the whole of the interval had been openly and explicitly declared," p. 186. This excellent man was an advocate of the symbolizing sense of chronological expressions; thus on the "seven (7) times," he says; "this seems plainly to denote the season during which the Gentile dominion of the four (4) monarchies should be corrupt and worldly, as afterwards exhibited in

the four (4) beasts coming up from the sea." Again, "the seven (7) times" would then answer to "the times of the Gentiles" mentioned by our Lord. He also makes the following statements —"The time, times, and half a time, the forty-two (42) months and 1260 days, are the same interval; the time, times, and half, of Daniel and the Revelation are the same period; a prophetic day is a natural year; the three and a half (3 1/2) times are the half (1/2) of seven (7) times, the whole season of Gentile power, and the same with the latter times of St. Paul. A time denotes 360 years, and '*chronos*' is equivalent to '*kairos*'," (p. 365.) As these assertions are not to be found anywhere in Holy Scripture, '*Calvin*' has manifested his wisdom, by expounding the text as he finds it, and avoiding all conjectural statements. As a specimen, however, of a scheme on the opposite principles to those maintained in these Lectures, we will quote one final passage on this subject, headed Particular Times, (p. 366.) "The time, times, and half, and 1260 days of Revelation are the same period. The forty-two (42) months have a date rather later, like the two (2) dates of the seventy (70) years' captivity;" (yet observe the previous extract.—ED.) "The 1290 and 1335 days of Daniel both commence with the 1260 days of Revelation, or time, times, and a half, of both prophecies; the seven (7) times of the Gentiles begin with the subjection of Israel under Shalmanezzer; the three and a half times (3 1/2) begin with Justinian's eternal code, A.D. 532-3; the forty-two (42) months close nearly with the 1335 days; the forty-two (42) months begin A.D. 604, or A.D. 607-8, with the re-union of the ten (10) kingdoms, or the public establishment of idolatry; the 1335 days end in A.D. 1867-8." The arguments in favour of this theory, directed chiefly against the Futurists, are found in the "First Elements of Sacred Prophecy," from chap. xii., p. 308, to the end of the volume. Similar discussions are contained in "The Morning Watch," '*passim*', especially one on "The Sacred Numbers," vol. v. pp. 273-285, London, 1832. The reader who is curious in such numerical calculations will find much to his taste in the volumes of this periodical.

'*Brooks*', in his useful compendium, "Elements of Prophetical Interpretation," has devoted chap. 10 to "Time mystically expressed." He examines at full length the argument of '*Maitland*', who contends for the literal meaning of days, in "An Inquiry into the grounds on which the prophetic period of Daniel and St. John has been supposed to consist of 1260 years." '*Brooks*' brings forward the usual reasonings by which the literal meaning of the word "day" is supposed to be overthrown, and combats Maitland with much spirit. He settles it rather positively, that "the literal meaning of a time is a year, and then considers the expression of this verse 25, "may signify, mystically, if calculated by lunar time, a period of 1260 years." Some, it is added, "have considered that a time means mystically a century of years." Vitranga states this to be the view of the Waldenses, who hoped for a speedy termination to their persecutions, and were persuaded that the antichristian power which opposed them could only last 350 years. Bengelius at one time adopts, and at another rejects the year-day explanation, and modifies it according to his pleasure in his "Introduction to the Interpretation of the Apocalypse," translated by Robertson, pp. 147, 212, 258. "Another important principle to be kept in view is, the high probability that there may be a mystical fulfilment of some of the dates and facts connected with the chronological prophecies, and a literal fulfilment likewise." Speculations of this kind are by no means in the spirit of '*Calvin's*' comments; he carefully avoids all such expressions as "mystical days," yet the reader will find in this little volume many extracts from writers of repute, illustrating the prominent features of Daniel's prophecies.

Professor Bush, in the Hierophant, p. 180, comments with great critical ability upon the Hebrew word signifying "time" in this verse. He compares it with the word of, (zmn), 'zemen' correctly rendered "season" in the authorized version. The leading sense of this word, he states, "is that of a fixed, prescribed, determinate season," and in this respect it differs from the more general word time, as the Greek 'kairos', "season," differs from 'chronos', time. As to the other word (`dn), 'gneden', it is used for the most part in a wider sense, and answers more accurately to the Hebrew (`th), 'gneth', "time." "We find mention made in the last chapter of Daniel of two (2) other periods, one (1) of 1290, the other of 1335 years." The additional numbers expressing 30 and 45 similar periods, are called supplementary terms. At p. 241 there is an able letter to Professor 'Stuart' of Andover, U.S., on prophetic designations of time. This learned writer is like 'Calvin', a praeterist, and consequently his writings on this subject are an able elucidation of the principles of these lectures. He approves of Davidson's statement in his "Sacred Hermeneutics," that days are days, and years years. So the writer maintains with no small skill and power of argumentation. Professor Bush, on the other hand, replies, "the grand principle into which the usage of employing a day for a year is to be resolved, is that of '*miniature symbolization*'." The argument between the two American divines is then carried on at some length; it is only necessary here to refer to it, on the general principle which we have adopted in illustrating these lectures, namely, to shew that 'Calvin's' decision meets with many able supporters and expounders among British, Continental, and American writers, as well as numerous, earnest, and voluminous opponents." }}

Chapter 8th:

Dissertation VI. Place of Vision. 8:2.

{{ "Differences have arisen as to the reality of Daniel's transfer to Shushan and the banks of the Ulai or Choaspes. Dr. Blayney thinks Elam was a province of Babylon over which Daniel actually presided; but in its more extended sense it comprised the whole country on either side of the Eulaeus, one side being Elymais, and the other Susiana. See Pliny, Nat. Hist, Book vi. "Susiana," says Birks, "close to the Tigris, was distinct from Persia Proper, and might still be under the power of Belshazzar."

In this eighth (8th) chapter the Hebrew language is resumed, and used in all the following visions. This has been considered emblematical of the subject-matter which relates mainly to the future state of Israel, and of the kingdoms in political relation to it. The visions of this chapter clearly refer to the Persian and Grecian empires. These are intimately connected with those persecutions under which the Jews groaned so heavily, through the profanation of their Temple, and the removal of their daily sacrifice. These distresses continue for 2300 days till the sanctuary is cleansed. The reader will find these points clearly and historically illustrated in "the two later visions of Daniel" previously referred to, chap. 1 & 2 . The exposition of the Duke of Manchester is worthy of notice. He compares and connects the visions and prophecies of chap. 8 & 9, and differs from the usual schemes hitherto submitted to our notice. See pp. 392-397. "The vision embraces a period of time commencing from after the conquest of India by Darius, until the last end of the indignation, for the ram was pushing westward, northward, and southward, but not eastward." " }}

Dissertation VII. Ram & He-Goat. 8:3.

{ { "The clearest modern exposition with which the Editor is acquainted is that of '*Birks*', and it will be sufficient for our purpose to make a few extracts from his work. "The ram is expounded by the angel to be the kings of Media and Persia." It is clear, then, that the word '*kings*' is not used in a personal sense. It is plain they are the two ruling dynasties or powers, confederate in conquest, and of which Media was superior at first (1st), and Persia after the sole reign of Cyrus. The ram itself, and not the two (2) horns, denotes the compound Median and Persian power. The ram was seen "pushing westward, and northward, and southward." These words are a very clear prediction of the conquests of Cyrus, though, perhaps, they may include the later conquest of Egypt by his son Cambyses. "The vision was in the sixth (6th) or seventh (7th) year of Cyrus, when his career of victory had already begun," (p. 10.) Two (2) objections to this explanation are then answered; one (1) is, that the chronology seems to require a later commencement, and the other (1), that the place of the ram before the river, has been thought to imply the previous establishment of the Persian empire. The most natural sense of the words "before the river," is, "with its face to the river." The accomplishment of this prophecy is then traced through Herodotus, and Xenophon. The narratives of Herod. Book i. 71-95, respecting the overthrow of Croesus, and 152-216, respecting his victories in Upper Asia, clearly support this view of the fulfilment.

The he-goat is so clearly fulfilled in Alexander, that no further remark seems required. Birks has translated at length the passages in Diodorus, and given a correct summary of the chronology of this period. See also Alexander in Phutarch, chap. xxiv., Diod. Sic, lib. xvii. sec. 46, and Quint. Curtius, lib. iv. sec. 4, 19.

Alexander & His Successors.

The classical passages from which correct information is obtained respecting the kingdom of Macedon, Syria, and Egypt, as far as they illustrate Daniel's prophecies, are as follow :

'*Quintus Curtius*', fol. Col. Agripp., 1628, p. 670 and following. This is the edition of Raderus under the title of Q. Curtii Rufi de Alexandro M. historiam Mathæi Raderi S. J. Commentarii.

'*Diodori Siculi*', lib. xviii. p. 587. Wesseling, Amst., 1746, vol. ii. p. 258.

'*Polybius*', lxxvi. cap. 10, vol. iv. p. 353 and following. Schweigheuser's edition.

'*Athenaeus*', Deipnosophist, lib. v. cap. 5, and lib. x. cap. 10.

'*Photius*', cod. 82, and cod. 92 in epit, lib. ix.

'*Justin*', lib. xiii.

'*Crosius*', Hist., lib. iii. chap. xxiii.

'*Decippus and Arrian*' in fragments preserved by Photius. Biblioth., cod. lxxxii., and cod. xcii.

'*Andrew Schott*', in his edition of the Bibliotheca of Photius, has given a tabular view of the various divisions of Alexander's kingdom, classifying them according to the authority of each of the above-mentioned authors. See fol. Gen., 1612, p. 230.

'*Venema*', in his dissertations on the emblematical prophecies of Daniel, gives a full statement of every event, with a separate classical authority for each. His object was to shew that Alexander's kingdom was divided into ten (10) after his

death, and that the portion of this prophecy interpreted by 'Calvin' of the Roman empire was really fulfilled by the Greeks. Dr. Todd has quoted the original Latin, (p. 504 and following.) from Diss. v. sec. 3 to 12, pp. 347 to 364. 4to. Leovard, 1745." }}

Dissertation VIII. Wonderful Numberer: One Holy One Speaking to Another. 8:13.

{{ "A very peculiar Hebrew word is used to designate the second Holy One. Lowth intimates its connection with the Logos. It may properly be, translated, "To the excellent one." The original word (phlmwny) 'palmon', is supposed to be formed of two (2) nouns (phlwny), 'pelon', and ('almwny), 'almon', which are found in Ruth 4:1, and 2nd Kings 6:8. 'Glass. gram', 4, 3, 864, as quoted in Poole's Syn., calls them fictitious nouns, being used when the real name is purposely concealed, like the ('` *ho deiva*' of the Greeks. Hence it does not signify any angel, but some remarkable one. 'Calvin's' opinion that it refers to Messiah is held by many other interpreters, as given by Poole 'in loc'. 'Wintle' adopts another view, "the numberer of segrets," or, "the wonderful numberer," from the two words (phl'a), 'phla', "wonderful," used by Isaiah of Messiah in the well-known passage in chap. 9, and (mnh), "to number," which has already come before us. He refers to Glass. Phil., p. 644, 4to, and translates, "And another saint said unto that excellent one that was speaking." Holy One is preferable to saint in this passage. 'Gesenius' adopts the statement of Glasse; the quadriliteral arising from the combination of two words in common use. See also "The Times of Daniel," p. 399, and "The Morning Watch," vol. v. p. 276, where 'palmon' is translated "the numberer of secrets."

8:13. —The Vision of the Daily Sacrifice. The translation of this passage is of great importance. Professor 'Lee' translates as follows: —**11. By him the daily sacrifice was to be taken away, and the place of his sanctuary was to be cast down. 12. And an army was to be given him against the daily sacrifice by reason of transgression, ('i.e.', because the transgressors had now come to the full: see note, p. 165) and it cast the truth to the ground, and it practised and prospered. 13. How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14. The answer is, unto 2300 days; then shall the sanctuary be cleansed.**

The wording of the Hebrew is peculiar here and highly deserving of remark. It stands literally thus, "**Until (the) evening (and) morning, or it may be until the evening of the morning, two thousand and three hundred (2300), and the sanctuary (lit. holiness) shall be sanctified.**" Evening and morning, I take here to be a mere periphrasis for a day; and so our translators have taken it, Gen. 1:5. The day here had in view, continues Professor Lee, "must mark the period of Daniel's seventieth (70th) week —the numbers given above must be understood indefinitely, and as intended to designate a considerable length of time." Referring again to verse 11, he states, this consummation could not be effected by Antiochus Epiphanes: he only suspended the service of the Temple for about three (3) years and-a half (1/2). By every consideration, therefore, it is evident that the Little Horn of Daniel's seventh (7th) and eighth (8th) chapters, is identically the same, and that this symbolized that system of 'Roman rule' which ruined Jerusalem, and then made war upon the sainted servants and followers of the Son of man; and in this he prospered and practised, until he in his turn fell, as did his predecessors, to rise no

more at all. (P. 168.) '*Wintle*', with his usual judgment, translates, "**until the evening (and) morning 2300.**" "I insert the word '*and*', because the '*vau*' is repeated at verse 26. I am inclined to think this '*vesperamane*' should induce us to understand these days in the first (1st) instance literally, rather than of months and years." The great difficulty, he states, is to reconcile this period with the tyranny of Antiochus; while he does not forget the reference to Antichrist, of whom Antiochus was the type. See also Sir Isaac Newton, *Obs.*, chap. ix. Rosenmüller has collected various explanations, especially C. B. Bertram; Kirms, in his historical and critical commentary, p. 39; Melancthon, p. 131; and Eichhorn in *Apoc*, t. ii. p. 60. "The Times of Daniel" also contains a translation of this passage which is worth notice, p. 400, although it is not so scholar-like as that quoted above.

The opinion that this period refers to the rise and duration of the Mahomedan power in the East, is ably advocated by '*Fry*', "Second (2nd) Advent," vol. ii. p. 43 and following; where various explanations of the dates are given at length." }}

Chapter 9th:

Dissertation IX. Seventy (70) Weeks. 9:24.

{{ "A great variety of opinions have been published upon this interesting period; it would be impossible to enumerate them all, and it will be sufficient to allude to those which illustrate '*Calvin's*' assertions. The titled author of "The Times of Daniel" writes as follows, "I endeavoured to shew in the chronology that there were two (2) periods of seventy (70) years, one (1), the service of Babylon, the other (1) the desolation of Jerusalem, and that the desolations terminated with the first (1st) year of Darius Nothus. I hope to establish presently that the termination of each of these periods is a fresh epoch," p. 400. "The decree dates from the time of Daniel's prayer. The command came forth, therefore, in the first (1st) year of Darius son of Ahasuerus," p. 402. He then strongly approves of the rendering of the passage by Hengstenberg: "Seventy (70) weeks are cut off over thy people and over thy holy city." Exactly '*Calvin's*' use of the preposition '*super*'. And he adds, most Commentators observe that "cut off" is used figuratively for determined. '*Mede*' is also quoted to the same effect, works, fol. p. 497. I am still able to follow Dr. Hengstenberg in the following clause, "to restrain transgression and to seal sin." All senses of the verb, says he, unite in that of restraining. To seal sin, holds forth God's judicial hardening of persons in sin. This passage, the Duke thinks, was fulfilled "before the passover, in the year A.D. 67." The '*terminus a quo*' is said to be the first (1st) year of Darius the son of Ahasuerus, whose date is given in Ptolemy's Canon An. Nabonassar 325, which, according to the method of verifying the date here used, is B.C. 424, "which, added to the year when apostasy was no longer restrained, A.D. 66, makes 70 weeks or 490 years." Original views of the "sealing" and the sixty-two (62) weeks are also proposed, to which we can only refer: see pp. 410-422. The closing calculation, that "we may look for the cleansing of the sanctuary A.D. 1877," is so adverse to the interpretation of these Lectures, that we must be content with this passing allusion to it.

The opinions of certain celebrated writers upon this point are here collected. '*Clement*' of Alexandria, according to the late Bishop of Lincoln, p. 383, explains it thus: "The Temple was rebuilt in seven (7) weeks: then, after an interval of sixty-two (62) weeks, the Messiah came: then, after an interval of half (1/2) a week, Nero

placed an abomination in the Temple of Jerusalem: and, after another half-week ($1/2$ wk), the Temple was destroyed by Vespasian." '*Theodoret*' closes the period three years and a half ($3\frac{1}{2}$ yrs) after the suffering of Christ: "and so they begin the last week at the baptism of Christ," says Willet. He quotes Zonaras, tom. i., '*Anna*', who commences the period at the 20th year of Artaxerxes Longimanus, and ends the 62 weeks at the death of Hyrcanus. From this point to Christ's baptism they reckon seven (7) weeks more, and then in the midst of the last week, Messiah was slain; so there remained afterwards three (3) years and a half ($1/2$) for the preaching of the Gospel. '*Eusebius*' begins the 69 weeks in the sixth (6th) year of Darius Hystaspes, and ends them in the first (1st) year of Herod, about the death of Hyrcanus. He begins the 70th week at Christ's baptism, and ends the period three (3) years and a half ($1/2$) afterwards. '*Tertullian*', by beginning in the first (1st) year of Darius, counts 490 years, to the destruction of Jerusalem.

'*OEcolumpius*' confesses this passage to be one of the most difficult in Scripture, and can scarcely satisfy himself with any solution. He rather unwisely introduces chronological tables of the events of Scripture, from Adam to the time of the Herods. "With Christ," he says, "is the fulness of the times and the completion of the seventy (70) weeks." He quotes the expressions of Jewish authorities, and refers to the cruelty of Herod, and the anointing of Jesus as Messiah. "They are not weeks of days, or of jubilees, or of ages," he asserts, but of years. They most probably begin at either the first year of Cyrus, or the second of Darius. He calculates it both ways: the first period closing at the death of Antiochus the brother of Alexander, and the other at the reign of Herod. He afterwards adopts the division of this period into three (3) parts, and explains his method of reckoning the seven (7) weeks. The question is discussed with great judgment, and its perusal will amply repay the attentive student of this remarkable prophecy.

'*J. D. Michaelis*' has elucidated this subject, in a letter to Sir John Pringle, which the English reader will find noticed in the Monthly Review, O. S., vol. xlix. p. 263 and following. '*Dr. Blayney*', in a Dissertation, Oxford, 1775, 4to, contradicts the Professor's opinions: see Monthly Review, O. S., vol. lii. p. 487 and following. '*John Uri*' also published at Oxford, 1788, an "Interpretation, paraphrase, and computation of this passage." '*Faber*'s well known Dissertation, London, 1811, only needs to be mentioned to be valued; while that of '*Dr. Stonard*', London, 1826, is exceedingly elaborate, being a masterly scholastic work. '*Dr. Wells*' has prefixed to his "Help to the Understanding of Daniel," some observations on the chronology of this prophecy. From him we learn the different methods of '*Scaliger*', '*Mede*', and '*Bishop Lloyd*', while his own paraphrase and his solution of some of the difficulties in the schemes of preceding writers, are worthy of attentive perusal. '*Willet*' presents us with "The several interpretations of Daniel's seventy (70) weeks dispersedly handled before, summed together," in his 55th question on this chapter, and continues the subject through the ten (10) succeeding questions. From his comments, we ascertain the views of '*J. Lucidus*', lib. vii., '*De emendatione temporis*', '*Osiander*', '*Junius*', '*Montanus in apparat*', lib. Dan., and others. His remarks on '*Calvin*' are worthy of notice here. "'*M. Calvin*' beginneth these years in the first (1st) year of Cyrus, and endeth them in the sixth (6th) of Darius the son of Hystaspes, the third (3rd) king of Persia; but this cannot be; for they that give the most years unto Cyrus and Cambyses, allow but the one 30 and the other seven (7); excepting only '*Luther*', who following '*Eusebius De Demon. Evan.*', giveth to each of them 20 years. Then add the six (6) years of Darius, they will make but 43. How, then, can the seven (7) weeks be here fulfilled? Beside, that Darius, in whose sixth

(6th) (year) the Temple was re-edified, called Darius of Persia, was not Darius Hystaspes the third (3rd) king of Persia; but before this Darius, three (3) other kings are named Cyrus, Assuerus, Artashasht, Ezra 4:6,7". This reference to '*Calvin's*' occurs in his 58th question, 'When the terme of seven (7) weekes, that is 49 yeares beganne and when it ended," p. 323, Edit., 1610. One remark of '*Wintle's*' is most important, as its correctness vindicates '*Calvin*' from every charge of inconsistency in his interpretation of these prophecies. "The original word rendered weeks throughout the prophecy, strictly signifies sevens (7s), which word is adopted in Purver's translation, and may be referred either to days or years." Professor '*Jahn*' also adopts the same correct and simple translation, and his satisfactory criticism is found in his Appendia to Enchir. Hermen, Fasc. i. p. 124 and following. Vienna, 1813. The subject is also discussed by the present Editor, in his Norrisian Prize Essay for 1834, p. 81. Dathe also, in his Prophetæ Majores, Edit. 3d., Halae, 1831, translates as follows, "The seventy (70), yea the seventy (70), are drawing to a close." The only difference in the original is in the pointing of the Masorets; and thus the chronology which they introduced, requires all the ingenious apparatus of the profound astronomy of Sir Isaac Newton to reconcile it with the historical facts. See his Observations on the Prophecies of Daniel, part i. chap. x. Archbishop '*Secker*' has dwelt much on this point, and every commentator on the Prophet has treated it with more or less wisdom and discretion. '*Wintle*' is on the whole very judicious. Professor '*Lee's*' translation of the passage, and explanation of the Hebrew words, is exceedingly valuable. His exegetical comments admit of some variety of opinion as to their value. The seventy (70) weeks, says he, were not "to be considered chronological in any sense, but only to name an '*indefinite*' period, the events of which, as in most similar cases, should make all sufficiently clear," Bk. ii., chap. i. p. 160. This chronological period, and the dependent minor divisions, are ably treated by '*Rosenmüller*', who has devoted more than usual space to their illustration. He quotes some of the best opinions of the most celebrated German writers, and throws great light upon the historical points connected with the inquiry. See his comments on this chap. ix. pp. 313-324.

'*Broughton*' has quoted largely from Jewish Rabbis; he treats Daniel's prayer as a compendium of theology, and applies Gabriel's answer to the baptism, miracles, and life of our Lord.

Professor '*Stuart*', whom we have already quoted, has treated this subject with great precision by commenting critically on the Hebrew words. He adopts the rendering seventy (70) sevens (7s), or "'seventy (70) heptades' are determined upon thy people. Heptades of what? of days or of years? No one can doubt what the answer is. Daniel had been making diligent search respecting the seventy (70) years; and in such a connection, nothing but seventy (70) heptades of years could be reasonably supposed to be meant by the angel." An argument is also drawn from the double gender of the plural of this word, which is noticed by Ewald, Gram. Heb., sec. 373. London, 1836. Many other arguments in favour of its general sense of "sevens (7s)" are added, implying that the connection only determines whether years or days be intended. '*Professor Bush*' brings forward the opposite views to those of '*Stuart*', and discusses the subject with the utmost exactness of Hebrew criticism. '*Mede*' should also be consulted, works, Bk. iii. chap. ix. p. 599. '*Hengstenberg*' treats the form of the word as participial and indicating a septenized (70s) period, like '*hebdomas*' in Greek, '*septimana*' in Latin, '*settimana*' in Italian, and '*semaine*' in French [& '*setenta*' in Spanish, & '*siebzig*' in German]. Views in accordance with these are found in "The Morning Watch," vol. v. p. 327. London,

1832. This article is the more worthy of perusal, as it presents us, in an intelligible English form, the criticism of Professor '*Jahn*', extracted from his Appendix ad Enchiridion Hermeneutica, Fasc. i. p. 124 and following. Edit., Vienna, 1813. The English translation of the passage, in accordance with Jahn's critical exposition, is worthy of notice, particularly by those readers who wish to keep before their minds the most valuable explanations which have ever been published, by British, Continental, and American Divines." }}

Dissertation X. Hippolytus, Nicolaus Lyranus, Burgensis, Africanus, Apollinares, &c. 9:25.

{{ "Hippolytus," says Mosheim, "whose history is much involved in darkness, is also esteemed among the most celebrated authors and martyrs of this age." (Vol. i. p. 270, edit. 1823.) Although the learned Benedictines have assisted in dispelling this darkness in their History of the Literature of France, vol. i. p. 361, yet the greatest light has been thrown upon the life and opinions of this writer by the Chevalier '*Bunsen*', in his work, "Hippolytus and his Age," 4 vols., 1852. Dr. '*Christopher Wordsworth*' has also discussed the same subject, giving an English version of the newly discovered '*philosophumena*', with an introductory inquiry into the authorship of the treatise, and on the life and works of the writer. It is out of our province to enter on the important questions raised by these well-known writers; we must confine ourselves strictly to whatever illustrates '*Daniel*'. He wrote commentaries on various parts of the Old and New Testaments, and among these Bunsen enumerates one "On the Prophets, in particular on Ezekiel and Daniel," vol. i. p. 282. A fragment of his comment on Daniel is preserved in the edition of '*Fabricius*', in which the Greek text is printed from a Vatican MS., tom. i. p. 271, "named by Theodoret and by Photius, c. 203. Jerome says 'Hippolytus historical explanation of the seventy (70) weeks did not tally with history and chronology'. Fabricius, i. p. 272. We have a genuine fragment of this explanation in Fabricius, i. p. 278, on "Daniel's life and times." The Syrian MSS. discovered in the Lybian Desert, and explored by Cureton, contain, says Bunsen, quotations from the Commentary on Daniel by Hippolytus. Calvin, most probably, knew no more of his view of the seventy (70) weeks than he found in Jerome. The existence of his treatise on Antichrist was known to the Reformers chiefly from ancient writers who had given a list of his works, but especially from Jerome. From '*Fabricius, Appendix*' ad. l. i. p. 2, we learn that a forgery was published in 1556, and that the genuine work was first edited in 1661 from two French MSS. A Latin translation was added in 1672. "His calculations," says Bunsen, "based upon Daniel and the Apocalypse, are quite as absurd as those which we have been doomed to see printed, and praised, and believed in our days. He makes out that Antichrist will come 500 years after Christ, from the tribe of Dan, and rebuild the Jewish temple at Jerusalem." This remark has caused the censure of a writer in "'The Record'," who accuses Bunsen of making this bishop and martyr "the mouthpiece of his own unbelief in the prophecies of Daniel." "Some writers have conceived," says Bunsen, "that Hippolytus alludes, in his interpretation of the ten (10) horns of the fourth (4th) beast in Daniel, to some great convulsions of the empire in his time; but this opinion seems to me entirely unfounded. All I can find in these passages indicative of the time in which they were written, (sec. 28,29,) is the existence of a very strong, iron, military government; and this seems to point to the time when the power of Septimius Severus was firmly established, after fierce contests and sanguinary battles. The rest relates to things

to come, to the last age of the world, which he thought about three (3) centuries distant." (Vol. i. p. 274.) On page 290 we have three (3) lists of the works of this "father," as noticed by Eusebius, Jerome, and Lycellus. Eusebius does not mention his work on Daniel; both Jerome and Lycellus do; and Nicephorus adds it among others to the Eusebian list; and on page 242 many of his works are recorded as existing among the Escorial manuscripts. See the Catalogue des Manuscrits Grecs de la Bibliothèque de l'Escorial, par E. Miller, 8vo, Paris, 1848. Cardinal Main, in his "Scriptorum Veterum nova Collectio," vol. i., part 2, gives such fragments of Hippolytus' Daniel as were formerly inedited, (pp. 161-222.) On page 205, ver. 13, he illustrates Daniel's phrase, "the old of the days," referring it to God the Father, the Master of all, even of Christ Himself.

The interest excited by the recent publications of '*Bunsen*' and '*Wordsworth*', makes it desirable to state that fresh light has been thrown upon his life and times. '*Cave*', in his elaborate work, is unsuccessful respecting Hippolytus. He takes up the opinion of Le Moyne, a French ecclesiastical writer of the seventeenth (17th) century, who conjectured that he was bishop of '*Portus Romanus*', Aden in Arabia. The additional supposition that he was an Arabian by birth is also a mistake. He was bishop of the "portus," a harbour of the city of Rome, during the time of the Emperor Alexander Severus, at the beginning of the third (3rd) century. He suffered martyrdom during the persecution of Maximus the Thracian, about A.D. 236. The Chevalier's narrative of the manner in which a lost book of his has been recovered is worthy of notice. "A French scholar and statesman of high merit, M. Willemain, sent a Greek to Mount Athos to look out for new treasures in the domain of Greek literature. The fruits of this mission were deposited, in 1842, in the great national library, already possessed of so many treasures. Among them was a MS. of no great antiquity, written in the fourteenth (14th) century, not on parchment, but on cotton paper, and it was registered as a book "on all heresies," without any indication of its author or age.... It fell to the lot of a distinguished Greek scholar and writer on literature, a functionary of that great institution, M. Emmanuel Miller, to bring forward the hidden treasure.... In 1850 he offered it to the University Press at Oxford, as a work of undoubted authenticity, and as a lost treatise of Origen, "Against all Heresies." It was published in 1851, and Bunsen, on reading it, pronounced it not to be the work of Origen, but of Hippolytus; and in letters to Archdeacon Hare, he has thrown great light upon the subject, and enabled us to peruse some fragments of his comments on Daniel and the Antichrist, which Calvin could only have known through Eusebius and Jerome.

It is worthy of notice that '*Sir Isaac Newton*', in his "Observations on the Prophecies of Daniel," &c., quotes Hippolytus thus, "If divers of the ancients, as Irenaeus, Julius Africanus, Hippolytus the martyr, and Apollinaris bishop of Laodicea, applied the half (1/2) week to the times of Antichrist, why may not we, by the same liberty of interpretation, apply the seven (7) weeks to the time when Antichrist shall be destroyed by the brightness of Christ's coming?"

'*Nicolaus de Lyra*' received his name from the place of his birth, Lire, a small town in Normandy. He flourished at the beginning of the fourteenth (14th) century: he was one of the Society of the Friars Minors at Verneuil, although he is supposed to have been born a Jew. His '*postills*' were repeatedly printed at the close of the fifteenth (15th) and the early part of the sixteenth (16th) centuries, and were familiar to the biblical students of Calvin's day. He was a good Hebrew scholar, and has enriched his comments with the best specimens of Rabbinical learning. He is a good interpreter of the literal sense; but his views were attacked by Paulus

Burgensis, Paul bishop of Burgos, who was a converted Jew, and defended by Matthias Doring. His works, with those of his opponent and champion, were published at '*Duaci*', A.D. 1617; also at Antwerp, A.D. 1634, in 6 vols. folio. See also Hart. Horne, vol. ii. part ii. ch. v. In the Morning Watch, vol. i. p. 147, he is considered as a forerunner of the Reformation. Luther is there said to have written of him thus: "Ego Lynam ideo amo, et inter optimos pono, quod ubique diligenter retinet et persequitur historiam."

"'*Burgensis*'." A notice of Paul of Burgos is found in '*Allport's*' edition of Bishop Davenant on Justification, vol. ii. p. 86, '*note*'.

The '*Africanus*' here mentioned was Julius Africanus of Nicopolis, (Emmaus,) a friend of Origen's, and rather his senior in years. He is a very early writer on chronology, about A.D. 232; and his epistle concerning the history of Susannah, together with Origen's reply, is in '*Wetstein's*' edition, annexed to the dialogue against the Marcionites. Mosheim calls him "a man of the most profound erudition, but the greatest part of whose learned labours are unhappily lost." Cent. iii. part. ii.; see also Gieseler's Eccl. Hist, vol. i. p. 145, American translation. The treatise to which '*Calvin*' probably refers is the fragment on the genealogy of Christ preserved by Eusebius, Hist. Eccl., lib. i. chap. vii., especially as Eusebius himself had just quoted this chapter of Daniel (v. 24) at the close of his sixth (6th) chapter. Other writings of his are quoted by Eusebius, lib. vi. chap. xxxi., entitled "Concerning Africanus."

'*Apollinaris*', bishop of Hierapolis, flourished in the second (2nd) century. He is included by Gieseler among the writers against the Montanists, and is united with Melito of Sardis by Eusebius, as writers of great repute. See Euseb. Eccl. Hist., lib. iv. chap. xxvi., xxvii. In the latter chapter he gives a list of his works. See also lib. v. chap. xvi., xix. Another of the fourth (4th) century is mentioned by Mosheim as Bishop of Laodicea. An account of this writer is found in the English edition of Bailey's Dictionary." } }

Dissertation XI. Abomination of Desolation. 9:27.

{ { "Various questions have arisen respecting the correct interpretation of this phrase. The prophecy has been supposed to be accomplished first (1st) under Antiochus Epiphanes, and again by the Roman armies under Titus. '*Hengstenberg's*' remarks were chiefly in reply to '*Bertholdt, Com*'. ii. p. 584, and in explanation of our Saviour's comments, as recorded by St. Matthew. He thinks "it was then regarded by the Jews as relating to a still future occurrence—the yet impending conquest and destruction of Jerusalem." . . . "A sufficient proof of this is afforded by the passage, Josephus Arch (Antiq.). x. 11, 7, 'Daniel predicted also the Roman supremacy, and that our country should be desolated by them.'" The passage '*De Bell. Jud*'. 4:6, 3, is also quoted with this conclusion, "How general the reference of the prophecy then was to a future destruction of the city, appears from the express observation of Josephus, that even the zealots had no doubt of the correctness of this interpretation. The same interpretation is found also in the Babylonian and Jerusalem '*Gemarah*'." (P. 215.) This reference to "the zealots" is explained in a note to '*Bishop Kidder's*' Demonstration of the Messiah, pt. ii. p. 11. They were slain standing on the battlements of the temple, and their carcasses and blood were scattered and sprinkled about the sanctuary before its final destruction. This is supposed to be a fulfilment of the prediction. Professor '*Lee*' states, "It is to be understood rather of the Roman armies, with their heathen ensigns, stationed over

against the Temple, than of anything else.” (Book ii. chap. ii. p. 202.) He translates thus, “For the overspreading of abominations he shall make it (i.e., Jerusalem) desolate; even until the consummation (i.e., the complete end) and (until) that determined shall be poured upon the desolate, rather desolator;” meaning, “the people of the prince who should come as a desolator and destroy the city and the sanctuary.” (Book ii. chap. i. p. 142.) “Let it be remembered,” says he, “all is here indefinite. No mathematical measure of time or portion of time is therefore to be thought of. The occurrence of their several events will supply the only measures of time now to be had recourse to.”

The early Reformers, OEcolumpadius, Bullinger, and Osiander, treated the word “overspreading” in its literal sense of “wing,” and applied it to the wings or pinnacles of the Temple; the first of these three (3) takes it for “the very altar and holy place where the winged cherubim were.” Augustine in his *'Epis'*. 80, *'ad Hesychium'*, interprets it of the legions and wings of the Roman armies which compassed and defiled the Temple. *'Irenaeus'*, lib. v. ad. haer, explains it of Antichrist, whom he imagined should sit in the Temple at Jerusalem, and be worshipped as Messiah. *'Rosenmüller'* illustrates the use of the word wing from Isaiah 8:8, and 18:1, and also from Cicero, Offic. lib. ii. chap. 13. C. B. *'Michaelis'* objects to the usual sense of the “abomination of desolations,” while *'Gesenius'* and *'Winer'* refer the wing to the pinnacle of the Temple. *'Rosenmüller'* prefers the active sense of “the desolator,” according to the marginal reading of our authorized version, and applies the passage to Antiochus Epiphanes, quoting 1st Macc. 1:11, 63, as fulfilling the prediction. *'Dr. Wells'* approves of this translation, but he interprets the desolator to mean “the Gentile people inhabiting the (once) countries of the Roman Empire.” (Paraphrase, p. 101.) }}

Chapter 10th:

Dissertation XII. Vision on Bank of Hiddekel. 10:1, 13.

{{ “This vision is referred to by *'Bertholdt'* and *'Griesinger'* in an attempt to shew its contradiction to chap. 1:21, but their cavils have been ably answered by *'Hengstenberg'*, pp. 54, 55. The error in the Alexandrine translation of this verse is discussed on p. 239. With regard to the fasting of ver. 2, *'Staudlin'* assumes that Daniel abstracted himself as far as possible from sensible objects, in order to obtain very high revelations, and that the reason why only Daniel saw the appearance lies in the fact, that only he had been fasting a long season and doing penance, and had thereby sharpened and sanctified his vision; see *'N. Beitr'*., p. 279, ap. *'Heng'*., p. 120. The celestial appearance of ver. 5 and 6 is said to be “identical with the angel of the Lord, and thus also with Michael. Daniel finds himself on the banks of the Tigris, and sees hovering over its waters a human form clothed in linen, with a golden girdle about his loins.” *'Hengstenberg'* objects to the opinion that this is a representation of Gabriel. He is so terrified by the voice of the apparition that he falls into a deep swoon, and for a long time cannot recover, whereas with Gabriel, on his former single appearance, chap. 11, he converses quite freely and without restraint. The angel of the Lord is present in calm silent majesty, and works with an unseen power. The man clothed in linen cannot be, as *'Staudlin'* assumes, absolutely identified with the Most High God, but is as distinct from him as the angel of the Lord from the Lord Himself. For he swears not by himself, but, with his right

hand lifted up to heaven, by the eternal God. The supposition of a distinction between the man clothed in linen and Gabriel has the analogy of chap. 8:16 in its favour. The names Gabriel and Michael are peculiar to Daniel, and occur only in such visions as from their dramatic character demand the most exact description possible of the persons concerned and the bringing of them out into stronger relief. This opinion is discussed more at length on pp. 136-138.

'*Rosenmüller*' objects to consider this vision as either an ecstasy or dream. He quotes Theodoret and Jerome on the phrase, "desirable food," and explains the period of the Prophet's fasting according to the view of C. B. Michaelis. The attire of ver. 5 is that of the high priest, although it is by no means certain that this representation portrayed "the prince of the army of Jehovah." The likeness to chrysolite is said to be not with respect to colour, but clearness and brilliancy. Bochart and Calmet suppose Uphaz and Ophir to be the same place; see Wintle's note, which is full of information. In illustration of the "voice," ver. 6, Rosenmüller quotes Iliad xi. l. 148 and following, and enters fully into the Jewish theory of various orders of angels, in the first of which were Michael and Raphael. On this very interesting subject he has selected with great judgment the opinions of various ancient interpreters, especially Theodoret and Jerome, as well as those of Luther, Geier, Gesenius, and Winer. "The hand that touched him," observes Wintle, "was probably one of the attendant angels. The form of the superior spirit was scarcely visible by Daniel, and therefore it seems likely to have been one of an inferior order, whose hand he could discover as reached out unto him. (Wer. 18.) The Son of God is seldom introduced to human notice without a retinue of angels."

10:13. The prince of the kingdom of Persia is supposed by some writers to be either Cyrus or Cambyses opposing the building of the Temple; and by others to refer to those guardian angels which the Orientals believed to protect different countries. '*Wintle*' adopts Theodotion's translation of the last clause of this verse, as the sense then becomes very clear; but Rosenmüller prefers the Syriac version, "I was delayed there," in preference to "I left him there.""} }

Dissertation XIII. Michael the Prince. 10:13.

{ { "The appearance of angels, as recorded in these prophecies, has always given rise to much inquiry and conjecture. '*Hengstenberg*' contends for the identity of Michael and the angel of the Lord, as recognised by the elder Jews, perhaps on the testimony of tradition. He contends against the assertion of '*Bertholdt*', that the Jews derived their distinction between superior and inferior angels from the Persians, after the end of the Babylonish captivity, (ii. 528.) '*Gesenius*' recognises angel-princes, "as the earthly monarch is surrounded by his nobles, so here is Jehovah by princes of heaven." Traces of a gradation of rank among the angels are also found in Job 33:23, according to the explanation suggested by '*Winer*'. "We go further," adds '*Hengstenberg*', "we can shew that those angels of higher rank who play a particular part in our book, are the very same that meet us in just the same character in the oldest books. We have already pointed out in the '*Christologie*', that the doctrine of the angel or revealer of God, runs through the whole of the Old Testament, who in a twofold (2-fold) respect, first (1st) as the highest of all angels, then as connected with the hidden God by a oneness of essence, appears as his revealer." He then argues for the identity of Michael with the angel of Jehovah, the leader of the Israelites, the prince of the army of Jehovah, according to Exod. 32:34, and Joshua 5:13, and Zech. 1:5. In some passages in the Talmud, Michael as the

angel of Jehovah is associated with the Shekinah. See on this interesting point '*Baumgarten-Crusius Bibl. Theol.*', pp. 282, 287. '*Jerome*' on Zech. i.; and '*Danz in Meuschen*', Illustrations of the New Testament from the Talmud, pp. 718, 733." } }

Chapter 11th:

Dissertation XIV. Historical Proofs: Three Kings of Persia. 11:2.

{ { "The speaker in this last vision is the Son of God Himself. There are two (2) things which in my judgment may be clearly proved; that the princes of Persia and Javan, as also Michael and Gabriel, are created angels; and that the speaker in this last vision is the angel of the covenant, the Son of God. . . . The phrase, "to strengthen him," is also very significant. The word is '*mahoz*', the same which occurs in the plural '*mahuzzim*', at the close of the prophecy. Here it plainly denotes a tutelary or guardian power, exercised on behalf of Darius by the Son of God. At the close of the vision it must bear a similar meaning. The Mahuzzim are those tutelary powers, whether saints, angels, or demons, who are objects of great horror to the wilful king." —'*Birks*', p. 33. Herodotus is still a safe guide in the interpretation of this prediction. His narrative of Cambyses and Darius Hystaspes, amply illustrates and confirms it. The canon of Ptolemy agrees in the same account, only Smerdisis omitted, as usual, because his reign was less than a year. In the reign of Darius, the third (3rd) successor of Cyrus, the rebuilding of the temple was renewed, under the exhortations of Haggai and Zechariah. "The fourth (4th) king," who is far richer than all, and stirs up all against the realm of Greece, plainly answers to Xerxes, the son and successor of Darius. Those three (3) reigns reach forward through fifty (50) years of the world's history, A.C. 534-485.

11:2. The fourth (4th) king was Xerxes. The four (4) last books of Herodotus, and the eleventh (11th) of Diodorus, are entirely occupied with his invasion of Greece. The Greek play of AEschylus, called the Persae, written within eight (8) years to celebrate the triumph of the Greeks, is useful in conveying a vivid impression of this predicted invasion. '*Willet*' may be consulted, as he enters very fully into all the historical details, and gives his authorities in abundance; but his arrangement is very cumbrous; and his want of critical skill often renders his judgment valueless. He has raw materials in abundance, but seldom produces it "ready made to hand." See Quest. vi., for various opinions on the identity of this fourth (4th) king, p. 398, Edit. 1610.

11:3-5. "**The mighty king who shall stand up,**" clearly refers to Alexander. The exposition of '*Calvin*' is substantially correct throughout this chapter; it will be sufficient to add a few dates and references.

'*Diodorus*', lib. xviii. ch. 43, narrates the career of Ptolemy the son of Lagus, who received Egypt as his share, and successfully repelled the attacks of Perdiccas. Lib. xix. ch. 79, continues the exploits of Ptolemy. '*Justin*', lib. xiii. ch. 6, and xvi. ch. 2, confirms the statement of Diodorus.

11:5. "**One of his princes shall be great.**" This refers to Seleucus Nicator, the founder of the kingdom of Syria. His strength is related by Appian, de Bel. Syr. sect. 164, who says he could stop a bull in his career by laying hold of him by the horn. The Arabs called the era of the Seleucidae '*Dilcarnain*', two-horned. —See Prideaux, Connex., part i. b. 8 ; Justin xix. ch. 12, and 55, 56, 58, 62, 90, 91, 100; Gibbon's Decline and Fall, ch. viii.; Grey on Hist. of the Seleucidae, viii. 35.

11:6-9. We have here the marriage of Berenice, the daughter of Ptolemy Philadelphus, with Antiochus Theus, the grandson of the great Seleucus. '*Birks*' has drawn up an elaborate list of each king of Syria and Egypt, from B.C. 323 to 164; and states the following monarchs as referred to in the corresponding verses of this chapter; viz.,

- 5. Ptolemy Soter, and Seleucus Nicator.
- 7, 8. Ptolemy Philadelphus, and Antiochus Theus.
- 9. Ptolemy Euergetes, and Seleucus Callinicus.
- 10. Seleucus Ceraunus, and Antiochus Magnus.
- 11, 12. Ptolemy Philopator.
- 14, 17. Ptolemy Epiphanes.
- 20. Seleucus Philopator.
- 21. Antiochus Epiphanes.
- 25. Ptolemy Philometor.

He has also treated the details of the history so plainly, that we may satisfy ourselves by simply referring to chapters 6 to 11 pp. 73-171. '*Wintle's*' notes are also very explanatory; both these authors supply all the '*Historical Proofs*' which the reader of '*Calvin's*' Daniel can require.

The annexed authorities will explain some of the historical allusions of the text. Villius, p. 298, was Publius Villius, the Roman ambassador to the court of Antiochus, who there held a conference with Hannibal.

P. Popilius Laenas, p. 317. The narrative is founded on Valerius Maximus, vi. ch. 5; Livy, xlv. ch. 12; Paterculus, i. ch. 10. '*Calvin*' probably adopted this anecdote from Jerome. See Fry, vol. ii. p. 55.

Valerius Soranus, p. 349 —a Latin poet of the period of Julius Caesar.

Alexander, king of Syria, p. 358. The events of his career are detailed by Josephus, Ant., xiii. ch. 9. Physcon, p. 359. See Josephus as before, and Athenaeus, ii. ch. 23.

Carrae, p. 364. For the death of Crassus there, see Lucan i. ver, 105, and Pliny, lib. v. c. 14." }}

Dissertation XV. Wilful King. 11:36-38.

{{ "The subject here commenced is of the deepest interest, and needs peculiar caution in its treatment. The words in which it is conveyed are obscure in themselves, and, consequently, all the early translations of them are imperfect. '*Calvin*' has thrown great light upon the original phraseology, but still reference may be profitably made to some modern translators. The sixteenth (16th) chapter of the "Two Later Visions of Daniel," is occupied with this discussion; various views are clearly and fairly stated; some conjectures are refuted, and some conclusions enforced which differ very materially from '*Calvin's*'. The translation of obscure passages adopted in this work are excellent, as well as those given by '*Elliott*' in his notes to pages 1327 and following, of vol. iii. of his *Horae Apocalypticae*. Professor '*Lee's*' translations are exceedingly full and explanatory, while his hermeneutical views agree more with '*Calvin's*' than either Elliott's or Birks'. See his Inquiry into the Nature, Progress, and end of Prophecy, Bk. ii., chap. ii. p. 189 and following. '*Wintle's*' notes are much to the point. And Bishop Newton traces the analogy between this king and Antichrist in his Dissert, vol. iii, chap. xxvi. The annexed comments from '*Birks*', p. 271 and following, will explain some grammatical difficulties.

11:37. —“ He shall not regard the '*elohim*' of his fathers.” The clause is ambiguous, as the word “*elohim*” may receive two opposite constructions. Bishop Newton and others think it to mean, the one true God; but Mede, with many able writers, render it correctly, the '*gods*' of his fathers, implying the false deities of the heathens. Arguments are then given in support of this view, and objections forcibly answered. “Neither shall he regard the desire of women.” The meaning of this phrase is shortly discussed. The received view, that it refers to the Messiah, is set aside, and it is taken in the enlarged sense of despising and trampling upon these humanizing affections of which women are the object. Elliott, after a good Hebrew criticism, applies it to the Messiah, fortifying his opinion by '*Faber*' on the Prophecies, pp. 380-385, vol. i., edit. v.; so '*Lee*' in his preface, p. cxxvi, to Euseb. Theophania —“This occurring as it does in a context speaking of deities, was probably intended to designate the Messiah.”

11:38. —“But in his estate with '*Eloah*' he will honour '*Mahuzzim*'.” We now enter upon the second (2nd) part of this description, which exhibits the new worship set up by the Wilful King. Here several questions of some difficulty will arise. I will first (1st) offer what appears to me the most natural translation, and consider afterwards the chief points in dispute one by one. “But in his estate with '*Eloah*', he will honour '*Mahuzzim*'; even with an '*eloah*' whom his fathers knew not, he will honour them with gold, and with silver, and with precious stones, and with pleasant things. And he will offer to the strongholds of '*Mahuzzim*', with a foreign '*eloah*' whom he will acknowledge; he will increase their glory, and will cause them to rule over many, and will divide the land for gain.” The meaning of the word '*Mahuzzim*', fortresses or strongholds, is next described, and in conclusion, it is decided, that '*Mahuzzim*' “must here denote guardian deities or tutelary persons, who receive worship as protectors and guardians, defences and fortresses, from their votaries.” Professor '*Lee*'s' translation is as follows: “But in his estate he shall honour the '*god*' of forces; and a '*god*' whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and with pleasant things.” “Nero was the first of this series.” “Domitian was the first (1st) emperor who generally persecuted, and who, during his lifetime, assumed the title of the '*Lord God*', and insisted upon being worshipped as a deity.” This is the Professor's interpretation, p. 192. The translations of '*Mede*', Bishop '*Newton*', and Dr. '*Gill*', vary slightly from each other, but none of them are so correct as that given above. The original word, translated “offer,” has very wide and various meanings. In Exodus 10:25, it is rendered “sacrifice” to the Lord our God, and is very frequently used in this sense. The words, “a foreign '*god*' whom he will acknowledge,” are probably an explanation of the previous phrase, “a '*god*' whom his fathers knew not ;” implying that the worship of this divinity was borrowed by the Wilful King from some other nation, and was unknown to his fathers.

“Such, in conclusion,” says Birks, “are the results which flow from a careful inquiry into the natural meaning of this passage. The Wilful King here described is one which might be expected to rise after the renewed persecution of the faithful, when imperial help had been given them, and to continue perhaps for ages, until the restoration of Israel. His title as the king, and the time appointed him in the words of the angel, prove him to be the same with the Little Horn, speaking great words against the most High. He will reject every form of heathen worship, commended to him by the long practice of his fathers, utter proud speeches of surprising arrogance, and of real blasphemy against the God of heaven, trample under his feet the strongest instincts of domestic love, and thus magnify himself

against God and man. He will, however, adopt a foreign '*eloah*' derived from the Jews for his own; but will turn the very worship he pays to the Son of God into the key-stone to a wide and spreading system of idolatry, in which he will pay reverence to a multitude of guardian powers, and cause them to receive homage and worship from his people." The comments of this able writer on verses 36-39 are so contrary to the views of '*Calvin*', that it is only necessary here to state their variance with those of our Reformer. Some explanations are worthy of notice, as, for instance, the following: —"These words apply accurately to the local persecutions of believers under the Arian emperors, and the fierce and savage cruelties of the Vandals against the confessors of the faith. When, however, the time of the end, or the predicted three (3) times and a half (1/2) should begin, these persecutions would gradually become more systematic and severe. So that the prophecy at once proceeds to describe the king, who would prosper in the time of the end, and by whom the fires would be kindled afresh with more than Pagan cruelty, against the followers of God."

'*Elliott*' in his *Horae Apocalypticae*, vol. iii. p. 1294, has devoted a section to the elucidation of this chapter. His comments upon the Hebrew words of the original text are valuable, displaying great judgment, and throwing much light upon the Prophet's meaning. His chronological list of the kings of Syria and Egypt is correct, and very clearly explains the history of this prophetic period. This prophecy, he states, naturally divides itself into two (2) parts: first (1st), that from ver. 1-31, sketching the times of the Persians and Greeks; secondly (2nd), that from chap. 11:32 to the end of chap. 12, sketching the sequel. His comments upon the whole of chap. 11 to ver. 35, are illustrative of '*Calvin's*' views in these Lectures; but this writer interprets ver. 36 and following, in accordance with the expositions of Mede and the two Newtons. These are so fundamentally at variance with '*Calvin's*' writings, that it would be out of place to dwell upon them here. '*Elliott's*' notes on the Hebrew words throughout the latter portion of this chapter are most excellent, and may be trusted as scholarlike, sound, and judicious.

Chapter 6 of the "First (1st) Elements of Sacred Prophecy" is occupied by a refutation of Dr. Todd's theory. The details of the fulfilment of each verse are plainly and accurately stated, and the objections of the Fourth (4th) Donnellan Lecture are shewn to be futile. This work is chiefly devoted to the refutation of the Futurist theories, which are directly opposite to that of '*Calvin*'. See particularly pp. 135-149.

'*Fry*' in his '*Second (2nd) Adven*', chap. v. sect. 21, has collected the views of various English Commentators, but they all vary exceedingly from those of '*Calvin*'.
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Dissertation XVI. Pollution of Sanctuary. 11:36, &c.

{{ "The various occasions on which the sanctuary was polluted by heathen foes are as follows:-

1. By Antiochus Epiphanes, when he set up the image of Jupiter Olympius on the divine altar. The daily sacrifice was then taken away, and Acra fortified so as to overlook the Temple.
2. The Romans polluted it under Pompey the Great, as recorded by '*Josephus, Antiq.*', xiv. § 4, 2, 6. It was transitory and quickly repaired, although this was the first step towards the complete loss of liberty.
3. The next profanation occurred under Crassus, who carried off the gold and the treasures which Pompey had left. Eleazer the priest, who had the custody of the vail

of the Temple, gave him a beam of solid gold as a ransom for the whole, and yet he afterwards carried away all the wealth of the sacred edifice. ('*Antiq.*', xiv. 7, 1.)

4. When Herod obtained the kingdom, A.C. 38, the Romans under Sosius took the city by storm; the Jews took refuge within the Temple, but were unmercifully massacred by their cruel foes. ('*Antiq.*', xiv. 16, 3.) So again a slaughter took place in the Temple by Archelaus on the first (1st) passover after Herod's death, while the cruelties of Sabinus form a similar instance. ('*Wars*', ii. 3, 2.)

5. When Titus pitched his camp on the Mount of Olives, and the Romans brought their ensigns within the Temple, and offered sacrifices to them. ('*Wars*', vi. 6, 1.)

6. During the reign of Hadrian, after the revolt of Bar chochebas, a temple was built and consecrated to Jupiter Capitolinus on the very site of the sanctuary. " } }

Dissertation XVII. Conquest of Glorious Land. 11:41.

{ { "The sober views of our Reformer form a striking contrast to the speculations of some modern writers. '*Birks*', for instance, considers the spread of the Turkish power as accomplishing this verse. He quotes '*Rycault's*' History of the Ottoman Kings, and considers the conquest of Thessalonica and the subjugation of Greece by Amurath II, A.D. 1432, as the intended fulfilment. In 1514, Selim the third Turkish Emperor overthrew the Sultan of Egypt, and obtained possession of Aleppo. After other victories, he turned aside to visit Jerusalem. The next verse is also supposed to predict his conquests; and the facts detailed by '*Rycault*', vol. i. pp. 246-248, respecting the conquest of Judea, Arabia, and Egypt, at the commencement of the sixteenth (16th) century of the Christian era, are asserted to fulfil verses 41 to 43. The last verse of this chapter is also supposed to be accomplished by the historical events recorded by Rycault, vol. i. pp. 249-251. A similar opinion is given by the author of "The Revelation of St. John Considered," Append. i. p. 467. '*Elliott's*' sentiments are similar to these, but less precise, and not very clearly expressed. '*Mede*' and Bishop '*Newton*' think the closing verses of this chapter remain yet unfulfilled. Professor '*Lee*' treats this as accomplished by Constantine and Licinius; see pp. 195-197, and gives as his authority '*Hist. Univers*', vol. xv. pp. 582-584. Before the reader has arrived at this "point of observation," he will probably have decided whether the Praeterist or the Futurist interpretations of these verses is the more acceptable to his own mind, and will value these references according to the conclusions to which he has already arrived." } }

Chapter 12th:

Dissertation XVIII. Sealing of the Book. 12:4.

{ { "It will not be necessary here to add more than a quotation from '*Hengstenberg*', who answers objections with his usual success, "The command to the Prophets to shut up and seal the prophecies relates only to a symbolical action, to be understood of something internal; and after the removal of the mere drapery, the imperatives are to be resolved into futures, thus —these prophecies will be closed and sealed till the time of the end, in nearly the same manner as Zechariah (chap. 11:15) is commanded in a vision to take the instruments of a foolish shepherd, to intimate that some day ungodly rulers will ruin the people. . . . But the external acceptation of the words is still more strongly opposed by chap. 12:9.

There the angel answers Daniel's request for more precise disclosures respecting the prophecy, by saying that he cannot furnish him with them because it is closed and sealed up till the last time." The objections here answered are those of '*Bertholdt*', Comm., p. 795; '*De Wette*'; '*Bleek*', pp. 186, 207; and '*Sack*', Apol., p. 285. '*Alexander*', W. L., (Edinburgh,) in his Congregational Lectures, seventh series, 1841, has a short but explanatory criticism on the meaning of "to seal" and "to shut up;" see Lect. vii. p. 372. " } }

Dissertation XIX. Expressions Relative to Time. 12:11.

{ { "The variety of opinion as to the expressions of Time in this chapter renders it difficult to illustrate our author with sufficient brevity. The wisdom of the early reformers is conspicuous. '*OEcolampadius*' agrees with '*Calvin*' in treating these periods of days, as implying long and indefinite times — "multiplicatione dierum longum tempus antichristianae impietatis agnoseas" — by the multiplication of the days you will perceive the lengthened period of the antichristian impiety. '*Junius*' and '*Polanus*', as quoted by '*Willet*', consider the days to be literal ones, and the accomplishment to have taken place during Maccabean times. He also gives the views of '*Hippolytus*' and '*Nicolaus de Lyra*', to whom '*Calvin*' has previously referred. '*Melancthon*' adds together the 1290 and the 1335 days, making seven (7) years and three (3) months, beginning B.C. 145, and ending B.C. 151, when Nicanor was overcome. '*Bullinger*' understands them of the times of Antiochus, and '*Osiander*' of the duration of Antichrist, but thinks this prophecy does not properly, "but by way of analogie, concern the latter times." The opinions of those modern interpreters who adopt the principles of '*Mede*' will be found in the works already quoted. He reckons the years from the time of Antiochus, B.C. 167, which brings us down to the 12th century, when the Waldenses and Albigenses protested against the tyranny of the Papacy; and between the forty-five (45) years, 1123 and 1 168 A.D., a great secession occurred from the dominion of the Pope, by which he thinks the prophecy to have been fulfilled. Bishop '*Newton*', Dissert. xxvi. p. 387, writes as follows, "It is, I conceive, to these great events, the fall of Antichrist, the re-establishment of the Jews, and the beginning of the glorious millennium, that the three (3) different dates in Daniel of the 1260 years, 1290 years, and 1335 years, are to be referred." Here the word "years" is used as if it occurred in the scriptural text.

Professor '*Lee*' considers that the events which occurred at the destruction of Jerusalem by Titus fulfilled the prediction of ver. 1. "The children of thy people," found written in the book, are said not to be the Jews at large, but the holy remnant who embraced Jesus as Messiah, and escaped to carry the tidings of salvation to the ends of the earth. The many who slept in the dust of the earth were to awake "in a first (1st) resurrection with Christ," Rom. 6:3-6, and "some to shame and everlasting contempt, i.e., awakened to hear through the preaching of the gospel, the judgments denounced against unbelief, and to feel this in a general overthrow." The resurrection is here interpreted of our regeneration and union with the Saviour through the Spirit, and the precise period of its accomplishment is confined to the early spread of the gospel among mankind.

The "time, times, and a half" of ver. 7, "must, of necessity, signify the time that should elapse from the fall of Jerusalem, to the end of Daniel's seventieth (70th) week; for, according to the prediction enouncing this, the Temple and the City were to fall in the midst of this week," p. 199. In direct contrast to this extract,

'Elliott's' reference of this chapter to times yet future occurs in vol. ii. p. 1343. Assuming the 1260, 1290, and 1335 days to be years, the former (1st) period is said to close at the French Revolution in 1790 A.D., the second (2nd) at the Greek Revolution in 1820 A.D.; and as they are "unhesitatingly" pronounced to be all three (3) "measured from one and the same commencing epoch," the last (3rd) date must terminate A.D. 1865. 'Frere' terminates the 1290 days in A.D. 1822, and the 1335 in A.D. 1847. See his Letter dated September 9, 1848, to the Editor of the Quarterly Journal of Prophecy, October 1848. 'Wintle' refers this verse to the struggle with antichristian powers, when Michael should stand up "to defend the cause of the Jews, and to destroy the enemies of true religion." Note in loc.

'The Duke of Manchester' has devoted an Appendix to the discussion of these expressions. He justly observes; if they "are to be taken literally, then the important events of the latter part of this prophecy will be within the compass of a man's life, and will relate to the actions of an individual. If, on the other hand, the 1290 and 1335 are years, they will extend far beyond the life of any individual, and must therefore be applied, not to a person, but to a system. Thus the whole character of the prophecy will be different." "The prophecy of chapters 10-12 is not symbolical, nor even figurative, but is literal. The expression translated days in chap. 8, is different from the term rendered days in chap. 12. The character of the prophecy, chapters 10-12, is rather what we may call biographical, for it details the actions of individuals. I see no more warrant for saying the wilful king denotes a system, than for saying the vile person, or the raiser of taxes, or a dozen other kings, mentioned in the prophecy, denote systems. The genius of the prophecy, therefore, seems to require that the measure of time connected with the actions of the wilful king, should be suitable to the reign of an individual king, and not elongated into times suitable to the continuance of a system from generation to generation. '**Blessed is he that waiteth, and cometh to the 1335 days,**' seems to imply that some individuals would endure for the whole 1335 days." Thus far the noble author's remarks are completely in the spirit of 'Calvin', but a few sentences afterwards, he supposes the "abomination of desolation" to belong to the last days of the world, thus giving countenance to the Futurist expositions. The curious reader may consult a Review in "The Morning Watch," vol. v. p. 161, of 'Faber's' Second Calendar of Prophecy, in which many ingenious speculations are brought forward illustrative of Daniel's expressions relative to Time. The various numbers of this work contain a multiplicity of laborious investigations of this subject, chiefly based upon the year-day theory." }}

Dissertation XX. Modern Discoveries Throwing its Light on Daniel's Prophecies. 12:13.

{{ "We now conclude these our Dissertations by a further allusion to the subject which occupied our attention in the Preface —the marble commentary on the inspired text presented by the Nineveh monuments. Three thousand (3000) years have passed over the Assyrian mounds, and at length, while we are closing our volume, the grave is giving up its dead at the call of the intellect of modern Europe. The crusted earth, beneath which Nineveh has been so long inhumed, has now revealed the monumental history of its grandeur, the imperishable witness of its incomparable renown. We must leave the interesting narrative of the discovery of these unrivalled treasures, and the description of these singular sculptures; our attention must be directed solely to the inscriptions, by the reading of which alone

these monuments become available for our purpose. Had we been unable to read them, "all the excavations must have been to no purpose, and the sculptured monuments would have been worthless as the dust from which they have been torn." Well may we ask, in the language of an able review of Layard's '*second (2nd) series of monuments of Nineveh*', May 16, 1853, "By what splendid accidents, then, has it happened that illumination has been thrown into the heaps, and that art, interred for 3000 years, becomes, when brought to light, in an instant as familiar to us all as though it were but the dainty work of yesterday? How comes it that these arrow-headed, or, as they are more generally styled, cuneiform characters, which bear no analogy whatever to modern writing of any kind, and which have been lost to the world since the Macedonian conquest, are read by our countrymen with a facility that commands astonishment, and a correctness that admits of no dispute? The history is very plain, but certainly as remarkable as it is simple. Fifty (50) years ago the key that has finally opened the treasure-house was picked up, unawares, by Professor Grotefend of Göttingen. In the year 1802 this scholar took it into his head to decipher some inscriptions which were, and still are to be found on the walls of Persepolis, in Persia. These inscriptions, written in three different languages, are all in the cuneiform (or wedge-like) character, and were addressed, as it now appears, to the three (3) distinct races acknowledging, in the time of Darius, the Persian sway—viz., to the Persians proper, to the Scythians, and to the Assyrians. It is worthy of remark, that although the cuneiform character is extinct, the practice of addressing these races in the language peculiar to each still prevails on the spot. The modern governor of Bagdad, when he issues his edicts, must, like the great Persian king, note down his behests in three distinct forms of language, or the Persian, the Turk, and the Arab who submit to his rule will find it difficult to possess themselves of his wishes. When Grotefend first saw the three kinds of inscription, he concluded the first to be Persian, and proceeded to his task with this conviction. He had not studied the writing long before he discerned that all the words of all the inscriptions were separated from each other by a wedge, placed diagonally at the beginning or end of each word. With this slight knowledge for his guide, he went on a little further. He next observed that in the Persian inscription one word occurred three or four times over, with a slight terminal difference. This word he concluded to be a title. Further investigation and comparison of words induced him to guess that the inscription recorded a genealogy. The assumption was a happy one. But to whom did the titles belong? With no clue whatever to help him, how should he decide? By an examination of all the authorities, ancient and modern, he satisfied himself at least of the dynasty that had founded Persepolis, and then he tried all the names of the dynasty in succession, in the hope that some would fit. He was not disappointed. The names were Hystaspes, Darius, and Xerxes. Although the actual pronunciation of these names had to be discovered, yet by the aid of the Zend (the language of the ancient Persians) and of the Greek, the true method of spelling was so nearly arrived at that no doubt of the accuracy of the guess could reasonably be entertained. The achievement had been worth the pains, for twelve (12) characters of the Persian cuneiform inscription were now well secured. Twenty-eight (28) characters remained to be deciphered before the inscriptions could be mastered. Grotefend here rested.

"The next step was taken by M. Bournouf, a scholar intimately acquainted with the Zend language. In 1836 he added considerably to the Persian cuneiform alphabet by reading twenty-four (24) names on one (1) of the inscriptions at Persepolis; but a more rapid stride was made subsequently by Professor Lassen of

Bonn, who, between the years 1836 and 1844, to use the words of Mr. Fergusson, the learned and ingenious restorer of the palaces of Nineveh and Persepolis, "all but completed the task of alphabetical discovery."

"While progress was thus making in Europe, Colonel Rawlinson, stationed at Kermanshah, in Persia, and ignorant of what had already been done in the west, was arriving at similar results by a process of his own. He, too, had begun to read the Persian cuneiform character on two inscriptions at Hamadan, the ancient Ecbatana. This was in 1835. In 1837 he had been able to decipher the most extensive Persian cuneiform inscription in the world. On the high road from Babylonia to the east stands the celebrated rock of Behistun. It is almost perpendicular, and rises abruptly to the height of 1700 feet. A portion of the rock, about 300 feet from the plain, and still very perfect, is sculptured, and contains inscriptions in the three (3) languages already spoken of. The sculpture represents King Darius and the vanquished chiefs before him —the inscriptions detail the victories obtained over the latter by the Persian monarch. This monument, at least 2350 years old, deciphered for the first time by Colonel Rawlinson, gave to that distinguished Orientalist more than eighty proper names to deal with. It enabled him to form an alphabet. Between the Colonel and Professor Lassen no communication whatever had taken place, yet when their alphabets were compared they were found to differ only in one single character. The proof of the value of their discoveries was perfect.

"Thus far the '*Persian*' cuneiform character! To decipher it was to take the first essential step towards reading the cuneiform inscriptions on the walls at Nineveh. But for the Persepolis walls, the Behistun rock, and Colonel Rawlinson, it would have been a physical impossibility to decipher one line of the Assyrian remains. In the Persian text only forty distinct characters had to be arrived at; and when once they were ascertained, the light afforded by the Zend, the Greek, and other aids, rendered translation not only possible, but certain to the patient and laborious student. The Assyrian alphabet, on the other hand, has no fewer than 150 letters; many of the characters are ideographs or hieroglyphics, representing a thing by a non-phonetic sign, and no collateral aids whatever exist to help the student to their interpretation. The reader will at once apprehend, however, that the moment the Persian cuneiform character on the Behistun rock was overcome, it must have been a comparatively easy task for the conqueror to break the mystery of the Assyrian cuneiform inscription, which, following the Persian writing on the rock, only repeated the same short history. Darius, who carved the monument in order to impress his victories upon his Assyrian subjects, was compelled to place before their eye the cuneiform character which they alone could comprehend. The Assyrian characters on the rock are the same as those on the bas-reliefs in the Assyrian palaces. Rawlinson, who first read the Persian inscriptions at Behistun, and then by their aid made out the adjacent Assyrian inscriptions, has handed over to Layard the firstfruits of his fortunate and splendid discovery, and enabled him for himself to ascertain and fix the value of the treasures he has so unexpectedly rescued from annihilation. As yet, as may readily be imagined, the knowledge of the Assyrian writing is not perfect; but the discovery has already survived its infancy. Another year or two of scholastic investigation, another practical visit to the ancient mounds, and the decipherment will be complete! Fortunate Englishmen! Envious day-labourers in the noblest vocation that can engage the immortal faculties of man! What glory shall surpass that of the enterprising, painstaking, and heroic men who shall have restored to us, after the lapse of thousands of years, the history and actual stony presence of the world-renowned Nineveh, and enabled us to read with

our own eyes, as if it were our mother tongue, the language suspended on the lips of men for ages, though written to record events in which the prophets of Almighty God took a living interest!"

The following narrative of discoveries which have been made since our Preface was written, will most appropriately close our attempt to illustrate in every possible way these valuable Lectures: —"When Mr. Layard returned to the scene of operations in 1848, he lost no time in proceeding with his excavations. During his absence a small number of men had been employed at Kouyunjik by Mr. Rassam, the English vice-consul, who, as the agent of the British Museum, had carried on the works suspended by Mr. Layard, though rather with the view of preventing interference on the part of others than of prosecuting excavations to any great extent. Mr. Rassam's labours, limited as they were, had not been fruitless. He had dug his way to new chambers, and had exposed additional sculptures. The latter were of great interest, and portrayed more completely than any yet discovered the history of an Assyrian conquest, from the going out of the monarch to battle to his triumphal return after a complete victory. The opinion formerly entertained by Mr. Layard with respect to this palace was now confirmed. He was convinced that the ruins at Kouyunjik constituted one great building, built by one and the same king. He was still further satisfied that Kouyunjik and Khorsabad were contemporary structures, and that the north-west palace at Nimroud had a much higher antiquity than either."

That portion of the subject which applies most to our purpose is the result obtained from the inscriptions with which the sculptures are accompanied. In the language of the review already quoted —"The king of Assyria himself is represented superintending the building of the mounds upon which the palace with its bulls is to be built. This king, as the cuneiform inscription shews, is Sennacherib; and the sculptures, as Rawlinson and the initiated are permitted to read, celebrate the building at Nineveh of the great palace and its adjacent temples —the work of this great king. The inscriptions on the bulls at Kouyunjik record most minutely the manner in which the edifice was built, its general plan, and the various materials employed in decorating the halls, chambers, and roofs. Some of the inscriptions have a thrilling interest. They indicate that the Jews, taken in captivity by the Assyrian king, were compelled to assist in the erection of the palaces of their conquerors, and that wood for the building was brought from Mount Lebanon, precisely as Solomon had conveyed its cedars for the choice woodwork of the temple of the Lord. There is an awful strangeness in thus being brought face to face, as it were, with the solemn mysteries of the Bible and with our own earliest sacred recollections.

"During the month of December (1848) the treasure seekers were rewarded with a rare harvest. A façade of the south-east side of the palace at Kouyunjik, forming apparently the chief entrance to the building, was discovered. It was 180 feet long, and presented no fewer than ten (10) colossal bulls, with six (6) human figures of gigantic proportions. The bulls were more or less injured; some of them were even shattered to pieces, but fortunately the lower parts of all remained untouched, and consequently the inscriptions were preserved. Two (2) of these inscriptions contained the annals of six (6) years of the reign of Sennacherib, *'besides numerous particulars connected with the religion of the Assyrians, their 'gods', their temples, and the erection of their palaces.'* There can be no reasonable doubt of the accuracy of the translation made of these writings, and now given in Mr. Layard's volume. (**Discoveries in the Ruins of Nineveh and Babylon*'. Being the

result of a Second (2nd) Expedition, undertaken for the Trustees of the British Museum, by Austin H. Layard, M.P. London: Murray, 1853. '*Layard's Monuments of Nineveh*'. Second (2nd) Series. London: Murray, 1853). The very differences and variations that occur when the cuneiform character is submitted to more than one translator attest to the correctness of the general interpretation. Colonel Rawlinson has translated into English the particular inscriptions of which we speak; and Dr. Hincks, an equally competent scholar, has done the same —both independently of each other; and there is no material discrepancy in their views. The inscription informs us that in the first (1st) year of his reign Sennacherib defeated Berodach-Baladan, king of Car Duniyas, a city and country frequently mentioned in the Assyrian inscriptions. It is not for the first (1st) time that the reader hears of this king, for he will remember how, when Hezekiah was sick, "at that time Berodach-Baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah," who boastfully shewed to the messengers all the treasures of his house. The Assyrian monument and holy writ thus begin to reflect light upon each other. But this is only a gleam of the illumination that follows. In the third (3rd) year of his reign, according to the inscriptions, Sennacherib overran with his armies the whole of Syria. '*Hezekiah*,'so runs the cuneiform writing, '*king of Judah, who had not submitted to my authority, forty-six (46) of his principal cities, and fortresses and villages depending upon them of which I took no account, I captured, and carried away their spoil. I shut up himself within Jerusalem, his capital city.*' The next passage, says Mr. Layard, is somewhat defaced, but enough remains to shew that he took from Hezekiah the treasure he had collected in Jerusalem —thirty (30) talents of gold and eight hundred (800) talents of silver, besides his sons, his daughters, and his slaves. The reader has not waited for us to remind him that in the 2nd Book of Kings it is written how **"in the fourteenth (14th) year of king Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah and took them. And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred (300) talents of silver and 'Thirty (30) Talents of Gold'. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house."** It is something to have won from the earth such testimony on behalf of inspired Scripture. It is also something to have obtained from holy writ such evidence in favour of the monumental records of long-buried Nineveh.

"At a later period a chamber was discovered in which the sculptures were in better preservation than any before found at Kouyunjik. The slabs were almost entire, and the inscription was complete. The bas reliefs represented the siege and capture, by the Assyrians, of a city of great extent and importance. "In no other sculptures were so many armed warriors seen drawn up in array before a besieged city." The sculptures occupied thirteen (13) slabs, and told the whole narrative of the attack, the conquest, and the destruction of the enemy. The captives, as they appear in the bas-reliefs, have been stripped of their ornaments and fine raiment, are barefooted and half-clothed. But it is impossible to mistake the race to which they belong. They are Jews; for the stamp is on the countenance as it is impressed upon the features of their descendants at this very hour. The Assyrian sculptor has noted the characteristic lines and drawn them with surprising truth. To what city they belong we likewise know, for, above the figure of the king, who commands in person, it is declared, that "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment before the city of Lachish, gives permission for its slaughter." That it was slaughtered we have good reason to

believe, for is it not written in the Bible that Sennacherib had quitted Lachish, having vanquished it, before his generals returned with the tribute extorted from Hezekiah?

"If evidence were still wanting to prove the identity of the king who built Kouyunjik with the Sennacherib of the Old Testament, it would be sufficient to call attention to one (1) other most remarkable discovery that has been made in these mysterious mounds. In a passage in the south-west corner of the Kouyunjik palace, Mr. Layard stumbled upon a large number of pieces of fine clay, bearing the impressions of seals, which there can be no doubt had been affixed, like modern official seals of wax, to documents written on leather or parchment. The writings themselves have, of course, decayed, but, curiously enough, the holes for the string by which the seal was fastened are still visible; and in some instances the ashes of the string itself may be seen, together with the unmistakable marks of the finger and thumb. Four (4) of these seals are purely Egyptian. Two (2) of them are impressions of a royal signet. "It is," says Mr. Layard, "one well known to Egyptian scholars, as that of the second (2nd) Sabaco, the Aethiopian of the twenty-fifth (25th) dynasty. On the same piece of clay is impressed an Assyrian seal, with a device representing a priest ministering before the king, probably a royal signet." We entreat the reader's attention to what follows. Sabaco reigned in Egypt at the end of the seventh (7th) century before Christ, the very time at which Sennacherib ascended the throne. 'He is probably the So mentioned in the 2nd Book of Kings (17:4) as having received ambassadors from Hoshea, king of Israel, who, by entering into a league with the Egyptians, called down the vengeance of Shalmaneser, whose tributary he was, which led to the first (1st) great captivity of the people of Samaria. Shalmaneser we know to have been an immediate predecessor of Sennacherib, and Tirhakah, the Egyptian king, who was defeated by the Assyrians near Lachish, was the immediate successor of Sabaco II. It would seem, that a peace having been concluded between the Egyptians and one of the Assyrian monarchs, probably Sennacherib, the royal signets of the two (2) kings, thus found together, were attached to the treaty, which was deposited among the archives of the kingdom.' The document itself has perished, but the proof of the alliance between the two (2) kings remains, and is actually reproduced from the archive-chamber of the old Assyrian king. The illustration of Scripture-history is complete, and the testimony in favour of the correct interpretation of the cuneiform character perfect."

Long as this extract is, it gives but a slight specimen of the surprising amount of scriptural illustration derived from this new and unexpected source. We add a last and final one:—"Ten (10) years have scarcely elapsed since the first discovery of ruins on the site of Nineveh was made, and already there lies before us an amount of information, having regard to the history of the old Assyrian people, of which we had previously not the most distant conception. When Mr. Layard published, in 1849, the account of his first Assyrian researches, the monuments recovered were comparatively scanty, and the inscriptions impressed upon them could not be deciphered. Now, a connected history can be traced in the sculptured remains, and the inscriptions may be followed with the same facility as the Greek or any other character. That they may be read with immense profit and instruction is evident from the startling facts which they have hitherto revealed. Some of these facts we venture briefly to place before the reader. We have previously hinted that the earliest king of whose reign we have any detailed account is the builder of the north-west palace at Nimroud, the most ancient edifice yet beheld in Assyria. His

records, however, furnish the names of five (5), if not seven (7), of his predecessors, some of whom it is believed founded palaces, afterwards erected by their successors. The son of this king, it is certain, built the centre palace of Nimroud, and raised the obelisk, now in the British Museum, upon which the principal events of his reign are inscribed. Upon that obelisk are names corresponding to names that are found in the Old Testament. The fortunate coincidence furnishes at once the means of fixing specific dates, and enables Mr. Layard to place the accession of the Assyrian monarch who built the oldest Nimroud palace at the latter part of the tenth (10th) century before Christ. The builder of the palace of Khorsabad is proved to have been the Sargon mentioned by Isaiah. The ruins of his palace supply the most complete details of his reign; and from the reign of Sargon a complete list has been obtained of all the kings down to the fall of the empire. The son of Sargon was Sennacherib, who ascended the throne in the year 703 B.C. We know from the Bible that Sennacherib was succeeded by his son Esarhaddon, and we now ascertain from the monuments that one of the palaces at Nimroud was the work of his reign. The son of Esarhaddon built the south-east palace on the mound of Nimroud; and, although no part of his history has been as yet recovered, there is good reason for concluding him to have been the Sardanapalus who, conquered (B.C. 606) by the Medes and Babylonians under Cyaxares, made one funeral pile of his palace, his wealth, and his wives.

"While it is certain that there is no mention of Nineveh before the 12th century B.C., Mr. Layard is still of opinion that the city and empire existed long before that period. Egyptian remains found at Karnak refer to a country called Assyria, and the enterprising explorer is not without hope that further investigation will supply him with still more ancient records than any he now possesses. The monuments of Nineveh, as far as they go, corroborate all extant history in describing the monarch as a thorough Eastern despot, *'unchecked by popular opinion, and having complete power over the lives and property of his subjects; rather adored as a god than feared as a man, and yet himself claiming that authority and general obedience in virtue of his reverence for the national deities and the national religion.'*" The dominion of the king, according to the inscriptions, extended to the central provinces of Asia Minor and Armenia northward; to the western provinces of Persia eastward; to the west as far as Lydia and Syria; and to the south to Babylonia and the northern part of Arabia. *'The empire appears to have been at all times a kind of confederation formed by many tributary States, whose kings were so far independent that they were only bound to furnish troops to the supreme lord in time of war, and to pay him yearly a certain tribute.'*

The Jewish tribes, it is now proved, held their dependent position upon the Assyrian king from a very early period; and it is curious to observe that, wherever an expedition against the kings of Israel is mentioned in the Assyrian inscriptions, it is invariably stated to have been undertaken on the ground that they had not paid their customary tribute.

"At every step sacred history is illustrated, illuminated, and explained by the speaking stones of Nineveh; and in this regard alone the Assyrian discoveries have a significance beyond any revelation that has been made in modern times. Even the architecture of the sacred people may be rendered visible to the eye by comparing it with that of the Assyrian structures; and certainly not the least instructive result of all Mr. Layard's labours is the ingenious analogy drawn by Mr. Fergusson in his *'Palaces of Nineveh and Persepolis Restored,' between the temple of Solomon and the palace of the Assyrian king.*" } }

3. Newton

Observations upon the Prophecies of Daniel & the Apocalypse of St. John. In Two Parts. By Sir Isaac Newton. Lon. JDTB. 1733. gs. (The original ***italics*** & **archaic spellings** have been retained as much as possible; the archaic 's' that looked like a 'f' has been changed whenever found. In the PDF or Word format the original italics are reproduced, but to indicate them in 'text format' I have added single quotes.) (The original ***italics*** & **archaic spellings** have been retained as much as possible; the archaic 's' that looked like a 'f' has been changed whenever found. In the PDF or Word format the original italics are reproduced, but to indicate them in 'text format' I have added single quotes.)

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I. Introduction: Compilers of Books of Old Testament.

{{ "When Manasses set up a carved image in the house of the Lord, and built altars in the two (2) courts of the house, to all the host of Heaven, and us'd enchantments and witchcraft, and familiar spirits, and for his great wickedness was invaded by the army of 'Asserhadon' King of 'Assyria', and carried captive to 'Babylon'; the book of the Law was lost till the eighteenth (18th) year of his grandson 'Josiah'. Then 'Hilkiah' the High Priest, upon repairing the Temple, found it there: and the King lamented that their fathers had not done after the words of the book, and commanded that it mould be read to the people, and caused the people to renew the holy covenant with God. This is the book of the Law now extant.

When 'Shishak' came out of 'Egypt' and spoiled the temple, and brought 'Judah' into subjection to the monarchy of 'Egypt', (which was in the fifth (5th) year of 'Rehoboam') the 'Jews' continued under great troubles for about twenty years; being **'without the true God, and without a teaching Priest, and without Law: and in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries, and nation was destroyed of nation, and city of city, for God did vex them with all adversity'**. But when 'Shishak' was dead, and 'Egypt' fell into troubles, 'Judah' had quiet ten (10) years; and in that time 'Asa' built fenced cities in 'Judah', and got up an army of 580,000 (over 1/2 million) men, with which, in the 15th year of his reign, he met and overcame 'Zerah' the 'Ethiopian', who had conquered 'Egypt' and 'Lybia', and 'Troglodytica', and came out with an army of 1,00,000 (1 million) 'Lybians' and 'Ethiopians', to recover the countries conquered by 'Sesac'. And after this victory 'Asa' dethroned his mother for idolatry, and he renewed the Altar, and brought new vessels of gold and silver into the Temple; and he and the people entred into a new covenant to seek the Lord God of their fathers, upon pain of death to those who worshiped other 'Gods'; and his son 'Jehosaphat' took away the high places, and in the third (3rd) year of his reign sent some of his Princes, and of the Priests and Levites, to teach in the cities of 'Judah': and they had the book of the Law with them, and went about throughout all the cities of Judah, and taught the people. This is that book of the Law which was afterwards lost in the reign of 'Manasses', and found again in the reign of 'Josiah', and therefore it was written before the third (3rd) year of 'Jehosaphat'.

The same book of the Law was preserved and handed down to posterity by the 'Samaritans', and therefore was received by the ten (10) Tribes before their captivity. For when the ten (10) Tribes were captivated, a Priest of the captivity was sent back to 'Bethel', by order of the King of 'Assyria', to instruct the new inhabitants of 'Samaria', in *'the manner of the 'God' of the land'*; and the 'Samaritans' had the 'Pentateuch' from this Priest, as containing the law or *'manner of the God of the land'*, which he was to teach them. For they persevered in the religion which he taught them, joining with it the worship of their own 'Gods'; and by persevering in what they had been taught, they preserved this book of their Law in the original character of the 'Hebrews', while the two (2) Tribes, after their return from 'Babylon' changed the character to that of the 'Chaldees', which they had learned at 'Babylon'.

And since the 'Pentateuch' was received as the book of the Law, both by the two (2) Tribes and by the ten (10) Tribes, it follows that they received it before they

became divided into two (2) Kingdoms. For after the division, they received not laws from one another, but continued at variance. '*Judah*' could not reclaim '*Israel*' from the sin of '*Jeroboam*', and '*Israel*' could not bring Judah to it. The '*Pentateuch*' therefore was the book of the Law in the days of '*David*' and '*Solomon*'. The affairs of the Tabernacle and Temple were ordered by '*David*' and '*Solomon*', according to the Law of this book; and '*David*' in the 78th '*Psalms*', admonishing the people to give ear to the Law of God, means the Law of this book. For in describing how their forefathers kept it not, he quotes many historical things out of the books of '*Exodus*' and '*Numbers*' [& '*Deuteronomy*'].

The race of the Kings of '*Edom*', before there reigned any King over '*Israel*', is set down in the book of '*Genesis*', and therefore that book was not written entirely in the form now extant, before the reign of '*Saul*'. The writer set down the race of those Kings till his own time, and therefore wrote before '*David*' conquered '*Edom*'. The '*Pentateuch*' is composed of the Law and the history of Gods people together, and the history hath been collected from several books, such as were the history of the Creation composed by '*Moses*', '*Gen*'. 2:4; the book of the generations of '*Adam*', '*Gen*'. 5:1; and the book of the wars of the Lord, '*Num*'. 21:14. This book of wars contained what was done at the '*Red-sea*', and in the journeying of '*Israel*' thro' the Wilderness, and therefore was begun by '*Moses*'. And '*Joshua*' might carry it on to the conquest of '*Canaan*'. For '*Joshua*' wrote some things in the book of the Law of God, '*Josh*'. 24:26; and therefore might write his own wars in the book of wars, thole being the principal wars of God. These were publick books, and therefore not written without the authority of '*Moses*' and '*Joshua*'. And '*Samuel*' had leisure in the reign of '*Saul*', to put them into the form of the books of '*Moses*' and '*Joshua*' now extant, inserting into the book of '*Genesis*', the race of the Kings of '*Edom*', until there reigned a King in '*Israel*'.

The book of the '*Judges*' is a continued history of the '*Judges*' down to the death of '*Samson*', and therefore was compiled after his death, out of the Acts of the '*Judges*'. Several things in this book are said to be done when there was no King in '*Israel*', '*Judg*'. 17:6; 18:1; 19:1; 21:25; and therefore this book was written after the beginning of the reign of '*Saul*'. When it was written, the '*Jebusites*' dwelt in '*Jerusalem*', '*Jud*'. 1:11, and therefore it was written before the eighth (8th) year of '*David*', 2nd '*Sam*'. 5:8, and 1st '*Chron*'. 11:6. The books of '*Moses*', '*Joshua*', and '*Judges*', contain one continued history, down from the Creation to the death of '*Samson*'. Where the '*Pentateuch*' ends, the book of '*Joshua*' begins, and where the book of '*Joshua*' ends, the book of '*Judges*' begins. Therefore all these books have been composed out of the writings of '*Moses*', '*Joshua*', and other records, by one (1) and the same hand, after the beginning of the reign of '*Saul*', and before the eighth (8th) year of '*David*'. And '*Samuel*' was a sacred writer, 1st '*Sam*'. 10:25, acquainted with the history of '*Moses*' and the '*Judges*', 1st '*Sam*'. 12:8, 9,10,11,12; and had leisure in the reign of '*Saul*', and sufficient authority to compose these books. He was a Prophet, and judged '*Israel*' all the days of his life, and was in the greatest esteem with the people; and the Law by which he was to judge the people was not to be published by less authority than his own, the Law-maker being not inferior to the judge. And the book of '*Jasher*', which is quoted in the book of '*Joshua*', '*Josh*'. 10:13, was in being at the death of '*Saul*', 2nd '*Sam*'. 1:18.

At the dedication of the Temple of '*Solomon*', when the Ark was brought into the most holy place, there was nothing in it but the two (2) tables, 1st '*Kings*' 8:9,

and therefore when the '*Philistines*' took the Ark, they took out of it the book of the Law, and the golden pot of Manna, and '*Aarons*' Rod. And this and other losses in the desolation of '*Israel*', by the conquering '*Philistines*', might give occasion to '*Samuel*', after some respite from those enemies, to recollect the scattered writings of '*Moses*' and '*Joshua*', and the records of the Patriarchs and '*Judges*', and compose them, in the form now extant.

The book of '*Ruth*' is a history of things done in the days of the '*Judges*', and may be looked upon as an addition to the book of the '*Judges*', written by the same author, and at the same time. For it was written after the birth of '*David*', '*Ruth*' 4:17, 11, and not long after, because the history of '*Boaz*' and '*Ruth*', the great grandfather and great grandmother of '*David*', and that of their contemporaries, could not well be remembered above two (2) or three (3) generations. And since this book derives the genealogy of '*David*' from '*Boaz*' and '*Ruth*', and omits '*David's*' elder brothers and his sons; it was written in honour of '*David*', after he was anointed King by '*Samuel*', and before he had children in 'Hebron', and by consequence in the reign of '*Saul*'. It proceeds not to the history of '*David*', and therefore seems to have, been written presently after he was anointed. They judge well therefore who ascribe to '*Samuel*' the books of '*Joshua*', '*Judges*', and '*Ruth*'.

'*Samuel*' is also reputed the author of the first (1st) book of '*Samuel*', till the time of his death. The two books of '*Samuel*' cite no authors, and therefore seem to be originals. They begin with his genealogy, birth and education, and might be written partly in his life-time by himself, or his disciples the Prophets at '*Naioth*' in '*Ramah*', 1st '*Sam*'. 19:18, 19,20, and partly after his death by the same disciples.

The books of the '*Kings*' cite other authors, as the book of the Acts of '*Solomon*', the book of the '*Chronicles*' of the Kings of '*Israel*', and the book of the '*Chronicles*' of the Kings of '*Judah*'. The books of the '*Chronicles*' cite the book of '*Samuel*' the Seer, the book of '*Nathan*' the Prophet, and the book of '*Gad*' the Seer, for the Acts of '*David*'; the book of '*Nathan*' the Prophet, the Prophecy of '*Ahijah*' the 'Shilonite', and the visions of '*Iddo*' the Seer, for the Acts of '*Solomon*', the book of '*Shemajah*' the Prophet, and the book of '*Iddo*' the Seer concerning genealogies, for the Acts of '*Rehoboam*' and '*Abijah*'; the book of the Kings of '*Judah*' and '*Israel*' for the Acts of '*Asa*', '*Joash*', '*Amaziah*', '*Jotham*', '*Ahaz*', '*Hezekiah*', '*Manasseh*', and '*Josiah*'; the book of '*Hanan*' the Seer, for the Acts of '*Jehosaphat*'; and the visions of '*Isaiah*' for the Acts of '*Uzziah*' and '*Hezekiah*'. These books were therefore collected out of the historical writings of the antient Seers and Prophets. And because the books of the '*Kings*' and '*Chronicles*' quote one another, they were written at one (1) and the same time. And this time was after the return from the '*Babylonian*' captivity, because they bring down the history of '*Judah*', and the genealogies of the Kings of '*Judah*', and of the High Priests, to that captivity. The book of '*Ezra*' was originally a part of the book of the '*Chronicles*', and has been divided from it. For it begins with the two (2) last verses of the books of '*Chronicles*', and the first (1st) book of '*Esdras*' begins with the two (2) last chapters thereof. '*Ezra*' was therefore the compiler of the books of '*Kings*' and '*Chronicles*', and brought down the history to his own time. He was a ready Scribe in the Law of God; and for assisting him in this work '*Nehemias*' founded a library, and gathered together the Acts of the '*Kings*' and the '*Prophets*', and of '*David*', and the Epistles of the Kings concerning the holy gifts, 2nd '*Maccab*'. 2:15. By the Acts of '*David*' I understand here the two (2) books of '*Samuel*', or at least the second (2nd) book. Out of the Acts of the '*Kings*', written

from time to time by the Prophets, he compos'd the books of the Kings of 'Judah' and 'Israel', the '*Chronicles*' of the Kings of 'Judah', and the '*Chronicles*' of the Kings of 'Israel'. And in doing this he joined those Acts together, in due order of time, copying the very words of the authors, as is manifest from hence, that the books of the '*Kings*' and '*Chronicles*' frequently agree with one another in words for many sentences together. Where they agree in senses there they agree in words also.

So the Prophecies of '*Isaiahs*' written at several times, he has collected into one body. And the like he did for those of '*Jeremiah*', and the rest of the Prophets [i.e. '*Ezekiel*' & the Minor Prophets], down to the days of the second (2nd) Temple. The book of '*Jonah*' is the history of '*Jonah*' written by another hand. The book of '*Daniel*' is a collection of papers written at several times. The six (6) last chapters contain Prophecies written at several times by '*Daniel*' himself: the six (6) first are a collection of historical papers written by others. The fourth (4th) chapter is a decree of '*Nebuchadnezzar*'. The first (1st) chapter was written after '*Daniel's*' death: for the author saith, that '*Daniel*' continued to the first (1st) year of '*Cyrus*'; that is, to his first (1st) year over the '*Persians*' and '*Medes*', and third (3rd) year over '*Babylon*'. And, for the same reason, the fifth (5th) and sixth (6th) chapters were also written after his death. For they end with these words: "**So this '*Daniel*' prospered in the reign of '*Darius*', and in the reign of '*Cyrus*' the '*Persian*'**". Yet these words might be added by the collector of the papers, whom I take to be '*Ezra*'.

The Psalms composed by '*Moses*', '*David*', and others, seem to have been also collected by '*Ezra*' into one (1) volume. I reckon him the collector, because in this collection I meet with Psalms as late as the '*Babylonian*' captivity, but with none later.

After these things '*Antiochus Epiphanes*' spoiled the Temple, commanded the '*Jews*' to forsake the Law upon pain of death, and caused the sacred books to be burnt wherever they could be found: and in these troubles the book of the '*Chronicles*' of the Kings of 'Israel' was entirely lost. But upon recovering from this oppression, '*Judas Maccabæus*' gathered together all those writings that were to be met with, 2nd *Maccab.* 2:14. and in reducing them into order, part of the Prophecies of '*Isaiah*', or some other Prophet, have been added to the end of the Prophecies of '*Zechariah*'; and the book of '*Ezra*' has been separated from the book of '*Chronicles*', and set together in two (2) different orders; in one (1) order in the book of '*Ezra*', received into the Canon, and in another order in the first (1st) book of '*Esdras*'.

After the '*Roman*' captivity, the '*Jews*' for preserving their traditions, put them in writing in their '*Talmud*', and for preserving their scriptures, agreed upon an Edition, and pointed it, and counted the letters of every sort in every book: and by preserving only this Edition, the antienter various lections, except what can be discovered by means of the '*Septuagint*' Version, are now lost; and such marginal notes, or other corruptions, as by the errors of the transcribers, before this Edition was made, had crept into the text, are now scarce to be corrected.

The '*Jews*' before the '*Roman*' captivity, distinguished the sacred books into the Law, the Prophets, and the '*Hagiographa*', or holy writings; and read only the Law and the Prophets in their Synagogues. And Christ and His Apostles laid the stress of religion upon the Law and the Prophets, '*Matt.* 7:12; 22:4; '*Luke*' 16:16, 29, 31; 24:44; '*Acts*' 24:14; 26:22; '*Rom.* 3:21. By the '*Hagiographa*' they meant the

historical books called '*Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah*', and '*Esther*', the book of '*Job*', the '*Psalms*', the books of '*Solomon*', and the '*Lamentations*'. The '*Samaritans*' read only the '*Pentateuch*': and when '*Jehosaphat*' sent men to teach in the cities, they had with them only the book of the Law; for the Prophecies now extant were not then written. And upon the return from the '*Babylonian*' captivity, '*Ezra*' read only the book of the Law to the people, from morning to noon on the first day of the seventh month; and from day to day in the feast of Tabernacles: for he had not yet collected the writings of the Prophets into the volume now extant; but instituted the reading of them after the collection was made. By reading the Law and the Prophets in the Synagogues, those books have been kept freer from corruption than the '*Hagiographa*'.

In the infancy of the nation of '*Israel*', when God had given them a Law, and made a covenant with them to be their God if they would keep his commandments, he sent Prophets to reclaim them, as often as they revolted to the worship of other Gods: and upon their returning to him, they sometimes renewed the covenant which they had broken. These Prophets he continued to send, till the days of '*Ezra*': but after their Prophecies were read in the Synagogues, those Prophecies were thought sufficient. For if the people would not hear '*Moses*' and the old Prophets, they would hear no new ones, no not '*tho they should rise from the dead*'. At length when a new truth was to be preached to the '*Gentiles*', namely, '*that Jesus was the Christ*', God sent new Prophets and Teachers: but after their writings were also received and read in the Synagogues of the Christians, Prophecy ceased a second time. We have '*Moses*', the Prophets, and Apostles, and the words of Christ Himself; and if we will not hear them, we shall be more inexcusable than the '*Jews*'. For the Prophets and Apostles have foretold, that as '*Israel*' often revolted and brake the covenant, and upon repentance renewed it; so there should be a falling away among the Christians, soon after the days of the Apostles; and that in the latter days God would destroy the impenitent revolters, and make a new covenant with His people. And the giving ear to the Prophets is a fundamental character of the true Church. For God has so ordered the Prophecies, that in the latter days '*the wise may understand, but the wicked shall do wickedly, and none of the wicked shall understand*', Dan. 12:9,10. The authority of Emperors, Kings, and Princes, is human. The authority of Councils, Synods, Bishops, and Presbyters, is human. The authority of the Prophets is divine, and comprehends the sum of religion, reckoning '*Moses*' and the Apostles among the Prophets; and '*if an Angel from Heaven preach any other gospel*', than what they have delivered, '*let him be accursed*'. Their writings contain the covenant between God and His people, with instructions for keeping this covenant; instances of God's judgments upon them that break it: and predictions of things to come. While the people of God keep the covenant, they continue to be His people: when they break it they cease to be His people or church, and become '*the Synagogue of Satan, who say they are Jews and are not*'. And no power on earth is authorized to alter this covenant.

'The predictions of things to come relate to the state of the Church in all ages: and amongst the old Prophets, 'Daniel' is most distinct in order of time, and easiest to be understood: and therefore in those things which relate to the last times, he must be made the key to the rest.' (Notes

to Chap. I: 2nd Chron. 33:5, 6,7; 34; 12:2, 3,4, 8,9; & 15:3, 5,6; 14:1, 6,7, 8,9, 12; 15:3, 12,13, 16, 18. 2nd Kings 17:27,28, 32, 33; 17:34, 41. Gen. 36:31.) }}

II. Prophetic Language.

{ { "For understanding the Prophecies, we are, in the first place, to acquaint our-selves with the figurative language of the Prophets. This language is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic.

Accordingly, the whole world natural consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the Prophecy: and the things in that world signify the analogous things in this. For the heavens, and the things therein, signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon, the inferior people; and the lowest parts of the earth, called '*Hades*' or Hell, the lowest or most miserable part of them. Whence ascending towards heaven, and descending to the earth, are put for rising and falling in power and honour: rising out of the earth, or waters, and falling into them, for the rising up to any dignity or dominion, out of the inferior state of the people, or falling down from the same into that inferior state; descending into the lower parts of the earth, for descending to a very low and unhappy estate; speaking with a faint voice out of the dust, for being in a weak and low condition; moving from one place to another, for translation from one office, dignity, or dominion, to another; great earthquakes, and the shaking of heaven and earth, for the shaking of kingdoms, so as to distract or overthrow them; the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of the world, for the rise and ruin of the body politic signified thereby. [Compare this doctrine of '*analogy*' between the '*world natural*' & the '*world politic*' with Swedenborg's '*correspondence*' between the '*natural world*' & the '*spiritual world*' with their Heavens & Hells.]

In the heavens, the Sun and Moon are, by interpreters of dreams, put for the persons of Kings and Queens; but in sacred Prophecy, which regards not single persons, the Sun is put for the whole species and race of Kings, in the kingdom or kingdoms of the world politic, shining with regal power and glory; the Moon for the body of the common people, considered as the King's wife; the Stars for subordinate Princes and great men, or for Bishops and Rulers of the people of God, when the Sun is Christ; light for the glory, truth, and knowledge, wherewith great and good men shine and illuminate others; darkness for obscurity of condition, and for error, blindness and ignorance; darkning, smiting, or setting of the Sun, Moon, and Stars, for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness; darkning the Sun, turning the Moon into blood, and falling of the Stars, for the same; new Moons, for the return of a dispersed people into a body politic or ecclesiastic.

Fire and meteors refer to both heaven and earth, and signify as follows; burning any thing with fire, is put for the consuming thereof by war; a conflagration of the earth, or turning a country into a lake of fire, for the consumption of a kingdom by war; the being in a furnace, for the being in slavery under another nation; the ascending up of the smoke of any burning thing for ever and ever, for the continuation of a conquered people under the misery of perpetual subjection

and slavery; the scorching heat of the sun, for vexatious wars, persecutions and troubles inflicted by the King; riding on the clouds, for reigning over much people; covering the sun with a cloud, or with smoke, for oppression of the King by the armies of an enemy; tempestuous winds, or the motion of clouds, for wars; thunder, or the voice of a cloud, for the voice of a multitude; a storm of thunder, lightning, hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic, on the heads of their enemies; rain, if not immoderate, and dew, and living water, for the graces and doctrines of the Spirit; and the defect of rain, for spiritual barrenness.

In the earth, the dry land and congregated waters, as a sea, a river, a flood, are put for the people of several regions, nations, and dominions; embittering of waters, for great affliction of the people by war and persecution; turning things into blood, for the mystical death of bodies politic, that is, for their dissolution; the overflowing of a sea or river, for the invasion of the earth politic, by the people of the waters; drying up of waters, for the conquest of their regions by the earth; fountains of waters for cities, the permanent heads of rivers politic; mountains and islands, for the cities of the earth and sea politic, with the territories and dominions belonging to those cities; dens and rocks of mountains, for the temples of cities; the hiding of men in those dens and rocks, for the shutting up of Idols in their temples; houses and ships, for families, assemblies, and towns, in the earth and sea politic; and a navy of ships of war, for an army of that kingdom that is signified by the sea.

Animals also and vegetables are put for the people of several regions and conditions; and particularly, trees, herbs, and land animals, for the people of the earth politic: flags, reeds, and fishes, for those of the waters politic; birds and insects, for those of the politic heaven and earth; a forest for a kingdom; and a wilderness for a desolate and thin people.

If the world politic, considered in prophecy, consists of many kingdoms, they are represented by as many parts of the world natural; as the noblest by the celestial frame, and then the Moon and Clouds are put for the common people; the less noble, by the earth, sea, and rivers, and by the animals or vegetables, or buildings therein; and then the greater and more powerful animals and taller trees, are put for Kings, Princes, and Nobles. And because the whole kingdom is the body politic of the King, therefore the Sun, or a Tree, or a Beast, or Bird, or a Man, whereby the King is represented, is put in a large signification for the whole kingdom; and several animals, as a Lion, a Bear, a Leopard, a Goat, according to their qualities, are put for several kingdoms and bodies politic; and sacrificing of beasts, for slaughtering and conquering of kingdoms; and friendship between beasts, for peace between kingdoms. Yet sometimes vegetables and animals are, by certain epithets or circumstances, extended to other significations; as a Tree, when called the '*tree of life* or *of knowledge*'; and a Beast, when called '*the old serpent*', or worshipped.

When a Beast or Man is put for a kingdom, his parts and qualities are put for the analogous parts and qualities of the kingdom; as the head of a Beast, for the great men who precede and govern; the tail for the inferior people, who follow and are governed; the heads, if more than one, for the number of capital parts, or

dynasties, or dominions in the kingdom, whether collateral or successive, with respect to the civil government; the horns on any head, for the number of kingdoms in that head, with respect to military power; seeing for understanding, and the eyes for men of understanding and policy, and in matters of religion for '*Επισκοποι*' ('*Episkopoi*'), Bishops; speaking, for making laws; the mouth, for a law-giver, whether civil or sacred; the loudness of the voice, for might and power; the faintness thereof, for weakness; eating and drinking, for acquiring what is signified by the things eaten and drank; the hairs of a beast, or man, and the feathers of a bird, for people; the wings, for the number of kingdoms represented by the beast; the arm of a man, for his power, or for any people wherein his strength and power consists; his feet, for the lowest of the people, or for the latter end of the kingdom; the feet, nails, and teeth of beasts of prey, for armies and squadrons of armies; the bones, for strength, and for fortified places; the flesh, for riches and possessions; and the days of their acting, for years; and when a tree is put for a kingdom, its branches, leaves and fruit, signify as do the wings, feathers, and food of a bird or beast.

When a man is taken in a mystical sense, his qualities are often signified by his actions, and by the circumstances of things about him. So a Ruler is signified by his riding on a beast; a Warrior and Conqueror, by his having a sword and bow; a potent man, by his gigantic stature; a Judge, by weights and measures; a sentence of absolution, or condemnation, by a white or a black stone; a new dignity, by a new name; moral or civil qualifications, by garments; honour and glory, by splendid apparel; royal dignity, by purple or scarlet, or by a crown; righteousness, by white and clean robes; wickedness, by spotted and filthy garments; affliction, mourning, and humiliation, by clothing in sackcloth; dishonour, shame, and want of good works, by nakedness; error and misery, by drinking a cup of his or her wine that causeth it; propagating any religion for gain, by exercising traffick and merchandize with that people whose religion it is; worshipping or serving the false Gods of any nation, by committing adultery with their princes, or by worshipping them; a Council of a kingdom, by its image; idolatry, by blasphemy; overthrow in war, by a wound of man or beast; a durable plague of war, by a sore and pain; the affliction or persecution which a people suffers in labouring to bring forth a new kingdom, by the pain of a woman in labour to bring forth a man-child; the dissolution of a body politic or ecclesiastic, by the death of a man or beast; and the revival of a dissolved dominion, by the resurrection of the dead." }}

III. Vision of Image Composed of Four (4) Metals.

{{ "The Prophecies of '*Daniel*' are all of them related to one another, as if they were but several parts of one general Prophecy, given at several times. The first is the easiest to be understood, and every following Prophecy adds something new to the former. The first was given in a dream to '*Nebuchadnezzar*', King of '*Babylon*', in the second (2nd) year of his reign; but the King forgetting his dream, it was given again to '*Daniel*' in a dream, and by him revealed to the King. And thereby, '*Daniel*' presently became famous for wisdom, and revealing of secrets: insomuch that '*Ezekiel*' his contemporary, in the nineteenth year of

'Nebuchadnezzar', spake thus of him to the King of 'Tyre': '*Behold*', saith he, '*thou art wiser than Daniel*', *there is no secret that they can hide from thee*', Ezek. xxviii. 28:3. And the same 'Ezekiel', in another place, joins 'Daniel' with 'Noah' and 'Job', as most high in the favour of God, Ezek. 14:14, 16, 18, 20. And in the last year of 'Belshazzar', the Queen-mother said of him to the King: '***Behold there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father made master of the magicians, astrologers, Chaldeans and soothsayers: forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar***', Dan. 5:11,12. 'Daniel' was in the greatest credit amongst the 'Jews', till the reign of the 'Roman' Emperor 'Hadrian': and ***to reject his Prophecies, is to reject the Christian religion. For this religion is founded upon his Prophecy concerning the Messiah***'.

Now in this vision of the Image composed of four (4) Metals, the foundation of all 'Daniel's' Prophecies is laid. It represents a body of four (4) great nations, which should reign over the earth successively, 'viz'. the people of 'Babylonia', the 'Persians', the 'Greeks', and the 'Romans'. And by a stone cut out without hands, which fell upon the feet of the Image, and brake all the four (4) Metals to pieces, and ***became a great mountain, and filled the whole earth***; it further represents that a new kingdom should arise, after the four (4), and conquer all those nations, and grow very great, and last to the end of all ages.

The head of the Image was of gold, and signifies the nations of 'Babylonia', who reigned first, as 'Daniel' himself interprets. '*Thou art this head of gold*', saith he to 'Nebuchadnezzar'. These nations reigned till 'Cyrus' conquered 'Babylon', and within a few months after that conquest revolted to the 'Persians', and set them up above the 'Medes'. The breast and arms of the Image were of silver, and represent the 'Persians' who reigned next. The belly and thighs of the Image were of brass, and represent the 'Greeks', who, under the dominion of 'Alexander' the great, conquered the 'Persians', and reigned next after them. The legs were of iron, and represent the 'Romans' who reigned next after the 'Greeks', and began to conquer them in the eighth (8th) year of 'Antiochus Epiphanes'. For in that year they conquered 'Perseus' King of 'Macedon', the fundamental kingdom of the 'Greeks'; and from thence forward grew into a mighty empire, and reigned with great power till the days of 'Theodosius' the great. Then by the incursion of many northern nations, they brake into many smaller kingdoms, which are represented by the feet and toes of the Image, composed part of iron, and part of clay. For then, saith '***Daniel, the kingdom shall be divided, and there shall be in it of the strength of iron, but they shall not cleave one (1) to another (1)***'. ***And in the days of these Kings, saith Daniel, shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountains without hands, and that it brake in***

pieces the iron, the brass, the clay, the silver and the gold'. (Notes to Chap. III: Chap. 2:41, &c.)" } }

IV: Vision of the Four (4) Beasts.

{ { "In the next vision, which is of the four (4) Beasts, the Prophecy of the four (4) Empires is repeated, with several new additions; such as are the two (2) wings of the Lion, the three (3) ribs in the mouth of the Bear, the four (4) wings and four (4) heads of the Leopard, the eleven (11) horns of the fourth (4) Beast, and the son of man coming in the clouds of Heaven, to the Antient of Days sitting in judgment.

The first (1st) Beast was like a lion, and had eagle's wings, to denote the kingdoms of '*Babylonia*' and '*Media*', which overthrew the '*Assyrian*' Empire, and divided it between them, and thereby became considerable, and grew into great Empires. In the former Prophecy, the Empire of '*Babylonia*' was represented by the head of gold; in this both Empires are represented together by the two (2) wings of the lion. '***And I beheld***', saith '***Daniel, till the wings thereof were pluckt, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it***'; that is, till it was humbled and subdued, and made to know its human state.

The second (2nd) Beast was like a bear, and represents the Empire which reigned next after the '*Babylonians*', that is, the Empire of the '*Persians*'. '*Thy kingdom is divided*', or broken, saith '*Daniel*' to the last King of '*Babylon*', '*and given to the Medes and Persians*', '*Dan*'. v. 28. This Beast '*raised itself up on one side*'; the '*Persians*' being under the '*Medes*' at the fall of '*Babylon*', but presently rising up above them. '*And it had three ribs in the mouth of it, between the teeth of it*', to signify the kingdoms of '*Sardes*', '*Babylon*', and '*Egypt*', which were conquered by it, but did not belong to its proper body. And it devoured much flesh, the riches of those three (3) kingdoms.

The third (3rd) Beast was the kingdom which succeeded the '*Persian*'; and this was the empire of the '*Greeks*', '*Dan*'. 8:6,7, 20,21. It was '*like a Leopard*', to signify its fierceness; and had four (4) heads and four (4) wings, to signify that it should become divided into four (4) kingdoms, '*Dan*'. 8:22 for it continued in a monarchical form during the reign of '*Alexander*' the great, and his brother '*Aridæus*', and young sons '*Alexander*' and '*Hercules*'; and then brake into four (4) kingdoms, by the governors of provinces putting crowns on their own heads, and by mutual consent reigning over their provinces. '*Cassander*' reigned over '*Macedon*', '*Greece*', and '*Epirus*'; '*Lysimachus*' over '*Thrace*' and '*Bithynia*'; '*Ptolemy*' over '*Egypt*', '*Lybia*', '*Arabia*', '*Cœlosyria*', and '*Palestine*'; and '*Seleucus*' over '*Syria*'.

The fourth (4th) Beast was the empire which succeeded that of the '*Greeks*', and this was the '*Roman*'. This beast was exceeding dreadful and terrible, and had great iron teeth, and devoured and brake in pieces, and stamped the residue with

its feet; and such was the '*Roman*' empire. It was larger, stronger, and more formidable and lasting than any of the former. It conquered the kingdom of '*Macedon*', with '*Illyricum*' and '*Epirus*', in the eighth (8th) year of '*Antiochus Epiphanes, Anno Nabonass*'. 580; and inherited that of '*Pergamus, Anno Nabonass*'. 615; and conquered that of '*Syria, Anno Nabonass*'. 679, and that of '*Egypt, Anno Nabonass*'. 718. And by these and other conquests it became greater and more terrible than any of the three (3) former Beasts. This Empire continued in its greatness till the reign of '*Theodosius*' the great; and then brake into ten (10) kingdoms, represented by the ten (10) horns of this Beast; and continued in a broken form, **'till the Antient of days sat in a throne like fiery flame, and *the judgment was set, and the books were opened, and the Beast was slain and his body destroyed, and given to the burning flames; and one like the son of man came with the clouds of heaven, and came to the Antient of days*, and received dominion over all nations, and judgment was given to the saints of the most high, and the time came that they possessed the kingdom**'.

'I beheld', saith '*Daniel, till the Beast was slain, and his body destroyed, and given to the burning flames. As concerning the rest of the Beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time*'. And therefore all the four (4) Beasts are still alive, tho the dominion of the three (3) first (1st) be taken away. The nations of '*Chaldea*' and '*Assyria*' are still the first (1st) Beast. Those of '*Media*' and '*Persia*' are still the second (2nd) Beast. Those of '*Macedon, Greece and Thrace, Asia minor, Syria and Egypt*', are still the third (3rd). And those of '*Europe*', on this side '*Greece*', are still the fourth (4th). Seeing therefore the body of the third (3rd) Beast is confined to the nations on this side the river '*Euphrates*', and the body of the fourth (4th) Beast is confined to the nations on this side '*Greece*'; we are to look for all the four (4) heads of the third (3rd) Beast, among the nations on this side of the river '*Euphrates*'; and for all the eleven (11) horns of the fourth (4th) Beast, among the nations on this side of '*Greece*'. And therefore, at the breaking of the '*Greek*' empire into four (4) kingdoms of the '*Greeks*', we include no part of the '*Chaldeans, Medes*' and '*Persians*' in those kingdoms, because they belonged to the bodies of the two (2) first Beasts. Nor do we reckon the '*Greek*' empire seated at '*Constantinople*', among the horns of the fourth (4th) Beast, because it belonged to the body of the third (3rd). (Notes to Chap. IV: Chap. 7:4; 7:5; 7:13; 7:11,12.)" }}

V: Kingdoms Represented by Feet of Image Composed of Iron & Clay.

{{ "'*Dacia*' was a large country bounded on the south by the '*Danube*', on the east by the '*Euxine*' sea, on the north by the river '*Neister*' and the mountain '*Crapac*', and on the west by the river '*Tibesis*', or '*Teys*', which runs southward into the '*Danube*' a little above '*Belgrade*'. It comprehended the countries now called '*Transylvania, Moldavia*', and '*Wallachia*', and the eastern part of the upper '*Hungary*'. Its antient inhabitants were called '*Getæ*' by the '*Greeks*', '*Daci*' by the '*Latins*', and '*Goths*' by themselves. '*Alexander*' the great attacked them, and '*Trajan*' conquered them, and reduced their country into a Province of the '*Roman*' Empire: and thereby the propagation of the Gospel among them was much

promoted. They were composed of several '*Gothic*' nations, called '*Ostrogoths*, '*Visigoths*, '*Vandals*, '*Gepides*, '*Lombards*, '*Burgundians*, '*Alans*', &c. who all agreed in their manners, and spake the same language, as '*Procopius*' represents. While they lived under the '*Romans*', the '*Goths*' or '*Ostrogoths*' were seated in the eastern parts of '*Dacia*', the '*Vandals*' in the western part upon the river '*Teys*', where the rivers '*Maresh*' and '*Keresh*' run into it. The '*Visigoths*' were between them. The '*Gepides*', according to '*Jornandes*', were upon the '*Vistula*'. The '*Burgundians*', a '*Vandalic*' nation, were between the '*Vistula*' and the southern fountain of the '*Boristhenes*', at some distance from the mountain '*Crapac*' northwards, where '*Ptolemy*' places them, by the names of '*Phrugundiones*' and '*Burgiones*'. The '*Alans*', another '*Gothic*' nation, were between the northern fountain of the '*Boristhenes*' and the mouth of the river '*Tanais*', where '*Ptolemy*' placeth the mountain '*Alanus*', and western side of the '*Palus Mæotis*'.

These nations continued under the dominion of the '*Romans*' till the second (2nd) year of the Emperor '*Philip*', and then for want of their military pay began to revolt; the '*Ostrogoths*' setting up a kingdom, which, under their Kings '*Ostrogotha*, '*Cniva*, '*Araric*, '*Geperic*', and '*Hermanaric*', increased till the year of Christ 376; and then by an incursion of the '*Huns*' from beyond the '*Tanais*', and the death of '*Hermanaric*', brake into several smaller kingdoms. '*Hunnimund*', the son of '*Hermanaric*', became King over the '*Ostrogoths*; '*Fridigern*' over the '*Visigoths*; '*Winithar*', or '*Vinithar*', over a part of the '*Goths*' called '*Gruthungi*' by '*Ammian*, '*Gothunni*' by '*Claudian*', and '*Sarmatæ*' and '*Scythians*' by others: '*Athanaric*' reign'd over another part of the '*Goths*' in '*Dacia*', called '*Thervingi*; '*Box*' over the '*Antes*' in '*Sarmatia*'; and the '*Gepides*' had also their King. The '*Vandals*' fled over the '*Danube*' from '*Geberic*' in the latter end of the reign of '*Constantine*' the great, and had seats granted them in '*Pannonia*' by that Emperor, where they lived quietly forty (40) years, '*viz*'. till the year 377, when several '*Gothic*' nations flying from the '*Hunns*' came over the '*Danube*', and had seats granted them in '*Mæsia*' and '*Thrace*' by the '*Greek*' Emperor '*Valens*'. But the next year they revolted, called in some '*Goths*, '*Alans* and '*Hunns*', from beyond the '*Danube*', and routed the '*Roman*' army, slew the Emperor '*Valens*', and spread themselves into '*Greece*' and '*Pannonia*' as far as the '*Alps*'. In the years 379 and 380 they were checkt by the arms of the Emperors '*Gratian*' and '*Theodosius*', and made a submissive peace; the '*Visigoths*' and '*Thervingi*' returned to their seats in '*Mæsia*' and '*Thrace*', the '*Hunns*' retired over the '*Danube*', and the '*Alans*' and '*Gruthingi*' obtained seats in '*Pannonia*'.

About the year 373, or 374, the '*Burgundians*' rose from their seats upon the '*Vistula*', with an army of eighty thousand (80,000) men to invade '*Gallia*'; and being opposed, seated themselves upon the northern side of the '*Rhine*' over against '*Mentz*'. In the year 358, a body of the '*Salian Franks*', with their King, coming from the river '*Sala*', were received into the Empire by the Emperor '*Julian*', and seated in '*Gallia*' between '*Brabant*' and the '*Rhine*'; and their King '*Mellobaudes*' was made '*Comes domesticorum*', by the Emperor '*Gratian*'. '*Richomer*', another noble '*Salian Frank*', was made '*Comes domesticorum*', and '*Magister utriusque Militiæ*', by '*Theodosius*'; and A.C. 384, was Consul with '*Clearchus*'. He was a great favourite of '*Theodosius*', and accompanied him in his wars against '*Eugenius*', but died in the expedition, and left a son called '*Theudomir*', who afterwards became King of the

'Salian Franks' in 'Brabant'. In the time of this war some 'Franks' from beyond the 'Rhine' invaded 'Gallia' under the conduct of 'Genobald, Marcomir' and 'Suno', but were repulsed by 'Stilico'; and 'Marcomir' being slain, was succeeded in 'Germany' by his son 'Pharamond'.

While these nations remained quiet within the Empire, subject to the 'Romans', many others continued so beyond the 'Danube' till the death of the Emperor 'Theodosius', and then rose up in arms. For 'Paulus Diaconus' in his '*Historia Miscell. lib.* xiv. speaking of the times next after the death of this Emperor, tells us: '*Eodem tempore erant Gothi & aliæ gentes maximæ trans Danubium habitantes: ex quibus rationabiliores quatuor sunt, Gothi scilicet, Huisogothi, Gepides & Vandali; & nomen tantum & nihil aliud mutant. Isti sub Arcadia & Honorio Danubium transeuntes, locati sunt in terra Romanorum: & Gepides quidem, ex quibus postea divisi sunt Longobardi & Avars, villas, quæ sunt circa Singidonum & Sirmium, habitavere*': and 'Procopius' in the beginning of his '*Historia Vandalica*' writes to the same purpose. Hitherto the 'Western Empire' continued entire, but now brake into many kingdoms.

'Theodosius' died A.C. 395; and then the 'Visigoths', under the conduct of 'Alaric' the successor of 'Fridigern', rose from their seats in 'Thrace' and wasted 'Macedon, Thessaly, Achaia, Peloponnesus', and 'Epirus', with fire and sword for five (5) years together; when turning westward, they invaded 'Dalmatia, Illyricum' and 'Pannonia'; and from thence went into 'Italy' A.C. 402; and the next year were so beaten at 'Pollentia' and 'Verona', by 'Stilico' the commander of the forces of the 'Western Empire', that 'Claudian' calls the remainder of the forces of 'Alaric, tanta ex gente reliquias breves', and 'Prudentius, Gentem deletam'. Thereupon 'Alaric' made peace with the Emperor, being so far humbled, that 'Orosius' saith, he did, '*pro pace optima & quibuscunque sedibus suppliciter & simpliciter orare*'. This peace was ratified by mutual hostages; 'Ætius' was sent hostage to 'Alaric'; and 'Alaric' continued a free Prince in the seats now granted to him.

When 'Alaric' took up arms, the nations beyond the 'Danube' began to be in motion; and the next winter, between A.C. 395 and 396, a great body of 'Hunns, Alans, Ostrogoths, Gepides', and other northern nations, came over the frozen 'Danube', being invited by 'Rufinus': when their brethren, who had obtained seats within the Empire, took up arms also. 'Jerome' calls this great multitude, 'Hunns, Alans, Vandals, Goths, Sarmatians, Quades', and 'Marcomans'; and saith, that they invaded all places between 'Constantinople' and the 'Julian Alps', wasting 'Scythia, Thrace, Macedon, Dardania, Dacia, Thessaly, Achaia, Epirus, Dalmatia', and all 'Pannonia'. The 'Suevians' also invaded 'Rhætia': for when 'Alaric' ravaged 'Pannonia', the 'Romans' were defending 'Rhætia'; which gave 'Alaric' an opportunity of invading 'Italy', as 'Claudian' thus mentions.

**'Non nisi perfidiâ nacti penetrabile tempus,
Irrupere Getæ, nostras dum Rhætia vires
Occupat, atque alio desudant Marte cohortes'.**

And when 'Alaric' went from those parts into 'Italy', some other barbarous nations invaded 'Noricum' and 'Vindelicia', as the same Poet 'Claudian' thus writes:

**'—Jam fœdera gentes
Exuerant, Latique auditâ clade feroces
Vendelicos saltus & Norica rura tenebanto'.**

This was in the years 402 and 403. And among these nations I reckon the 'Suevians, Quades', and 'Marcomans'; for they were all in arms at this time. The 'Quades' and 'Marcomans' were 'Suevian' nations; and they and the 'Suevians' came originally from 'Bohemia', and the river 'Suevus' or 'Sprake' in 'Lusatia'; and were now united under one common King called 'Ermeric', who soon after led them into 'Gallia'. The 'Vandals' and 'Alans' might also about this time extend themselves into 'Noricum'. 'Uldin' also with a great body of 'Hunns' passed the 'Danube' about the time of 'Chrysostom's' banishment, that is, A.C. 404, and wasted 'Thrace' and 'Mæsia'. 'Radagaisus', King of the 'Gruthunni' and successor of 'Winithar', inviting over more barbarians from beyond the 'Danube', invaded 'Italy' with an army of above two hundred thousand 'Goths'; and within a year or two, A.C. 405 or 406., was overcome by 'Stilico', and perished with his army. In this war 'Stilico' was assisted with a great body of 'Hunns' and 'Ostrogoths', under the conduct of 'Uldin' and 'Sarus', who were hired by the Emperor 'Honorius'. In all this confusion it was necessary for the 'Lombards' in 'Pannonia' to arm themselves in their own defence, and assert their liberty, the 'Romans' being no longer able to protect them.

And now 'Stilico' purposing to make himself Emperor, procured a military prefecture for; 'Alaric', and sent him into the 'East' in the service of 'Honorius' the 'Western' Emperor, committing some 'Roman' troops to his conduct to strengthen his army of 'Goths', and promising to follow soon after with his own army. His pretence was to recover some regions of 'Illyricum', which the 'Eastern' Emperor was accused to detain injuriously from the 'Western'; but his secret design was to make himself Emperor, by the assistance of the 'Vandals' and their allies: for he himself was a 'Vandal'. For facilitating this design, he invited a great body of the barbarous nations to invade the 'Western Empire', while he and 'Alaric' invaded the 'Eastern'. And these nations under their several Kings, the 'Vandals' under 'Godegisilus', the 'Alans' in two (2) bodies, the one (1) under 'Goar', the other (1) under 'Resplendial', and the 'Suevians, Quades', and 'Marcomans', under 'Ermeric', marched thro' 'Rhætia' to the side of the 'Rhine', leaving their seats in 'Pannonia' to the 'Hunns' and 'Ostrogoths', and joined the 'Burgundians' under 'Gundicar', and ruffled the 'Franks' in their further march. On the last of 'December' A.C. 406, they passed the 'Rhine' at 'Ments', and spread themselves into 'Germania prima' and the adjacent regions; and amongst other actions the 'Vandals' took 'Triers'. Then they advanced into 'Belgium', and began to waste that country. Whereupon the 'Salian Franks' in 'Brabant' took up arms, and under the conduct of 'Theudomir', the son of 'Ricimer', or 'Richomer', abovementioned, made so stout a resistance, that they slew almost twenty thousand (20,000) of the 'Vandals', with their King 'Godegesilus', in battle; the rest escaping only by a party of 'Resplendial's Alans' which came timely to their assistance.

Then the 'British' soldiers, alarm'd by the rumour of these things, revolted, and set up Tyrants there; first 'Marcus', whom they slew presently; then 'Gratian', whom they slew within four months; and lastly 'Constantine', under whom they invaded 'Gallia' A.C. 408, being favoured by 'Goar' and 'Gundicar'. And 'Constantine'

having possessed a good part of '*Gallia*', created his son '*Constans Cæsar*', and sent him into '*Spain*' to order his affairs there, A.C. 409.

In the mean time '*Resplendial*', seeing the aforesaid disaster of the '*Vandals*', and that '*Goar*' was gone over to the '*Romans*', led his army from the '*Rhine*'; and, together with the '*Suevians*' and residue of the '*Vandals*', went towards '*Spain*'; the '*Franks*' in the mean time prosecuting their victory so far as to retake '*Triers*', which after they had plundered they left to the '*Romans*'. The '*Barbarians*' were at first stopt by the '*Pyrenean*' mountains, which made them spread themselves into '*Aquitain*'; but the next year they had the passage betrayed by some soldiers of '*Constans*'; and entering '*Spain*' 4 Kal. *Octob.* A.C. 409, they conquered every one what he could; and at length, A.C. 411, divided their conquests by lot; the '*Vandals*' obtained '*Bætica*', and part of '*Gallæcia*'; the '*Suevians*' the rest of '*Gallæcia*'; and the '*Alans Lusitania*' and the '*Carthaginian*' Province: the Emperor for the sake of peace confirming them in those seats by grant A.C. 413.

The '*Roman Franks*' above mentioned, having made '*Theudomir*' their King, began strait after their conquest of the '*Vandals*' to invade their neighbours also. The first they set upon were the '*Gauls*' of '*Brabant*': but meeting with notable resistance, they desired their alliance: and so those '*Gauls*' fell off from the '*Romans*', and made an intimate league with the '*Franks*' to be as one people, marrying with one another, and conforming to one another's manners, till they became one without distinction. Thus by the access of these '*Gauls*', and of the foreign '*Franks*' also, who afterwards came over the '*Rhine*', the '*Salian*' kingdom soon grew very great and powerful.

'*Stilico*'s' expedition against the '*Greek*' Emperor was stopt by the order of '*Honorius*'; and then '*Alaric*' came out of '*Epirus*' into '*Noricum*', and requested a sum of money for his service. The Senate were inclined to deny him, but by '*Stilico*'s' mediation granted it. But after some time '*Stilico*' being accused of a traiterous conspiracy with '*Alaric*', and slain 10 Kal. '*Sept.*' A.C. 408; '*Alaric*' was thereby disappointed of his money, and reputed an enemy to the Empire; he then broke strait into '*Italy*' with the army he brought out of '*Epirus*', and sent to his brother '*Adolphus*' to follow him with what forces he had in '*Pannonia*', which were not great, but yet not to be despised. Thereupon '*Honorius*' fearing to be shut up in '*Rome*', retired to '*Ravenna*' in *October* A.C. 408. And from that time '*Ravenna*' continued to be the seat of the '*Western*' Emperors. In those days the '*Hunns*' also invaded '*Pannonia*'; and seizing the deserted seats of the '*Vandals*, *Alans*', and '*Goths*', founded a new kingdom there. '*Alaric*' advancing to '*Rome*' besieged it, and 9 Kal. '*Sept.*' A.C. 410 took it: and afterwards attempting to pass into '*Africa*', was shipwrackt. After which '*Honorius*' made peace with him, and got up an army to send against the Tyrant '*Constantine*'.

At the same time '*Gerontius*', one of '*Constantine*'s' captains, revolted from him, and set up '*Maximus*' Emperor in '*Spain*'. Whereupon '*Constantine*' sent '*Edobec*', another of his captains, to draw to his assistance, the '*Barbarians*' under '*Goar*' and '*Gundicar*' in '*Gallia*', and supplies of '*Franks*' and '*Alemans*' from beyond the '*Rhine*'; and committed the custody of '*Vienne*' in '*Gallia Narbonensis*' to his son '*Constans*'. *Gerontius*' advancing, first slew '*Constans*' at '*Vienne*', and then began to

besiege 'Constantine' at 'Arles'. But 'Honorius' at the same time sending 'Constantius' with an army on the same errand, 'Gerontius' fled, and 'Constantius' continued the siege, strengthened by the access of the greatest part of the soldiers of 'Gerontius'. After four (4) months siege, 'Edobec' having procured succours, the 'Barbarian' Kings at 'Ments, Goar and Gundicar', constitute 'Jovinus' Emperor, and together with him set forward to relieve Arles. At their approach Constantius retired. They pursued, and he beat them by surprise; but not prosecuting his victory, the 'Barbarians' soon recovered themselves; yet not so as to hinder the fall of the tyrants 'Constantine, Jovinus' and 'Maximus. Britain' could not be recovered to the Empire, but remained ever after a distinct kingdom.

The next year, A.C. 412, the 'Visigoths' being beaten in 'Italy', had 'Aquitain' granted them to retire into: and they invaded it with much violence, causing the 'Alans' and 'Burgundians' to retreat, who were then depopulating of it. At the same time the 'Burgundians' were brought to peace; and the Emperor granted them for inheritance a region upon the 'Rhine' which they had invaded: and the same, I presume, he did with the 'Alans'. But the 'Franks' not long after retaking and burning 'Triers, Castinus', A.C. 415, was sent against them with an army, who routed them and slew 'Theudomir' their King This was the second (2nd) taking of 'Triers' by the 'Franks'. It was therefore taken four (4) times, once by the 'Vandals' and thrice by the 'Franks'. 'Theudomir' was succeeded by 'Pharamond', the Prince or King of the 'Salian Franks' in 'Germany'. From thence he brought new forces, reigned over the whole, and had seats granted to his people within the Empire near the 'Rhine'.

And now the 'Barbarians' were all quieted, and settled in several kingdoms within the Empire, not only by conquest, but also by the grants of the Emperor 'Honorius'. For 'Rutilius' in his 'Itinerary', written in Autumn, 'Anno Urbis' 1169, that is, according to 'Varro's' computation then in use, A.C. 416, thus laments the wasted fields: ***'Illa quidem longis nimium deformia bellis';*** And then adds, ***'Jam tempus laceris post longa incendia fundis Vel pastorales ædificare casas'.*** And a little after, ***'Æternum tibi Rhenus aret'.***

And 'Orosius' in the end of his history, which was finished A.C. 417, represents now a general pacification of the barbarous nations by the words '*comprimere, coangustare, addicere gentes immanissimas*'; terming them '*imperio addictas*', because they had obtained seats in the Empire by league and compact; and '*coangustatas*', because they did no longer invade all regions at pleasure, but by the same compact remained quiet in the seats then granted them. And these are the kingdoms, of which the feet of the Image were hence forward composed, and which are represented by iron and clay intermixed, which did not stick one to another, and were of different strength. (Notes to Chap. V: Procop. l. 1. de Bello Vandalico. Galli Arborici: '*whence the region was named*' Arboricbant, '*and by contraction*' Brabant.)" }}

VI: Ten (10) Kingdoms Represented by Ten Horns of Fourth (4th) Beast.

Now by the wars above described the '*Western*' Empire of the '*Romans*', about the time that '*Rome*' was besieged and taken by the '*Goths*', became broken into the following ten (10) kingdoms.

1. The kingdom of the '*Vandals*' and '*Alans*' in '*Spain*' and '*Africa*'.
2. The kingdom of the '*Suevians*' in '*Spain*'.
3. The kingdom of the '*Visigoths*'.
4. The kingdom of the '*Alans*' in '*Gallia*'.
5. The kingdom of the '*Burgundians*'.
6. The kingdom of the '*Franks*'.
7. The kingdom of the '*Britains*'.
8. The kingdom of the '*Hunns*'.
9. The kingdom of the '*Lombards*'.
10. The kingdom of '*Ravenna*'.

Seven (7) of these kingdoms are thus mentioned by '*Sigonius*. ¹*Honorio regnante, in Pannoniam* ²*Hunni, in Hispaniam* ³*Vandali,* ⁴*Alani,* ⁵*Suevi &* ⁶*Gothi, in Galliam* ⁴*Alani* ⁷*Burgundiones &* ⁶*Gothi, certis sedibus permissis, accepti*'. Add the '*Franks, Britains*', and '*Lombards*', and you have the ten (10): for these arose about the same time with the seven (7). But let us view them severally.

1. The Kings of the '*Vandals*' were, A.C. 407 '*Godegesilus*', 407 '*Gunderic*', 426 '*Geiseric*', 477 '*Hunneric*', 484 '*Gundemund*', 496 '*Thrasamund*', 513 '*Geiseric*', 530 '*Gelimer*'. '*Godegesilus*' led them into '*Gallia*' A.C. 406, '*Gunderic*' into '*Spain*' A.C. 409, '*Geiseric*' into '*Africa*' A.C. 427; and '*Gelimer*' was conquered by '*Belisarius*' A.C. 533. Their kingdom lasted in '*Gallia*', '*Spain*' and '*Africa*' together 126 years; and in '*Africa*' they were very potent. The '*Alans*' had only two (2) Kings of their own in '*Spain, Resplendial*', and '*Ataces, Utacus*' or '*Othacar*'. Under '*Resplendial*' they went into '*France*' A.C. 407, and into '*Spain*' A.C. 409. '*Ataces*' was slain with almost all his army by '*Vallia*' King of the '*Visigoths*' A.C. 419. And then the remainder of these '*Alans*' subjected themselves to '*Gunderic*' King of the '*Vandals*' in '*Bætica*', and went afterwards with them into '*Africa*', as I learn out of '*Procopius*'. Whence the Kings of the '*Vandals*' styled themselves Kings of the '*Vandals*' and '*Alans*'; as may be seen in the Edict of '*Hunneric*' recited by '*Victor*' in his '*Vandalic*' persecution. In conjunction with the '*Chatti*', these '*Alans*' gave the name of '*Cathalaunia*', or '*Catth-Alania*', to the Province which is still so called. These '*Alans*' had also '*Gepides*' among them; and therefore the '*Gepides*' came into '*Pannonia*' before the '*Alans*' left it. There they became subject to the '*Hunns*' till the death of '*Attila*' A.C. 454, and at length were conquered by the '*Ostrogoths*'.

2. The Kings of the '*Suevians*' were, A.C. 407 '*Ermeric*', 458 '*Rechila*', 448 '*Recharius*', 458 '*Maldra*', 460 '*Frumarius*', 463 '*Regismund*'. And after some other Kings who are unknown, reigned A.C. 558 '*Theudomir*', 568 '*Miro*', 582 '*Euboricus*', and 583 '*Andeca*'. This kingdom, after it had been once seated in '*Spain*', remained always in '*Gallæcia*' and '*Lusitania*'. '*Ermeric*' after the fall of the '*Alan*' kingdom, enlarged it into all '*Gallæcia*', forcing the '*Vandals*' to retire into '*Bætica*' and the '*Carthaginian*' Province. This kingdom lasted 177 years according to '*Isidorus*', and then was subdued by '*Leovigildus*' King of the '*Visigoths*', and made a Province of his kingdom A.C. 585.

3. The Kings of the '*Visigoths*' were, A.C. 400 '*Alaric*', 410 '*Athaulphus*', 415 '*Sergeric*' and '*Vallia*', 419 '*Theoderic*', 451 '*Thorismund*', 452 '*Theoderic*', 465 '*Euric*', 482 '*Alaric*', 505 '*Gensalaric*', 526 '*Amalaric*', 531 '*Theudius*', 548 '*Theudisclus*', &c. I date this kingdom from the time that '*Alaric*' left '*Thrace*' and '*Greece*' to invade the '*Western Empire*'. In the end of the reign of '*Athaulphus*' the '*Goths*' were humbled by the '*Romans*', and attempted to pass out of '*France*' into '*Spain*'. '*Sergeric*' reigned but a few days. In the beginning of '*Vallia*'s' reign they assaulted the '*Romans*' afresh, but were again repulsed, and then made peace on this condition, that they should on the behalf of the Empire invade the '*Barbarian*' kingdoms in '*Spain*': and this they did, together with the '*Romans*', in the years 417 and 418, overthrowing the '*Alans*' and part of the '*Vandals*'. Then they received '*Aquitain*' of the Emperor by a full donation, leaving their conquests in '*Spain*' to the Emperor: and thereby the seats of the conquered '*Alans*' came into the hands of the '*Romans*'. In the year 455, '*Theoderic*', assisted by the '*Burgundians*', invaded '*Spain*', which was then almost all subject to the '*Suevians*', and took a part of it from them. A.C. 506, the '*Goths*' were driven out of '*Gallia*' by the '*Franks*'. A.C. 585, they conquered the '*Suevian*' kingdom, and became Lords of all '*Spain*'. A.C. 713, the '*Saracens*' invaded them, but in time they recovered their dominions, and have reigned in '*Spain*' ever since.

4. The Kings of the '*Alans*' in '*Gallia*' were '*Goar*', '*Sambida*', '*Eocharic*', '*Sangibanus*', '*Beurgus*', &c. Under '*Goar*' they invaded '*Gallia*' A.C. 407, and had seats given them near the '*Rhine*', A.C. 412. Under '*Sambida*', whom '*Bucher*' makes the successor, if not the son of '*Goar*', they had the territories of '*Valence*' given them by '*Ætius*' the Emperor's General, A.C. 440. Under '*Eocharic*' they conquered a region of the rebelling '*Galli Arborici*', given them also by '*Ætius*'. This region was from them named '*Alenconium, quasi Alanorum conventus*'. Under '*Sangibanus*' they were invaded, and their regal city '*Orleans*' was besieged by '*Attila*' King of the '*Hunns*', with a vast army of 500,000 (1/2 million) men. '*Ætius*' and the '*Barbarian*' Kings of '*Gallia*' came to raise the siege, and beat the '*Hunns*' in a very memorable battle, A.C. 451, '*in campis Catalaunicis*', so called from these '*Alans*' mixt with the '*Chatti*'. The region is now called '*Campania*' or '*Champagne*'. In that battle were slain on both sides 162,000 men. A year or two (2) after, '*Attila*' returned with an immense army to conquer this kingdom, but was again beaten by them and the '*Visigoths*' together in a battle of three (3) days continuance, with a slaughter almost as great as the former. Under '*Beurgus*', or '*Biorgor*', they infested '*Gallia*' round about, till the reign of '*Maximus*' the Emperor; and then they passed the '*Alps*' in winter, and came into '*Liguria*', but were there beaten, and '*Beurgus*' slain, by '*Ricimer*' commander of the Emperor's forces, A.C. 464. Afterwards they were again beaten, by the joint force of '*Odoacer*' King of '*Italy*' and '*Childeric*' King of the '*Franks*', about the year 480, and again by '*Theudobert*' King of the '*Austrian Franks*' about the year 511.

5. The Kings of the '*Burgundians*' were, A.C. 407 '*Gundicar*', 436 '*Gundioc*', 467 '*Bilimer*', 473 '*Gundobaldus*' with his brothers, 510 '*Sigismund*', 517 '*Godomarus*'. Under '*Gundicar*' they invaded '*Gallia*' A.C. 407, and had seats given them by the Emperor near the '*Rhine*' in '*Gallia Belgica*', A.C. 412. They had '*Saxons*' among them, and were now so potent, that '*Orosius*' A.C. 417 wrote of them: '*Burgundionum esse prævalidam manum, Galliæ hodieque testes sunt, in*

quibus præsumpta possessione consistunt'. About the year 435 they received great overthrows by 'Ætius', and soon after by the 'Hunns'; but five years after had 'Savoy' granted them to be shared with the inhabitants; and from that time became again a potent kingdom, being bounded by the river 'Rhodanus', but afterwards extending much further into the heart of 'Gallia'. 'Gundobald' conquered the regions about the rivers 'Araris' and 'Rhodanus', with the territories of 'Marseilles'; and invading 'Italy' in the time of the Emperor 'Glycerius', conquered all his brethren. 'Godomarus' made 'Orleans' his royal seat: whence the kingdom was called 'Regnum Aurelianorum'. He was conquered by 'Clotharius' and 'Childebert', Kings of the 'Franks', A.C. 526. From thence forward this kingdom was sometimes united to the kingdom of the 'Franks', and sometimes divided from it, till the reign of 'Charles' the great, who made his son 'Carolottus' King of 'Burgundy'. From that time, for about 300 years together, it enjoyed its proper Kings; and was then broken into the Dukedom of 'Burgundy', County of 'Burgundy', and County of 'Savoy'; and afterwards those were broken into other lesser Counties.

6. The Kings of the 'Franks' were, A.C. 407 'Theudomir', 417 'Pharamond', 428 'Clodio', 448 'Merovæus', 456 'Childeric', 482 'Clodovæus', &c. 'Windeline' and 'Bucher', two (2) of the most diligent searchers into the originals of this kingdom, make it begin the same year with the 'Barbarian' invasions of 'Gallia', that is, A.C. 407. Of the first Kings there is in 'Labbe's Bibliotheca M.S.' this record. *'Historica quædam excerpta ex veteri stemmate genealogico Regum Franciæ. Genobaldus, Marcomerus, Suno, Theodemeris. Isti duces vel reguli extiterunt à principio gentis Francorum diversis temporibus. Sed incertum relinquunt historici quali sibi procreations lineâ successerunt. Pharamundus: sub hoc rege suo primo Franci legibus se subdunt, quas primores eorum tulerunt Wisogastus, Atrogastus, Salegastus. Chlochilo. Iste, transito Rheno, Romanos in Carbonaria sylva devicit, Camaracum cepit & obtinuit, annis 20 regnavit. Sub hoc rege Franci usque Summam progressi sunt. Merovechus. Sub hoc rege Franci Trevirim destruunt, Metim succendunt, usque Aurelianum perveniunt*'.

Now for 'Genobaldus, Marcomer' and 'Suno', they were captains of the 'Transrhenane Franks' in the reign of 'Theodosius', and concern us not. We are to begin with 'Theudomir' the first King of the rebelling 'Salii', called 'Didio' by 'Ivo Carnotensis', and 'Thiedo' and 'Theodemerus' by 'Rhenanus'. His face is extant in a coin of gold found with this inscription, 'THEUDEMIR REX', published by 'Petavius', and still or lately extant, as 'Windeline' testifies: which shews that he was a King, and that in 'Gallia'; seeing that rude 'Germany' understood not then the coining of money, nor used either 'Latin' words or letters. He was the son of 'Ricimer', or 'Richomer', the favourite of the Emperor 'Theodosius'; and so being a 'Roman Frank', and of the 'Salian' royal blood, they therefore upon the rebellion made him King. The whole time of his reign you have stated in 'Excerptis Gregorii Turonensis è Fredigario, cap'. 5,6,7,8, where the making him King, the tyranny of 'Jovinus', the slaughter of the associates of 'Jovinus', the second taking of 'Triers' by the 'Franks', and their war with 'Castinus', in which this King was slain, are as a series of successive things thus set down in order. *'Extinctis Ducibus in Francis, denuo Reges creantur ex eadem stirpe qua prius fuerant. Eodem tempore Jovinus ornatus regios assumpsit. Constantinus fugam versus Italiam dirigit; missis a Jovino Principe percussoribus super Mentio flumine, capite truncatur. Multi nobilium jussu Jovini*

apud Avernis capti, & a ducibus Honorii crudeliter interempti sunt. Trevirorum civitas, factione unius ex senatoribus nomine Lucii, à Francis captà & incensa est.—Castinus Domesticorum Comes expeditionem accipit contra Francos', &c. Then returning to speak of '*Theudomir*', he adds: '*Franci electum à se regem, sicut prius fuerat, crinitum inquirentes diligenter ex genere Priami, Frigi & Francionis, super se crearunt nomine Theudemerum filium Richemeris, qui in hoc prælio quod supra memini, à Romanis interfectus est*; that is, in the battle with '*Castinus*'s' army. Of his death '*Gregory Turonensis*' makes this further mention: '*In consularibus legimus Theodemerem regem Francorum filium Ricimeris quondam, & Ascilam matrem ejus, gladio interfectos*'.

Upon this victory of the '*Romans*', the '*Franks*' and rebelling '*Gauls*', who in the time of '*Theudomir*' were at war with one another, united to strengthen themselves, as '*Ordericus Vitalis*' thus mentions. '*Cum Galli prius contra Romanos rebellâssent, Franci iis sociati sunt, & pariter juncti, Ferramundum Sunonis ducis filium, sibi regem præfecerunt*'. '*Prosper*' sets down the time; '*Anno*' 25 '*Honorii, Pharamundus regnat in Francia*'. This, '*Bucher*' well observes, refers to the end of the year 416, or the beginning of the next year, dating the years of '*Honorius*' from the death of '*Valentinian*'; and argues well, that at this time '*Pharamond*' was not only King by the constitution of the '*Franks*', but crowned also by the consent of '*Honorius*', and had a part of '*Gallia*' assigned him by covenant. And this might be the cause that '*Roman*' writers reckoned him the first King: which some not understanding, have reputed him the founder of this kingdom by an army of the '*Transrhenane Franks*'. He might come with such an army, but he succeeded '*Theudomir*' by right of blood and consent of the people. For the above cited passage of '*Fredigarius, Extinctis Ducibus, in Francis denuo Reges creantur ex eadem stirpe quâ prius fuerant*', implies that the kingdom continued to this new elected family during the reign of more Kings than one (1). If you date the years of '*Honorius*' from the death of his father, the reign of '*Pharamond*' might begin two (2) years later than is assigned by '*Bucher*'. The '*Salique*' laws made in his reign, which are yet extant, shew by their name that it was the kingdom of the '*Salii*' over which he reigned; and, by the pecuniary mulcts in them, that the place where he reigned abounded much with money, and consequently was within the Empire; rude '*Germany*' knowing not the use of money, till they mixed with the '*Romans*'. In the Preface also to the '*Salique*' laws, written and prefixed to them soon after the conversion of the '*Franks*' to the Christian religion, that is, in the end of the reign of '*Merovæus*', or soon after, the original of this kingdom is thus described: '*Hæc enim gens, quæ fortis dum esset & robore valida, Romanorum jugum durissimum de suis cervicibus excussit pugnando*', &c. This kingdom therefore was erected, not by invasion but by rebellion, as was described above. '*Prosper*' in registering their Kings in order, tells us: '*Pharamundus regnat in Francia; Clodio regnat in Francia; Merovæus regnat in Francia*': and who can imagine but that in all these places he meant one and the same '*Francia*'? And yet 'tis certain that the '*Francia*' of '*Merovæus*' was in '*Gallia*'.

Yet the father of '*Pharamond*', being king of a body of '*Franks*' in '*Germany*' in the reign of the Emperor '*Theodosius*', as above, '*Pharamond*' might reign over the same '*Franks*' in '*Germany*' before he succeeded '*Theudomir*' in the kingdom of the '*Salians*' within the Empire, and even before '*Theudomir*' began his reign; suppose in

the first year of '*Honorius*', or when those '*Franks*' being repulsed by '*Stilico*', lost their Kings '*Marcomir*' and '*Suno*', one (1) of which was the father of '*Pharamond*'; and the '*Roman Franks*', after the death of '*Theudomir*', might invite *Pharamond* with his people from beyond the '*Rhine*'. But we are not to regard the reign of '*Pharamond*' in '*Germany*': we are to date this kingdom from its rise within the Empire, and to look upon it as strengthened by the access of other '*Franks*' coming from beyond the '*Rhine*', whether in the reign of this King or in that of his successor '*Clodio*'. For in the last year of '*Pharamond*'s reign, '*Ætius*' took from him a part of his possession in '*Gallia*': but his successor '*Clodio*', whom '*Fredigarius*' represents as the son of '*Theudomir*', and some call '*Clogio*, *Cloio*', and '*Claudius*', inviting from beyond the '*Rhine*' a great body of '*Franks*', recovered all, and carried on their conquests as far as the river '*Soame*'. Then those '*Franks*' dividing conquests with him, erected certain new kingdoms at '*Cologn*' and '*Cambray*', and some other cities: all which were afterwards conquered by '*Clodovæus*', who also drove the '*Goths*' out of '*Gallia*', and fix'd his seat at '*Paris*', where it has continued ever since. And this was the original of the present kingdom of '*France*'.

7. The Kings of '*Britain*' were, A.C. 407 or 408, '*Marcus*, *Gratian*', and '*Constantine*' successively; A.C. 425 '*Vortigern*', 466 '*Aurelius Ambrosius*', 498 '*Uther Pendraco*', 508 '*Arthur*', 542 '*Constantinus*', 545 '*Aurelius Cunanus*', 578 '*Vortiporeus*', 581 '*Malgo*', 586 '*Careticus*', 613 '*Cadwan*', 635 '*Cadwalin*', 676 '*Cadwallader*'. The three (3) first (1st) were '*Roman*' Tyrants, who revolted from the Empire. '*Orosius*, *Prosper*' and '*Zosimus*' connect their revolt with the irruptions of the '*Barbarians*' into '*Gallia*', as consequent thereunto. '*Prosper*', with whom '*Zosimus*' agrees, puts it in the year which began the day after that irruption. The just time I thus collect: '*Marcus*' reigned not many days, '*Gratian*' four (4) months, and '*Constantine*' three (3) years. He was slain the year after the taking of '*Rome*', that is A.C. 411, 14 Kal. '*Octob*'. Whence the revolt was in Spring A.C. 408. '*Sozomen*' joins '*Constantine*'s expedition into '*Gallia*' with '*Arcadius*'s death, or the times a little after; and '*Arcadius*' died A.C. 408 '*May*' the 1st. Now tho the reign of these Tyrants was but short, yet they gave a beginning to the kingdom of '*Britain*', and so may be reckoned the three (3) first (1st) Kings, especially since the posterity of '*Constantine*, viz'. his sons '*Aurelius Ambrosius*', and *Uther Pendraco*, and his grandson *Arthur*, reigned afterwards. For from the time of the revolt of these Tyrants '*Britain*' continued a distinct kingdom absolved from subjection to the Empire, the Emperor not being able to spare soldiers to be sent thither to receive and keep the Island, and therefore neglecting it; as we learn by unquestionable records. For '*Prosper*' tells us; A.C. 410, '*Variane Cos. Hac tempestate præ valetudine Romanorum, vires funditùs attenuatæ Britanniaë*'. And '*Sigebert*', conjoining this with the siege of '*Rome*', saith: '*Britannorum vires attenuatæ, & subtrahunt se à Romanorum dominatione*'. And '*Zosimus lib*'. 6. '*The Transrhenane Barbarians invading all places, reduced the inhabitants of the island of 'Britain', and also certain 'Celtic' nations to that pass, that they fell off from the 'Roman' Empire; and being no longer obedient to the 'Roman' laws, κατ' ἑαυτον βιατευειν (kat' `heauton biateuein), they lived in separate bodies after their own pleasure. The 'Britons' therefore taking up arms, and hazarding themselves for their own safety, freed their cities from the imminent 'Barbarians'. In like manner all 'Brabant' and some other Provinces of the 'Gauls' imitating the 'Britons', freed themselves also, ejecting the 'Roman' Presidents, and forming themselves into a sort of commonwealth according to their own pleasure. This rebellion of 'Britain' and the 'Celtic' nations happened*

when 'Constantine' usurped the kingdom'. So also 'Procopius, lib'. 1. 'Vandal', speaking of the same 'Constantine', saith: Constantine '*being overcome in battle, was slain with his children*: Βρεταννιαν μὲν τοὶ Ῥωμαῖοι ἀνασωσασθαι οὐκετι ἔχον· ἀλλ' οὐσα ὑπο τυραννῶν ἀπ' αὐτοῦ ἐμῆνε (bretannian men toi Rōmaioi anasōsasthai ouketi echon, all' ousa `hupo turannous ap' autou emene). Yet the Romans could not recover Britain any more, but from that time it remained under Tyrants'. And 'Beda, l'. 1. c. 11. '*Fracta est Roma à Gothis anno 1164 suæ conditionis; ex quo tempore Romani in Britannia regnare cessaverunt*'. And 'Ethelwaldus: *A tempore Romæ à Gothis expugnatae, cessavit imperium Romanorum à Britannia insula, & ab aliis; quas sub jugo servitutis tenebant, multis terris*'. And 'Theodoret, serm'. 9. '*de curand. Græc. affect*'. about the year 424, reckons the 'Britons' among the nations which were not then in subjection to the 'Roman' Empire. Thus 'Sigonius: *ad annum 411, Imperium Romanorum post excessum Constantini in Britannia nullum fuit*'.

Between the death of 'Constantine' and the reign of 'Vortigern' was an interregnum of about 14 years, in which the 'Britons' had wars with the 'Picts' and 'Scots', and twice obtained the assistance of a 'Roman' Legion, who drove out the enemy, but told them positively at their departure that they would come no more. Of 'Vortigern's' beginning to reign there is this record in an old Chronicle in 'Nennius', quoted by 'Camden' and others: '*Guortigernus tenuit imperium in Britannia, Theodosio & Valentiniano Coss*'. ['viz'. A.C. 425.] & '*in quarto anno regni sui Saxones ad Britanniam venerunt, Felice & Tauro Coss*'. ['viz'. A.C. 428.] This coming of the 'Saxons, Sigeberth' refers to the 4th year of 'Valentinian', which falls in with the year 428 assigned by this Chronicle: and two (2) years after, the 'Saxons' together with the 'Picts' were beaten by the 'Britons'. Afterwards in the reign of 'Martian' the Emperor, that is, between the years 450 and 456, the 'Saxons' under 'Hengist' were called in by the 'Britons', but six years after revolted from them, made war upon them with various success, and by degrees succeeded them. Yet the 'Britons' continued a flourishing kingdom till the reign of 'Careticus'; and the war between the two (2) nations continued till the pontificate of 'Sergius' A.C. 688.

8. The Kings of the 'Hunns' were, A.C. 406 'Octar' and 'Rugila', 433 'Bleda' and 'Attila'. 'Octar' and 'Rugila' were the brothers of 'Munzuc' King of the 'Hunns' in 'Gothia' beyond the 'Danube'; and 'Bleda' and 'Attila' were his sons, and 'Munzuc' was the son of 'Balamir'. The two (2) first, as 'Jornandes' tells us, were Kings of the 'Hunns', but not of them all; and had the two (2) last for their successors. I date the reign of the 'Hunns' in 'Pannonia' from the time that the 'Vandals' and 'Alans' relinquished 'Pannonia' to them, A.C. 407. 'Sigonius' from the time that the 'Visigoths' relinquished 'Pannonia' A. C. 408. 'Constat', saith he, '*quod Gothis ex Illyrico profectis, Hunni successerunt, atque imprimis Pannoniam tenuerunt. Neque enim Honorius viribus ad resistendum in tantis difficultatibus destitutus, prorsus eos prohibere potuit, sed meliore consilio, animo ad pacem converso, fœdus cum eis, datis acceptisque obsidibus fecit; ex quibus qui dati sunt, Ætius, qui etiam Alarico tributus fuerat, præcipue memoratur*'. How 'Ætius' was hostage to the 'Goths' and 'Hunns' is related by 'Frigeridus', who when he had mentioned that 'Theodosius' Emperor of the 'East' had sent grievous commands to 'John', who after the death of 'Honorius' had usurped the crown of the 'Western Empire', he subjoins: '*lis permotus Johannes, Ætium id tempus curam palatii gerentem cum ingenti auri pondere ad Chunnos transmisit, notos sibi obsidiatûs sui tempore & familiari amicitia*

devinctos'—And a little after: '*Ætius tribus annis Alarici obses, dehinc Chunnorum, postea Carpilionis gener ex Comite domesticorum & Joannis curopalatae*'. Now '*Bucher*' shews that '*Ætius*' was hostage to '*Alaric*' till the year 410, when '*Alaric*' died, and to the '*Hunns*' between the years 411 and 415, and son-in-law to '*Carpilio*' about the year 417 or 418, and '*Curopalates*' to '*John*' about the end of the year 423. Whence 'tis probable that he became hostage to the '*Hunns*' about the year 412 or 413, when '*Honorius*' made leagues with almost all the barbarous nations, and granted them seats: but I had rather say with '*Sigonius*', that '*Ætius*' became hostage to '*Alaric*' A.C. 403. It is further manifest out of '*Prosper*', that the '*Hunns*' were in quiet possession of '*Pannonia*' in the year 432. For in the first (1st) book of '*Eusebius*'s' Chronicle '*Prosper*' writes: '*Anno decimo post obitum Honorii, cum ad Chunnorum gentem cui tunc Rugila præerat, post prælium cum Bonifacio se Ætius contulisset, impetrato auxilio ad Romanorum solum regreditur*'. And in the second (2nd) book: '*Ætio & Valerio Coss. Ætius depositâ potestate profugus ad Hunnos in Pannonia pervenit, quorum amicitia auxilioque usus, pacem principum interpellatæ potestatis obtinuit*'. Hereby it appears that at this time '*Rugila*', or as '*Maximus*' calls him, '*Rechilla*', reigned over the '*Hunns*' in '*Pannonia*'; and that '*Pannonia*' was not now so much as accounted within the soil of the Empire, being formerly granted away to the '*Hunns*'; and that these were the very same body of '*Hunns*' with which '*Ætius*' had, in the time of his being an hostage, contracted friendship: by virtue of which, as he solicited them before to the aid of '*John*' the Tyrant A.C. 424, so now he procured their intercession for himself with the Emperor. '*Octar*' died A.C. 430; for '*Socrates*' tells us, that about that time the '*Burgundians*' having been newly vexed by the '*Hunns*', upon intelligence of '*Octar*'s' death, seeing them without a leader, set upon them suddenly with so much vigour, that 3000 '*Burgundians*' slew 10,000 '*Hunns*'. Of '*Rugila*'s' being now King in '*Pannonia*' you have heard already. He died A.C. 433, and was succeeded by '*Bleda*', as '*Prosper*' and '*Maximus*' inform us. This '*Bleda*' with his brother '*Attila*' were before this time Kings of the '*Hunns*' beyond the '*Danube*', their father '*Munzuc*'s' kingdom being divided between them; and now they united the kingdom '*Pannonia*' to their own. Whence '*Paulus*' *Diaconus*' saith, they did '*regnum intra Pannoniam Daciamque gerere*'. In the year 441, they began to invade the Empire afresh, adding to the '*Pannonian*' forces new and great armies from '*Scythia*'. But this war was presently composed, and then '*Attila*', seeing '*Bleda*' inclined to peace, slew him, A.C. 444, inherited his dominions, and invaded the Empire again. At length, after various great wars with the '*Romans*', '*Attila*' perished A.C. 454; and his sons quarrelling about his dominions, gave occasion to the '*Gepides*', '*Ostrogoths*' and other nations who were their subjects, to rebel and make war upon them. The same year the '*Ostrogoths*' had seats granted them in '*Pannonia*' by the Emperors '*Marcian*' and '*Valentinian*'; and with the '*Romans*' ejected the '*Hunns*' out of '*Pannonia*', soon after the death of '*Attila*', as all historians agree. This ejection was in the reign of '*Avitus*', as is mentioned in the '*Chronicum Boiorum*', and in '*Sidonius, Carm. 7 in Avitum*', which speaks thus of that Emperor.

**—Cujus solum amissas post sæcula multa
Pannonias revocavit iter, jam credere promptum est.
Quid faciet bellis.**

The Poet means, that by the coming of '*Avitus*' the '*Hunns*' yielded more easily to the '*Goths*'. This was written by '*Sidonius*' in the beginning of the reign of

'Avitus': and his reign began in the end of the year 455, and lasted not one (1) full year.

'Jornandes' tells us: '*Duodecimo anno regni Valiæ, quando & Hunni post pene quinquaginta annos invasa Pannonia, à Romanis & Gothis expulsi sunt*'. And '*Marcellinus: Hierio & Ardaburio Coss. Pannoniæ, quæ per quinquaginta annos ab Hunnis retinebantur, à Romanis receptæ sunt*': whence it should seem that the 'Hunns' invaded and held 'Pannonia' from the year 378 or 379 to the year 427, and then were driven out of it. But this is a plain mistake: for it is certain that the Emperor 'Theodosius' left the Empire entire; and we have shewed out of 'Prosper', that the 'Hunns' were in quiet possession of 'Pannonia' in the year 432. The 'Visigoths' in those days had nothing to do with 'Pannonia', and the 'Ostrogoths' continued subject to the 'Hunns' till the death of 'Attila', A.C. 454; and 'Valia' King of the 'Visigoths' did not reign twelve (12) years. He began his reign in the end of the year 415, reigned three (3) years, and was slain A.C. 419, as 'Idacius, Isidorus', and the 'Spanish' manuscript Chronicles seen by 'Grotius' testify. And 'Olympiodorus', who carries his history only to the year 425, sets down therein the death of 'Valia' King of the 'Visigoths', and conjoins it with that of 'Constantius' which happened A.C. 420. Wherefore the 'Valia' of 'Jornandes', who reigned at the least twelve (12) years, is some other King. And I suspect that this name hath been put by mistake for 'Valamir' King of the 'Ostrogoths': for the action recorded was of the 'Romans' and 'Ostrogoths' driving the 'Hunns' out of 'Pannonia' after the death of 'Attila'; and it is not likely that the historian would refer the history of the 'Ostrogoths' to the years of the 'Visigothic' Kings. This action happened in the end of the year 455, which I take to be the twelfth (12th) year of 'Valamir' in 'Pannonia', and which was almost fifty (50) years after the year 406, in which the 'Hunns' succeeded the 'Vandals' and 'Alans' in 'Pannonia'. Upon the ceasing of the line of 'Hunnimund' the son of 'Hermaneric', the 'Ostrogoths' lived without Kings of their own nation about forty (40) years together, being subject to the 'Hunns'. And when 'Alaric' began to make war upon the 'Romans', which was in the year 444, he made 'Valamir', with his brothers 'Theodomir' and 'Videmir' the grandsons of 'Vinethar', captains or kings of these 'Ostrogoths' under him. In the twelfth (12th) year of 'Valamir's' reign dated from thence, the 'Hunns' were driven out of 'Pannonia'.

Yet the 'Hunns' were not so ejected, but that they had further contests with the 'Romans', till the head of 'Denfix' the son of 'Attila', was carried to 'Constantinople', A.C. 469, in the Consulship of 'Zeno' and 'Marcian', as 'Marcellinus' relates. Nor were they yet totally ejected the Empire: for besides their reliques in 'Pannonia', 'Sigonius' tells us, that when the Emperors 'Marcian' and 'Valentinian' granted 'Pannonia' to the 'Goths', which was in the year 454, they granted part of 'Illyricum' to some of the 'Hunns' and 'Sarmatians'. And in the year 526, when the 'Lombards' removing into 'Pannonia' made war there with the 'Gepides', the 'Avars', a part of the 'Hunns', who had taken the name of 'Avars' from one of their Kings, assisted the 'Lombards' in that war; and the 'Lombards' afterwards, when they went into 'Italy', left their seats in 'Pannonia' to the 'Avars' in recompence of their friendship. From that time the 'Hunns' grew again very powerful; their Kings, whom they called 'Chagan', troubling the Empire much in the reigns of the Emperors 'Mauritius, Phocas', and 'Heraclius': and this is the original of the present kingdom of

'Hungary', which from these 'Avares' and other 'Hunns' mixed together, took the name of 'Hun-Avaria', and by contraction 'Hungary'.

9. The 'Lombards', before they came over the 'Danube', were commanded by two (2) captains, 'Ibor' and 'Ayon': after whose death they had Kings, 'Agilmund', 'Lamisso', 'Lechu', 'Hildehoc', 'Gudehoc', 'Classo', 'Tato', 'Wacho', 'Walter', 'Audoin', 'Alboin', 'Cleophis', &c. 'Agilmund' was the son of 'Ayon', who became their King, according to 'Prosper', in the Consulship of 'Honorius' and 'Theodosius' A.C. 389, reigned thirty-three (33) years, according to 'Paulus Warnefridus', and was slain in battle by the 'Bulgarians'. 'Prosper' places his death in the Consulship of 'Marinianus' and 'Asclepiodorus', A.C. 413. 'Lamisso' routed the 'Bulgarians', and reigned three (3) years, and 'Lechu' almost forty (40). 'Gudehoc' was contemporary to 'Odoacer' King of the 'Heruli' in 'Italy', and led his people from 'Pannonia' into 'Rugia', a country on the north side of 'Noricum' next beyond the 'Danube'; from whence 'Odoacer' then carried his people into 'Italy'. 'Tato' overthrew the kingdom of the 'Heruli' beyond the 'Danube'. 'Wacho' conquered the 'Suevians', a kingdom then bounded on the east by 'Bavaria', on the west by 'France', and on the south by the 'Burgundians'. 'Audoin' returned into 'Pannonia' A.C. 526, and there overcame the 'Gepides'. 'Alboin' A.C. 551 overthrew the kingdom of the 'Gepides', and slew their King 'Chunnimund': A.C. 563 he assisted the 'Greek' Emperor against 'Totila' King of the 'Ostrogoths' in 'Italy'; and A.C. 568 led his people out of 'Pannonia' into Lombardi, where they reigned till the year 774.

According to 'Paulus Diaconus', the 'Lombards' with many other 'Gothic' nations came into the Empire from beyond the 'Danube' in the reign of 'Arcadius' and 'Honorius', that is, between the years 395 and 408. But they might come in a little earlier: for we are told that the 'Lombards', under their captains 'Ibor' and 'Ayon', beat the 'Vandals' in battle; and 'Prosper' placeth this victory in the Consulship of 'Ausonius' and 'Olybrius', that is, A.C. 379. Before this war the 'Vandals' had remained quiet forty (40) years in the seats granted them in 'Pannonia' by 'Constantine' the great. And therefore if these were the same 'Vandals', this war must have been in 'Pannonia'; and might be occasioned by the coming of the 'Lombards' over the 'Danube' into 'Pannonia', a (1) year or two (2) before the battle; and so have put an end to that quiet which had lasted forty (40) years. After 'Gratian' and 'Theodosius' had quieted the 'Barbarians', they might either retire over the 'Danube', or continue quiet under the 'Romans' till the death of 'Theodosius'; and then either invade the Empire anew, or throw off all subjection to it. By their wars, first with the 'Vandals', and then with the 'Bulgarians', a 'Scythian' nation so called from the river 'Volga' whence they came; it appears that even in those days they were a kingdom not contemptible.

10. These nine kingdoms being rent away, we are next to consider the residue of the *Western Empire*. While this Empire continued entire, it was the Beast itself: but the residue thereof is only a part of it. Now if this part be considered as a horn, the reign of this horn may be dated from the translation of the imperial seat from *Rome* to *Ravenna*, which was in *October* A.C. 408. For then the Emperor *Honorius*, fearing that *Alaric* would besiege him in *Rome*, if he staid there, retired to *Millain*, and thence to *Ravenna*: and the ensuing siege and sacking of *Rome* confirmed his residence there, so that he and his successors ever after made it their

home. Accordingly *Macchiavel* in his *Florentine* history writes, that *Valentinian* having left *Rome*, translated the seat of the Empire to *Ravenna*.

'*Rhætia*' belonged to the '*Western*' Emperors, so long as that Empire stood; and then it descended, with '*Italy*' and the '*Roman*' Senate, to '*Odoacer*' King of the '*Heruli*' in '*Italy*', and after him to '*Theoderic*' King of the '*Ostrogoths*' and his successors, by the grant of the '*Greek*' Emperors. Upon the death of '*Valentinian*' the second (2nd), the '*Alemans*' and '*Suevians*' invaded '*Rhætia*' A.C. 455. But I do not find they erected any settled kingdom there: for in the year 457, while they were yet depopulating '*Rhætia*', they were attacked and beaten by '*Burto*' Master of the horse to the Emperor '*Majoranus*'; and I hear nothing more of their invading '*Rhætia*'. '*Clodovæus*' King of '*France*', in or about the year 496, conquered a kingdom of the '*Alemans*', and slew their last King '*Ermeric*'. But this kingdom was seated in '*Germany*', and only bordered upon '*Rhætia*': for its people fled from '*Clodovæus*' into the neighbouring kingdom of the '*Ostrogoths*' under '*Theoderic*', who received them as friends, and wrote a friendly letter to '*Clodovæus*' in their behalf: and by this means they became inhabitants of '*Rhætia*', as subjects under the dominion of the '*Ostrogoths*'.

When the '*Greek*' Emperor conquered the '*Ostrogoths*', he succeeded them in the kingdom of '*Ravenna*', not only by right of conquest but also by right of inheritance, the '*Roman*' Senate still going along with this kingdom. Therefore we may reckon that this kingdom continued in the Exarchate of '*Ravenna*' and Senate of '*Rome*': for the remainder of the '*Western Empire*' went along with the Senate of '*Rome*', by reason of the right which this Senate still retained, and at length exerted, of chusing a new '*Western*' Emperor.

I have now enumerated the ten (10) kingdoms, into which the '*Western Empire*' became divided at its first breaking, that is, at the time of '*Rome*'s' being besieged and taken by the '*Goths*'. Some of these kingdoms at length fell, and new ones arose: but whatever was their number afterwards, they are still called the '*Ten Kings*' from their first (1st) number. (Notes to Chap. VI: Apud Bucherum, l. 14. c. 9. n. 8. Rolevinc's Antiqua Saxon. l. 1. c. 6.)" }}

VII. Eleventh (11th) Horn of 'Daniel's' Fourth (4th) Beast.

{{ "'Now Daniel, considered the horns, and behold there came up among them another (1) horn, before whom there were three (3) of the first (1st) horns pluckt up by the roots; and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things',—and his look was more stout than his fellows,—and the same horn made war with the saints, and prevailed against them: and one who stood by, and made Daniel know the interpretation of these things, told him, that the ten (10) horns were ten (10) kings that should arise, and another should arise after them, and be diverse from the first (1st), and he should subdue three (3) kings, and speak great words against the most High, and wear out the saints, and think to change times and laws: and that they should

be given into his hands until a time and times and half a time. Kings are put for kingdoms, as above; and therefore the little horn is a little kingdom. It was a horn of the fourth (4th) Beast, and rooted up three (3) of his first (1st) horns; and therefore we are to look for it among the nations of the '*Latin*' Empire, after the rise of the ten (10) horns. But it was a kingdom of a different kind from the other ten (10) kingdoms, having a life or soul peculiar to itself, with eyes and a mouth. By its eyes it was a Seer; and by its mouth speaking great things and changing times and laws, it was a Prophet as well as a King. And such a Seer, a Prophet and a King, is the Church of '*Rome*'.

A Seer, Επισκοπος [Episkopos = over-seer], is a Bishop in the literal sense of the word; and this Church claims the universal Bishoprick. With his mouth he gives laws to kings and nations as an Oracle; and pretends to Infallibility, and that his dictates are binding to the whole world; which is to be a Prophet in the highest degree. In the eighth (8th) century, by rooting up and subduing the Exarchate of '*Ravenna*', the kingdom of the '*Lombards*', and the Senate and Dukedom of '*Rome*', he acquired '*Peter's*' Patrimony out of their dominions; and thereby rose up as a temporal Prince or King, or horn of the fourth (4th) Beast.

In a small book printed at '*Paris*' A.C. 1689, entitled, '*An historical dissertation upon some coins of Charles the great*', Ludovicus Pius, Lotharius, '*and their successors stamped at Rome*', it is recorded, that in the days of Pope '*Leo*' X, there was remaining in the '*Vatican*', and till those days exposed to public view, an inscription in honour of '*Pipin*' the father of '*Charles*' the great, in these words: '*Pipinum pium, primum fuisse qui amplificandæ Ecclesiæ Romanæ viam aperuerit, Exarchatu Ravennate, & plurimis aliis oblati*'; "That '*Pipin*' the pious was the first who opened a way to the grandeur of the Church of '*Rome*', conferring upon her the Exarchate of '*Ravenna*' and many other oblations." In and before the reign of the Emperors '*Gratian*' and '*Theodosius*', the Bishop of '*Rome*' lived splendidly; but this was by the oblations of the '*Roman*' Ladies, as '*Ammianus*' describes. After those reigns '*Italy*' was invaded by foreign nations, and did not get rid of her troubles before the fall of the kingdom of '*Lombardy*'. It was certainly by the victory of the see of '*Rome*' over the '*Greek*' Emperor, the King of '*Lombardy*', and the Senate of '*Rome*', that she acquired '*Peter's*' Patrimony, and rose up to her greatness. The donation of '*Constantine*' the Great is a fiction, and so is the donation of the '*Alpes Cottiae*' to the Pope by '*Aripert*' King of the '*Lombards*': for the '*Alpes Cottiae*' were a part of the Exarchate, and in the days of '*Aripert*' belonged to the '*Greek*' Emperor.

The invocation of the dead, and veneration of their images, being gradually introduced in the 4th, 5th, 6th and 7th centuries, the '*Greek*' Emperor '*Philippicus*' declared against the latter, A.C. 711 or 712. And the Emperor '*Leo Isaurus*', to put a stop to it, called a meeting of Counsellors and Bishops in his Palace, A.C. 726; and by their advice put out an Edict against that worship, and wrote to Pope '*Gregory*' II. that a general Council might be called. But the Pope thereupon called a Council at '*Rome*', confirmed the worship of Images, excommunicated the '*Greek*' Emperor, absolved the people from their allegiance, and forbid them to pay tribute, or otherwise be obedient to him. Then the people of '*Rome*', '*Campania*', '*Ravenna*' and '*Pentapolis*', with the cities under them, revolted and laid violent hands upon their magistrates, killing the Exarch '*Paul*' at '*Ravenna*', and laying aside '*Peter*' Duke of

'Rome' who was become blind: and when *Exhilaratus* Duke of *Campania* incited the people against the Pope, the 'Romans' invaded 'Campania', and slew him with his son 'Hadrian'. Then a new Exarch, 'Eutychius', coming to 'Naples', sent some secretly to take away the lives of the Pope and the Nobles of 'Rome': but the plot being discovered, the 'Romans' revolted absolutely from the 'Greek' Emperor, and took an oath to preserve the life of the Pope, to defend his state, and be obedient to his authority in all things. Thus 'Rome' with its Duchy, including part of 'Tuscany' and part of 'Campania', revolted in the year 726, and became a free state under the government of the Senate of this city. The authority of the Senate in civil affairs was henceforward absolute, the authority of the Pope extending hitherto no farther than to the affairs of the Church only.

At that time the 'Lombards' also being zealous for the worship of images, and pretending to favour the cause of the Pope, invaded the cities of the Exarchate: and at length, 'viz'. A.C. 752, took 'Ravenna', and put an end to the Exarchate. And this was the first (1st) of the three (3) kingdoms which fell before the little horn.

In the year 751 Pope 'Zechary' deposed 'Childeric', a slothful and useless King of 'France', and the last of the race of 'Merovæus'; and absolving his subjects from their oath of allegiance, gave the kingdom to 'Pipin' the major of the Palace; and thereby made a new and potent friend. His successor Pope 'Stephen' III, knowing better how to deal with the 'Greek' Emperor than with the 'Lombards', went the next year to the King of the 'Lombards', to persuade him to return the Exarchate to the Emperor. But this not succeeding, he went into 'France', and persuaded 'Pipin' to take the Exarchate and 'Pentapolis' from the 'Lombards', and give it to St. 'Peter'. Accordingly 'Pipin' A.C. 754 came with an army into 'Italy', and made 'Aistulphus' King of the 'Lombards' promise the surrender: but the next year 'Aistulphus', on the contrary, to revenge himself on the Pope, besieged the city of 'Rome'. Whereupon the Pope sent letters to 'Pipin', wherein he told him that if he came not speedily against the 'Lombards, *pro data sibi potentia, alienandum fore à regno Dei & vita æterna*', he should be excommunicated. 'Pipin' therefore, fearing a revolt of his subjects, and being indebted to the Church of 'Rome', came speedily with an army into 'Italy', raised the siege, besieged the 'Lombards' in 'Pavia', and forced them to surrender the Exarchate and region of 'Pentapolis' to the Pope for a perpetual possession. Thus the Pope became Lord of 'Ravenna', and the Exarchate, some few cities excepted; and the keys were sent to 'Rome', and laid upon the confession of St. 'Peter', that is, upon his tomb at the high Altar, '*in signum veri perpetuique dominii, sed pietate Regis gratuita*', as the inscription of a coin of 'Pipin' hath it. This was in the year of Christ 755. And henceforward the Popes being temporal Princes, left off in their Epistles and Bulls to note the years of the 'Greek' Emperors, as they had hitherto done.

After this the 'Lombards' invading the Pope's countries, Pope 'Adrian' sent to 'Charles' the great, the son and successor of 'Pipin', to come to his assistance. Accordingly 'Charles' entered 'Italy' with an army, invaded the 'Lombards', overthrew their kingdom, became master of their countries, and restored to the Pope, not only what they had taken from him, but also the rest of the Exarchate which they had promised 'Pipin' to surrender to him, but had hitherto detained; and also gave him some cities of the 'Lombards', and was in return himself made

'*Patricius*' by the '*Romans*', and had the authority of confirming the elections of the Popes conferred upon him. These things were done in the years 773 and 774. This kingdom of the '*Lombards*' was the second (2nd) kingdom which fell before the little horn. But *Rome*, which was to be the seat of his kingdom, was not yet his own.

In the year 796, '*Leo*' III being made Pope, notified his election to *Charles* the great by his Legates, sending to him for a present, the golden keys of the Confession of '*Peter*', and the Banner of the city of '*Rome*': the first as an acknowledgment of the Pope's holding the cities of the Exarchate and '*Lombardy*' by the grant of '*Charles*'; the other as a signification that '*Charles*' should come and subdue the Senate and people of '*Rome*', as he had done the Exarchate and the kingdom of the '*Lombards*'. For the Pope at the same time desired '*Charles*' to send some of his Princes to '*Rome*', who might subject the '*Roman*' people to him, and bind them by oath '*in fide & subjectione*', in fealty and subjection, as his words are recited by '*Sigonius*'. An anonymous Poet, publish'd by '*Boeclerus*' at '*Strasburg*', expresseth it thus:

***'Admonuitque piis precibus, qui mittere vellet
Ex propriis aliquos primoribus, ac sibi plebem
Subdere Romanam, servandaque fœdera cogens
Hanc fidei sacramentis promittere magnis'.***

[In Bengal's Gnomon on the Apocalypse on 13:1, prop. 15, observ. 15, we read: "An anonymous poet, edited by Boecler, at Strasburg, describes it in this manner:—"***And he admonished him with pious prayers, that he might be pleased to send some of his own chiefs, and to render the people of Rome subject to him, and compelling them to promise the keeping of their compact of fidelity by great oaths.***"]

Hence arose a misunderstanding between the Pope and the city: and the '*Romans*' about two or three years after, by assistance of some of the Clergy, raised such tumults against him, as gave occasion to a new state of things in all the '*West*'. For two (2) of the Clergy accused him of crimes, and the '*Romans*' with an armed force, seized him, stript him of his sacerdotal habit, and imprisoned him in a monastery. But by assistance of his friends he made his escape, and fled into '*Germany*' to '*Charles*' the great, to whom he complained of the '*Romans*' for acting against him out of a design to throw off all authority of the Church, and to recover their antient freedom. In his absence his accusers with their forces ravaged the possessions of the Church, and sent the accusations to '*Charles*'; who before the end of the year sent the Pope back to '*Rome*' with a large retinue. The Nobles and Bishops of '*France*' who accompanied him, examined the chief of his accusers at '*Rome*', and sent them into '*France*' in custody. This was in the year 799. The next year '*Charles*' himself went to '*Rome*', and upon a day appointed presided in a Council of '*Italian*' and '*French*' Bishops to hear both parties. But when the Pope's adversaries expected to be heard, the Council declared that he who was the supreme judge of all men, was above being judged by any other than himself: whereupon he made a solemn declaration of his innocence before all the people, and by doing so was looked upon as acquitted.

Soon after, upon '*Christmas*'-day, the people of '*Rome*', who had hitherto elected their Bishop, and reckoned that they and their Senate inherited the rights of the antient Senate and people of '*Rome*', voted '*Charles*' their Emperor, and subjected themselves to him in such manner as the old '*Roman*' Empire and their Senate were subjected to the old '*Roman*' Emperors. The Pope crowned him, and anointed him with holy oil, and worshipped him on his knees after the manner of adoring the old '*Roman*' Emperors; as the aforesaid Poet thus relates:

***Post laudes igitur dictas & summus eundem
Præsul adoravit, sicut mos debitus olim
Principibus fuit antiquis.***

[Bengal's Gnom., as above: '***Therefore after the giving of praises, the chief Pontiff also adored the same, as was formerly the custom due to great princes.***']

The Emperor, on the other hand, took the following oath to the Pope: *In nomine Christi spondeo atque polliceor, Ego Carolus Imperator coram Deo & beato Petro Apostolo, me protectorem ac defensorem fore hujus sanctæ Romanæ Ecclesiæ in omnibus utilitatibus, quatenus divino fultus fuero adjutorio, prout sciero poteroque.* The Emperor was also made Consul of *Rome*, and his son *Pipin* crowned King of *Italy*: and henceforward the Emperor stiled himself: *Carolus serenissimus, Augustus, à Deo coronatus, magnus, pacificus, Romæ gubernans imperium, or Imperator Romanorum*; and was prayed for in the Churches of *Rome*. His image was henceforward put upon the coins of *Rome*: while the enemies of the Pope, to the number of three hundred *Romans* and two or three of the Clergy, were sentenced to death. The three hundred *Romans* were beheaded in one day in the *Lateran* fields: but the Clergymen at the intercession of the Pope were pardoned, and banished into *France*. And thus the title of *Roman* Emperor, which had hitherto been in the *Greek* Emperors, was by this act transferred in the *West* to the Kings of *France*.

After these things *Charles* gave the City and Duchy of *Rome* to the Pope, subordinately to himself as Emperor of the *Romans*; spent the winter in ordering the affairs of *Rome*, and those of the Apostolic see, and of all *Italy*, both civil and ecclesiastical, and in making new laws for them; and returned the next summer into *France*: leaving the city under its Senate, and both under the Pope and himself. But hearing that his new laws were not observed by the judges in dictating the law, nor by the people in hearing it; and that the great men took servants from free men, and from the Churches and Monasteries, to labour in their vineyards, fields, pastures and houses, and continued to exact cattle and wine of them, and to oppress those that served the Churches: he wrote to his son *Pipin* to remedy these abuses, to take care of the Church, and see his laws executed.

Now the Senate and people and principality of '*Rome*' I take to be the third (3rd) King the little horn overcame, and even the chief (1st) of the three (3). For this people elected the Pope and the Emperor; and now, by electing the Emperor and making him Consul, was acknowledged to retain the authority of the old '*Roman*' Senate and people. This city was the Metropolis of the old '*Roman*' Empire, represented in '*Daniel*' by the fourth (4th) Beast; and by subduing the Senate and people and Duchy, it became the Metropolis of the little horn of that Beast, and

completed '*Peter's*' Patrimony, which was the kingdom of that horn. Besides, this victory was attended with greater consequences than those over the other two (2) Kings. For it set up the '*Western Empire*', which continues to this day. It set up the Pope above the judicature of the '*Roman*' Senate, and above that of a Council of '*Italian*' and '*French*' Bishops, and even above all human judicature; and gave him the supremacy over the '*Western*' Churches and their Councils in a high degree. It gave him '**a look more stout than his fellows**'; so that when this new religion began to be established in the minds of men, he grappled not only with Kings, but even with the '*Western*' Emperor himself. It is observable also, that the custom of kissing the Pope's feet, an honour superior to that of Kings and Emperors, began about this time. There are some instances of it in the ninth (9th) century: '*Platina*' tells us, that the feet of Pope '*Leo*' IV were kissed, according to antient custom, by all who came to him: and some say that '*Leo*' III began this custom, pretending that his hand was infected by the kiss of a woman. The Popes began also about this time to canonize saints, and to grant indulgences and pardons: and some represent that '*Leo*' III was the first author of all these things. It is further observable, that '*Charles*' the great, between the years 775 and 796, conquered all '*Germany*' from the '*Rhine*' and '*Danube*' northward to the '*Baltic*' sea, and eastward to the river '*Teis*'; extending his conquests also into '*Spain*' as far as the river '*Ebro*': and by these conquests he laid the foundation of the new Empire; and at the same time propagated the '*Roman*' Catholic religion into all his conquests, obliging the '*Saxons*' and '*Hunns*' who were heathens, to receive the '*Roman*' faith, and distributing his northern conquests into Bishopricks, granting tithes to the Clergy and '*Peter-pence*' to the Pope: by all which the Church of '*Rome*' was highly enlarged, enriched, exalted, and established.

In the forementioned '*dissertation upon some coins of Charles the great, Ludovicus Pius, Lotharius, and their successors, stamped at Rome*', there is a draught of a piece of *Mosaic* work which Pope '*Leo*' III caused to be made in his Palace near the Church of '*John Lateran*', in memory of his sending the standard or banner of the city of '*Rome*' curiously wrought, to '*Charles*' the great; and which still remained there at the publishing of the said book. In the '*Mosaic*' work there appeared '*Peter*' with three (3) keys in his lap, reaching the '*Pallium*' to the Pope with his right hand, and the banner of the city to '*Charles*' the great with his left. By the Pope was this inscription, SCISSIMUS D.N. LEO PP; by the King this, D.N. CARVLO REGI; and under the feet of '*Peter*' this, BEATE PETRE, DONA VITAM LEONI PP, ET BICTORIAM CARVLO REGI DONA. This Monument gives the title of King to '*Charles*', and therefore was erected before he was Emperor. It was erected when '*Peter*' was reaching the '*Pallium*' to the Pope, and the Pope was sending the banner of the city to '*Charles*', that is, A.C. 796. The words above, '*Sanctissimus Dominus noster Leo Papa Domino nostro Carolo Regi*', relate to the message; and the words below, '*Beate Petre, dona vitam Leoni Papæ & victoriam Carolo regi dona*', are a prayer that in this undertaking God would preserve the life of the Pope, and give victory to the King over the '*Romans*'. The three (3) keys in the lap of '*Peter*' signify the keys of the three (3) parts of his Patrimony, that of '*Rome*' with its Duchy, which the Pope claimed and was conquering, those of '*Ravenna*' with the Exarchate, and of the territories taken from the '*Lombards*'; both which he had newly conquered. These were the three (3) dominions, whose keys were in the lap of St. '*Peter*', and whose Crowns are now worn by the 'Pope', and by the conquest of which he became the little horn of the fourth Beast. By '*Peter's*' giving the '*Pallium*' to the Pope with his

right hand, and the banner of the city to the King with his left, and by naming the Pope before the King in the inscription, may be understood that the Pope was then reckoned superior in dignity to the Kings of the earth.

After the death of 'Charles' the great, his son and successor 'Ludovicus Pius', at the request of the Pope, confirmed the donations of his grandfather and father to the see of 'Rome'. And in the confirmation he names first 'Rome' with its Duchy extending into 'Tuscany' and 'Campania'; then the Exarchate of 'Ravenna', with 'Pentapolis'; and in the third (3rd) place, the territories taken from the 'Lombards'. These are his three (3) conquests, and he was to hold them of the Emperor for the use of the Church 'sub integritate', entirely, without the Emperor's meddling therewith, or with the jurisdiction or power of the Pope therein, unless called thereto in certain cases. This ratification the Emperor 'Ludovicus' made under an oath: and as the King of the 'Ostrogoths', for acknowledging that he held his kingdom of 'Italy' of the 'Greek' Emperor, stamped the effigies of the Emperor on one side of his coins and his own on the reverse; so the Pope made the like acknowledgment to the 'Western' Emperor. For the Pope began now to coin money, and the coins of 'Rome' are henceforward found with the heads of the Emperors, 'Charles, Ludovicus Pius, Lotharius', and their successors, on the one side, and the Pope's inscription on the reverse, for many years. (Notes to Chap. VII: Chap. 7:8. Ver. 20,21. Ver. 24. Ver. 25. Sigonius de Regno Italiæ, ad Ann. 726. Sigonius ib. ad Ann. 726, 752. Sigon. ib. Ann. 750. Sigon. ib. Ann. 753, 754, 755. Sigon. ib. Ann. 773. Sigon. de Regno Ital. ad Ann. 796. Vide Anastasium. Sigon. de Regno Ital. Confirmationem recitat Sigonius, lib. 4. de Regno Italiæ, ad An. 817.)

VIII: Power of Eleventh (11th) horn of 'Daniel's' Fourth (4th) Beast, to Change Times & Laws.

{{ "In the reign of the 'Greek' Emperor 'Justinian', and again in the reign of 'Phocas', the Bishop of 'Rome' obtained some dominion over the 'Greek' Churches, but of no long continuance. His standing dominion was only over the nations of the 'Western Empire', represented by 'Daniel's' fourth (4th) Beast. And this jurisdiction was set up by the following Edict of the Emperors 'Gratian' and 'Valentinian'. '—*Volumus ut quicumque iudicio Damasi, quod ille cum Concilio quinque vel septem habuerit Episcoporum, vel eorum qui Catholici sunt iudicio vel Concilio condemnatus fuerit, si juste voluerit Ecclesiam retentare, ut qui ad sacerdotale iudicium per contumeliam non ivisset: ut ab illustribus viris Præfectis Prætorio Galliæ atque Italiæ, auctoritate adhibitâ, ad Episcopale iudicium remittatur, sive à Consularibus vel Vicariis, ut ad Urbem Romam sub prosecutione perveniat. Aut si in longinquioribus partibus alicujus ferocitas talis emerit, omnis ejus causæ edictio ad Metropolitæ in eadem Provincia Episcopi deduceretur examen. Vel si ipse Metropolitanus est, Romam necessariò, vel ad eos quos Romanus Episcopus iudices dederit, sine delatione contendat.*—Quod si vel Metropolitani Episcopi vel cujuscunque sacerdotis iniquitas est suspecta, aut gratia; ad Romanum Episcopum, vel ad Concilium quindecim finitimorum Episcoporum accersitum liceat provocare; modo ne post examen habitum, quod definitum fuerit, integretur'. This Edict wanting the name of both 'Valens' and 'Theodosius' in the Title, was made in the time between their reigns, that is, in the end of the year 378, or the beginning of

379. It was directed to the '*Præfecti Prætorio Italiæ & Galliæ*', and therefore was general. For the '*Præfectus Prætorio Italiæ*' governed '*Italy, Illyricum occidentale*' and '*Africa*'; and the '*Præfectus Prætorio Galliæ*' governed '*Gallia, Spain*', and '*Britain*'.

The granting of this jurisdiction to the Pope gave several Bishops occasion to write to him for his resolutions upon doubtful cases, whereupon he answered by decretal Epistles; and hence forward he gave laws to the '*Western*' Churches by such Epistles. '*Himerius*' Bishop of '*Tarraco*', the head city of a province in '*Spain*', writing to Pope '*Damasus*' for his direction about certain Ecclesiastical matters, and the Letter not arriving at '*Rome*' till after the death of '*Damasus*', A.C. 384; his successor '*Siricius*' answered the same with a legislative authority, telling him of one (1) thing: '*Cum hoc fieri—missa ad Provincias à venerandæ memoriæ prædecessore meo Liberio generalia decreta, prohibeant*'. Of another: '*Noverint se ab omni ecclesiastico honore, quo indignè usi sunt, Apostolicæ Sedis auctoritate, dejectos*'. Of another: '*Scituri posthac omnium Provinciarum summi Antistites, quod si ultrò ad sacros ordines quenquam de talibus esse assumendum, & de suo & de aliorum statu, quos contra Canones & interdicta nostra provexerint, congruam ab Apostolica Sede promendam esse sententiam*'. And the Epistle he concludes thus: '*Explicuimus, ut arbitror, frater charissime, universa quæ digesta sunt in querelam; & ad singulas causas, de quibus ad Romanam Ecclesiam, utpote ad caput tui corporis, retulisti; sufficientia, quantum opinor, responsa reddidimus. Nunc fraternitatis tuæ animum ad servandos canones, & tenenda decretalia constituta, magis ac magis incitamus: ad hæc quæ ad tua consulta rescripsimus in omnium Coepiscoporum perferri facias notionem; & non solum eorum, qui in tua sunt diœcesi constituti, sed etiam ad universos Carthaginenses ac Bœticos, Lusitanos atque Gallicos, vel eos qui vicinis tibi collimitant hinc inde Provinciis, hæc quæ a nobis sunt salubri ordinatione disposita, sub literarum tuarum prosecutione mittantur. Et quanquam statuta sedis Apostolicæ vel Canonum venerabilia definita, nulli Sacerdotum Domini ignorare sit liberum: utilius tamen, atque pro antiquitate sacerdotii tui, dilectioni tuæ esse admodum poterit gloriosum, si ea quæ ad te speciali nomine generaliter scripta sunt, per unanimatis tuæ sollicitudinem in universorum fratrum nostrorum notitiam perferantur; quatenus & quæ à nobis non inconsultè sed providè sub nimia cautela & deliberatione sunt salubriter constituta, intemerata permaneant, & omnibus in posterum excusationibus aditus, qui jam nulli apud nos patere poterit, obstruatur. Dat. 3 Id. Febr. Arcadio & Bautone viris clarissimis Consulibus*', A.C. 385. Pope '*Liberius*' in the reign of '*Jovian*' or '*Valentinian*' I sent general Decrees to the Provinces, ordering that the '*Arians*' should not be rebaptized: and this he did in favour of the Council of '*Alexandria*', that nothing more should be required of them than to renounce their opinions. Pope '*Damasus*' is said to have decreed in a '*Roman*' Council, that '*Tithes*' and '*Tenths*' should be paid upon pain of an '*Anathema*'; and that '*Glory be to the Father*', &c. should be said or sung at the end of the '*Psalms*'. But the first decretal Epistle now extant is this of '*Siricius*' to '*Himerius*'; by which the Pope made '*Himerius*' his Vicar over all '*Spain*' for promulging his Decrees, and seeing them observed. The Bishop of '*Sevill*' was also the Pope's Vicar sometimes; for '*Simplicius*' wrote thus to '*Zeno*' Bishop of that place: '*Talibus idcirco gloriantes indiciis, congruum duximus vicariâ Sedis nostræ te auctoritate fulciri: cujus vigore munitus, Apostolicæ institutionis Decreta, vel sanctorum terminos Patrum, nullatenus transcendendi permittas*'. And Pope '*Hormisda*' made the Bishop of '*Sevill*' his Vicar over '*Bœtica*' and '*Lusitania*',

and the Bishop of 'Tarraco' his Vicar over all the rest of 'Spain', as appears by his Epistles to them.

Pope 'Innocent' the first, in his decretal Epistle to 'Victricius' Bishop of 'Rouen' in 'France', A.C. 404, in pursuance of the Edict of 'Gratian', made this Decree: '*Si quæ autem causæ vel contentiones inter Clericos tam superioris ordinis quam etiam inferioris fuerint exortæ; ut secundum Synodum Nicenam congregatis ejusdem Provinciæ Episcopis jurgium terminetur: nec alicui liceat, Romanæ Ecclesiæ, cujus in omnibus causis debet reverentia custodiri, relictis his sacerdotibus, qui in eadem Provincia Dei Ecclesiam nutu Divino gubernant, ad alias convolare Provincias. Quod siquis fortè præsumpserit; & ab officio Clericatûs summotus, & injuriarum reus judicetur. Si autem majores causæ in medium fuerint devolutæ, ad Sedem Apostolicam sicut Synodus statuit, & beata consuetudo exigit, post judicium Episcopale referantur*'. By these Letters it seems to me that 'Gallia' was now subject to the Pope, and had been so for some time, and that the Bishop of 'Rouen' was then his Vicar or one (1) of them: for the Pope directs him to refer the greater causes to the See of 'Rome', according to custom. But the Bishop of 'Arles' soon after became the Pope's Vicar over all 'Gallia': for Pope 'Zosimus', A.C. 417, ordaining that none should have access to him without the credentials of his Vicars, conferred upon 'Patroclus' the Bishop of 'Arles' this authority over all 'Gallia', by the following Decree.

'*Zosimus universis Episcopis per Gallias & septem Provincias constitutis. Placuit Apostolicæ Sedi, ut siquis ex qualibet Galliarum parte sub quolibet ecclesiastico gradu ad nos Romæ venire contendit, vel aliò terrarum ire disponit, non aliter proficiscatur nisi Metropolitanus Episcopus Formatas acceperit, quibus sacerdotium suum vel locum ecclesiasticum quem habet, scriptorum ejus adstipulatione perdoceat: quod ex gratia statuimus quia plures episcopi sive presbyteri sive ecclesiastici simulantes, quia nullum documentum Formatarum extat per quod valeant confutari, in nomen venerationis irrepunt, & indebitam reverentiam promerentur. Quisquis igitur, fratres charissimi, prætermisâ supradicti Formatâ sive episcopus, sive presbyter, sive diaconus, aut deinceps inferiori gradu sit, ad nos venerit: sciat se omnino suscipi non posse. Quam auctoritatem ubique nos misisse manifestum est, ut cunctis regionibus innotescat id quod statuimus omnimodis esse servandum. Siquis autem hæc salubriter constituta temerare tentaverit sponte suâ, se a nostra noverit communione discretum. Hoc autem privilegium Formatarum sancto Patroclo fratri & coepiscopo nostro, meritorum ejus speciali contemplatione, concessimus*'. And that the Bishop of 'Arles' was sometimes the Pope's Vicar over all 'France', is affirmed also by all the Bishops of the Diocess of 'Arles' in their Letter to Pope 'Leo' I. '*Cui id etiam honoris dignitatisque collatum est, say they, ut non tantum has Provincias potestate propriâ gubernaret; verum etiam omnes Gallias sibi Apostolicæ Sedis vice mandatas, sub omni ecclesiastica regula contineret*'. And Pope 'Pelagius' I. A.C. 556, in his Epistle to 'Sapaudus' Bishop of 'Arles': '*Majorum nostrorum, operante Dei misericordiâ, cupientes inhærere vestigiis & eorum actus divino examine in omnibus imitari: Charitati tuæ per universam Galliam, sanctæ Sedis Apostolicæ, cui divinâ gratiâ præsidemus, vices injungimus*'.

By the influence of the same imperial Edict, not only *Spain* and '*Gallia*', but also '*Illyricum*' became subject to the Pope. '*Damasus*' made '*Ascholius*', or '*Acholius*', Bishop of '*Thessalonica*' the Metropolis of '*Oriental Illyricum*', his Vicar for hearing of causes; and in the year 382, '*Acholius*' being summoned by Pope '*Damasus*', came to a Council at '*Rome*'. Pope '*Siricius*' the successor of '*Damasus*', decreed that no Bishop should be ordained in '*Illyricum*' without the consent of '*Anysius*' the successor of '*Acholius*'. And the following Popes gave '*Rufus*' the successor of '*Anysius*', a power of calling Provincial Councils: for in the Collections of '*Holstenius*' there is an account of a Council of '*Rome*' convened under Pope '*Boniface*' II in which were produced Letters of '*Damasus*, *Syricius*, *Innocent*' I, '*Boniface*' I, and '*Cælestine*' Bishops of '*Rome*', to '*Ascholius*, *Anysius*' and '*Rufus*', Bishops of '*Thessalonica*': in which Letters they commend to them the hearing of causes in '*Illyricum*', granted by the Lord and the holy Canons to the Apostolic See thro'out that Province. And Pope '*Siricius*' saith in his Epistle to '*Anysius*': *'Etiam dudum, frater charissime, per Candidianum Episcopum, qui nos præcessit ad Dominum, hujusmodi literas dederamus, ut nulla licentia esset, sine consensu tuo in Illyrico Episcopos ordinare præsumere, quæ utrum ad te pervenerint scire non potui. Multa enim gesta sunt per contentionem ab Episcopis in ordinationibus faciendis, quod tua melius caritas novit'*. And a little after: *'Ad omnem enim hujusmodi audaciam comprimendam vigilare debet instantia tua, Spiritu in te Sancto fervente: ut vel ipse, si potes, vel quos judicaveris Episcopos idoneos, cum literis dirigas, dato consensu qui possit, in ejus locum qui defunctus vel depositus fuerit, Catholicum Episcopum vitâ & moribus probatum, secundum Nicænæ Synodi statuta vel Ecclesiæ Romanæ, Clericum de Clero meritum ordinare'*. And Pope '*Innocent*' I saith in his Epistle to '*Anysius*': *'Cui [Anysio] etiam anteriores tanti ac tales viri prædecessores mei Episcopi, id est, sanctæ memoriæ Damasus, Siricius, atque supra memoratus vir ita detulerunt; ut omnia quæ in omnibus illis partibus gererentur, Sanctitati tuæ, quæ plena justitiæ est, traderent cognoscenda'*. And in his Epistle to '*Rufus*' the successor of '*Anysius*': *'Ita longis intervallis disternatis à me ecclesiis discat consulendum; ut prudentiæ gravitæque tuæ committendam curam causasque, siquæ exoriantur, per Achaia, Thessalia, Epiri veteris, Epiri novæ, & Cretæ, Daciæ mediterraneæ, Daciæ ripensis, Moesiæ, Dardaniæ, & Prævali ecclesias, Christo Domino annuente, censeam. Verè enim ejus sacratissimis monitis lectissimæ sinceritatis tuæ providentiæ & virtuti hanc injungimus sollicitudinem: non primitus hæc statuentes, sed Præcessores nostros Apostolicos imitati, qui beatissimis Acholio & Anysio injungi pro meritis ista voluerunt'*. And '*Boniface*' I in his decretal Epistle to '*Rufus*' and the rest of the Bishops in '*Illyricum*': *'Nullus, ut frequenter dixi, alicujus ordinationem citra ejus [Episcopi Thessalonicensis] conscientiam celebrare præsumat: cui, ut supra dictum est, vice nostrâ cuncta committimus'*. And Pope '*Cælestine*', in his decretal Epistle to the Bishops thro'out '*Illyricum*', saith: *'Vicem nostram per vestram Provinciam noveritis [Rufo] esse commissam, ita ut ad eum, fratres carissimi, quicquid de causis agitur, referatur. Sine ejus consilio nullus ordinetur. Nullus usurpet, eodem inconscio, commissam illi Provinciam; colligere nisi cum ejus voluntate Episcopus non præsumat'*. And in the cause of '*Perigenes*', in the title of his Epistle, he thus enumerates the Provinces under this Bishop: *'Rufo & cæteris Episcopis per Macedoniam, Achaia, Thessalia, Epirum veterem, Epirum novam, Prævalin, & Daciam constitutis'*. And Pope '*Xistus*' in a decretal Epistle to the same Bishops: *'Illyricanæ omnes Ecclesiæ, ut à decessoribus nostris recepimus, & nos quoque fecimus, ad curam nunc pertinent Thessalonicensis Antistitis, ut suâ sollicitudine, siquæ inter fratres nascentur, ut*

assolent, actiones distinguat atque definiat; & ad eum, quicquid à singulis sacerdotibus agitur, referatur. Sit Concilium, quotiens causæ fuerint, quotiens ille pro necessitatibus emergentium ratione decreverit. And Pope 'Leo' I in his decretal Epistle to 'Anastasius' Bishop of 'Thessalonica: *Singulis autem Metropolitanis sicut potestas ista committitur, ut in suis Provinciis jus habeant ordinandi; ita eos Metropolitanos à te volumus ordinari; maturo tamen & decocto iudicio*'.

'Occidental Illyricum' comprehended 'Pannonia prima' and 'secunda, Savia, Dalmatia, Noricum mediterraneum', and 'Noricum ripense'; and its Metropolis was 'Sirmium', till 'Attila' destroyed this city. Afterwards 'Laureacum' became the Metropolis of 'Noricum' and both 'Pannonias', and 'Salona' the Metropolis of 'Dalmatia'. Now the Bishops of 'Laureacum' and 'Salona' received the *Pallium* from the Pope: and 'Zosimus', in his decretal Epistle to 'Hesychius' Bishop of 'Salona', directed him to denounce the Apostolic decrees as well to the Bishops of his own, as to those of the neighbouring Provinces. The subjection of these Provinces to the See of 'Rome' seems to have begun in 'Anemius', who was ordained Bishop of 'Sirmium' by 'Ambrose' Bishop of 'Millain', and who in the Council of 'Aquileia' under Pope 'Damasus', A.C. 381, declared his sentence in these words: '*Caput Illyrici non nisi civitas Sirmiensis: Ego igitur illius civitatis Episcopus sum. Eum qui non confitetur filium Dei æternum, & coeternum patri, qui est sempiternus, anathema dico*'. The next year 'Anemius' and 'Ambrose', with 'Valerian' Bishop of 'Aquileia, Acholias' Bishop of 'Thessalonica', and many others, went to the Council of 'Rome', which met for overruling the 'Greek' Church by majority of votes, and exalting the authority of the Apostolic See, as was attempted before in the Council of 'Sardica'.

'Aquileia' was the second (2nd) city of the 'Western Empire', and by some called the second (2nd) 'Rome'. It was the Metropolis of 'Istria, Forum Julium', and 'Venetia'; and its subjection to the See of 'Rome' is manifest by the decretal Epistle of 'Leo' I directed to 'Nicetas' Bishop of this city; for the Pope begins his Epistle thus: '*Regressus ad nos filius meus Adeodatus Diaconus Sedis nostræ, dilectionem tuam poposcisse memorat, ut de his à nobis auctoritatem Apostolicæ Sedis acciperes, quæ quidem magnam difficultatem dijudicationis videntur afferre*'. Then he sets down an answer to the questions proposed by 'Nicetas', and concludes thus: '*Hanc autem Epistolam nostram, quam ad consultationem tuæ fraternitatis emisimus, ad omnes fratres & comprovinciales tuos Episcopos facies pervenire, ut in omnium observantia, data profit autoritas*'. 'Data 1-2 Kal. Apr. Majorano Aug. Cos'. A.C. 458. 'Gregory' the great A.C. 591, cited 'Severus' Bishop of 'Aquileia' to appear before him in judgment in a Council at 'Rome'.

The Bishops of 'Aquileia' and 'Millain' created one another, and therefore were of equal authority, and alike subject to the See of 'Rome'. Pope 'Pelagius' about the year 557, testified this in the following words: '*Mos antiquus fuit*', saith he, '*ut quia pro longinquitate vel difficultate itineris, ab Apostolico illis onerosum fuerit ordinari, ipsi se invicem Mediolanensis & Aquileiensis ordinare Episcopos debuissent*'. These words imply that the ordination of these two (2) Bishops belonged to the See of 'Rome'. When 'Laurentius' Bishop of 'Millain' had excommunicated 'Magnus', one of his Presbyters, and was dead, 'Gregory' the great absolved 'Magnus', and sent the '*Pallium*' to the new elected Bishop 'Constantius'; whom the next year he reprehended of partiality in judging 'Fortunatus', and commanded him to send

'*Fortunatus*' to '*Rome*' to be judged there: four (4) years after he appointed the Bishops of '*Millain*' and '*Ravenna*' to hear the cause of one (1) '*Maximus*'; and two (2) years after, '*viz*'. A.C. 601, when '*Constantius*' was dead, and the people of '*Millain*' had elected '*Deusdedit*' his successor, and the '*Lombard*'s had elected another, '*Gregory*' wrote to the Notary, Clergy, and People of '*Millain*', that by the authority of his Letters '*Deusdedit*' should be ordained, and that he whom the '*Lombards*' had ordained was an unworthy successor of '*Ambrose*': whence I gather, that the Church of '*Millain*' had continued in this state of subordination to the See of '*Rome*' ever since the days of '*Ambrose*'; for '*Ambrose*' himself acknowledged the authority of that See. '*Ecclesia Romana*', saith he, '*hanc consuetudinem non habet, cujus typum in omnibus sequimur, & formam*'. And a little after: '*In omnibus cupio sequi Ecclesiam Romanam*'. And in his Commentary upon 1st '*Tim*'. 3 '*Cum totus mundus Dei sit, tamen domus ejus Ecclesia dicitur, cujus hodie rector est Damasus*'. In his Oration on the death of his brother '*Satyrus*', he relates how his brother coming to a certain city of '*Sardinia*, *advocavit Episcopum loci, percontatusque est ex eo utrum cum Episcopis Catholicis hoc est cum Romana Ecclesia conveniret?*' And in conjunction with the Synod of '*Aquileia*' A.C. 381, in a synodical Epistle to the Emperor '*Gratian*', he saith: '*Totius orbis Romani caput Romanam Ecclesiam, atque illam sacrosanctam Apostolorum fidem, ne turbari sineret, obsecranda fuit clementia vestra; inde enim in omnes venerandæ communionis jura dimanant*'. The Churches therefore of '*Aquileia*' and '*Millain*' were subject to the See of '*Rome*' from the days of the Emperor '*Gratian*'. '*Auxentius*' the predecessor of '*Ambrose*' was not subject to the see of '*Rome*', and consequently the subjection of the Church of '*Millain*' began in '*Ambrose*'. This Diocese of '*Millain*' contained '*Liguria*' with '*Insubria*', the '*Alpes Cottiaë*' and '*Rhætia*'; and was divided from the Diocese of '*Aquileia*' by the river '*Addua*'. In the year 844, the Bishop of '*Millain*' broke off from the See of '*Rome*', and continued in this separation about 200 years, as is thus related by '*Sigonius*: *Eodem anno Angilbertus Mediolanensis Archiepiscopus ab Ecclesia Romana parum comperta de causa descivit, tantumque exemplo in posterum valuit, ut non nisi post ducentos annos Ecclesia Mediolanensis ad Romanæ obedientiam auctoritatemque redierit*'.

The Bishop of '*Ravenna*', the Metropolis of '*Flaminia*' and '*Æmilia*', was also subject to the Pope: for '*Zosimus*', A.C. 417, excommunicated some of the Presbyters of that Church, and wrote a commonitory Epistle about them to the Clergy of that Church as a branch of the '*Roman*' Church: '*In sua*', saith he, '*hoc est, in Ecclesia nostra Romana*'. When those of '*Ravenna*', having elected a new Bishop, gave notice thereof to Pope '*Sixtus*', the Pope set him aside, and ordained '*Peter Chrysologus*' in his room. '*Chrysologus*' in his Epistle to '*Eutyches*', extant in the Acts of the Council of '*Chalcedon*', wrote thus: '*Nos pro studio pacis & fidei, extra consensum Romanæ civitatis Episcopi, causas fidei audire non possumus*'. Pope '*Leo*' I being consulted by '*Leo*' Bishop of '*Ravenna*' about some questions, answered him by a decretal Epistle A.C. 451. And Pope '*Gregory*' the great, reprehending '*John*' Bishop of '*Ravenna*' about the use of the '*Pallium*', tells him of a Precept of one of his Predecessors, Pope '*John*', commanding that all the Privileges formerly granted to the Bishop and Church of '*Ravenna*' should be kept: to this '*John*' returned a submissive answer; and after his death Pope '*Gregory*' ordered a visitation of the Church of '*Ravenna*', confirmed the privileges heretofore granted them, and sent his '*Pallium*', as of antient custom, to their new Bishop '*Marinian*'. Yet

this Church revolted sometimes from the Church of 'Rome', but returned again to its obedience.

The rest of 'Italy', with the Islands adjacent, containing the 'suburbicarian' regions, or ten Provinces under the temporal Vicar of 'Rome, viz. ¹Campania, ²Tuscia and Umbria, ³Picenum suburbicarium, ⁴Sicily, ⁵Apulia and Calabria, ⁶Brutii and Lucania, ⁷Samnium, ⁸Sardinia, ⁹Corsica, and ¹⁰Valeria', constituted the proper Province of the Bishop of 'Rome'. For the Council of 'Nice' in their fifth (5th) Canon ordained that Councils should be held every spring and autumn in every Province; and according to this Canon, the Bishops of this Province met at 'Rome' every half year. In this sense Pope 'Leo' I. applied this Canon to 'Rome', in a decretal Epistle to the Bishops of 'Sicily', written 'Alippio & Ardabure Coss'. A.C. 447. '*Quia saluberrime*', saith he, '*à sanctis patribus constitutum est, binos in annis singulis Episcoporum debere esse conventus, terni semper ex vobis ad diem tertium Kalendarum Octobrium Romam æterno concilio sociandi occurrant. Et indissimulanter à vobis hæc consuetudo servetur, quoniam adjuvante Dei gratiâ, facilius poterit provideri, ut in Ecclesiis Christi nulla scandala, nulli nascantur errores; cum coram Apostolo Petro semper in communione tractatum fuerit, ut omnia Canonum Decreta apud omnes Domini sacerdotes inviolata permaneant*'. The Province of 'Rome' therefore comprehended 'Sicily', with so much of 'Italy' and the neighbouring Islands as sent Bishops to the annual Councils of 'Rome'; but extended not into the Provinces of 'Ravenna, Aquileia, Millain, Arles', &c. those Provinces having Councils of their own. The Bishops in every Province of the 'Roman' Empire were convened in Council by the Metropolitan or Bishop of the head city of the Province, and this Bishop presided in that Council: but the Bishop of 'Rome' did not only preside in his own Council of the Bishops of the 'suburbicarian' regions, but also gave Orders to the Metropolitans of all the other Provinces in the 'Western Empire', as their universal governor; as may be further perceived by the following instances.

Pope 'Zosimus' A.C. 417, cited 'Proculus' Bishop of 'Marseilles' to appear before a Council at 'Rome' for illegitimate Ordinations; and condemned him, as he mentions in several of his Epistles. Pope 'Boniface' I A.C. 419, upon a complaint of the Clergy of 'Valentia' against 'Maximus' a Bishop, summoned the Bishops of all 'Gallia' and the seven Provinces to convene in a Council against him; and saith in his Epistle, that his Predecessors had done the like. Pope 'Leo' I called a general Council of all the Provinces of 'Spain' to meet in 'Gallæcia' against the 'Manichees' and 'Priscillianists', as he says in his decretal Epistle to 'Turribius a Spanish' Bishop. And in one of his decretal Epistles to 'Nicetas' Bishop of 'Aquileia', he commands him to call a Council of the Bishops of that Province against the 'Pelagians', which might ratify all the Synodal Decrees which had been already ratified by the See of 'Rome' against this heresy. And in his decretal Epistle to 'Anastasius' Bishop of 'Thessalonica', he ordained that Bishop should hold two Provincial Councils every year, and refer the harder causes to the See of 'Rome': and if upon any extraordinary occasion it should be necessary to call a Council, he should not be troublesome to the Bishops under him, but content himself with two Bishops out of every Province, and not detain them above fifteen (15) days. In the same Epistle he describes the form of Church-Government then set up, to consist in a subordination of all the Churches to the See of 'Rome: *De qua forma*', saith he, '*Episcoporum quoque est orta distinctio, & magna dispositione provisum est ne omnes sibi omnia*

vindicarent, sed essent in singulis Provinciis singuli quorum inter fratres haberetur prima sententia, & rursus quidam in majoribus urbibus constituti sollicitudinem sumerent ampliozem, per quos ad unam Petri Sedem universalis Ecclesiæ cura conflueret, & nihil usque à suo capite dissideret. Qui ergo scit se quibusdam esse præpositum, non moleste ferat aliquem sibi esse præpositum; sed obedientiam quam exigit etiam ipse dependat; et sicut non vult gravis oneris sarcinam ferre, ita non audeat aliis importabile pondus imponere. These words sufficiently shew the monarchical form of government then set up in the Churches of the 'Western Empire' under the Bishop of 'Rome', by means of the imperial Decree of 'Gratian', and the appeals and decretal Epistles grounded thereupon.

The same Pope 'Leo', having in a Council at 'Rome' passed sentence upon 'Hilary' Bishop of 'Arles', for what he had done by a Provincial Council in 'Gallia', took occasion from thence to procure the following Edict from the 'Western' Emperor 'Valentinian' III for the more absolute establishing the authority of his See over all the Churches of the 'Western Empire'.

'Imp. Theodosius & Valentinianus AA. Aetio Viro illustri, Comiti & Magistro utriusque militiæ & Patricio'.

'Certum est & nobis & imperio nostro unicum esse præsidium in supernæ Divinitatis favore, ad quem promerendum præcipue Christiana fides & veneranda nobis religio suffragatur. Cum igitur Sedis Apostolicæ Primatum sancti Petri meritum, qui princeps est Episcopalis coronæ & Romanæ dignitas civitatis, sacræ etiam Synodi firmavit auctoritas: ne quid præter auctoritatem Sedis istius illicitum præsumptio attemperare nitatur: tunc enim demum Ecclesiarum pax ubique servabitur, si Rectorem suum agnoscat Universitas. Hæc cum hactenus inviolabiliter suerint custodita, Hilarius Arelatensis, sicut venerabilis viri Leonis Romani Papæ fidei relatione comperimus, contumaci ausu illicita quædam præsumenda tentavit, & ideo Transalpinas Ecclesias abominabilis tumultus invasit, quod recens maximè testatur exemplum. Hilarius enim qui Episcopus Arelatensis vocatur, Ecclesiæ Romanæ urbis inconsulto Pontifice indebitas sibi ordinationes Episcoporum solâ temeritate usurpans invasit. Nam alios incompetenter removit; indecenter alios, invitis & repugnantibus civibus, ordinavit. Qui quidem, quoniam non facile ab his qui non elegerant, recipiebantur, manum sibi contrahebat armatam, & claustra murorum in hostilem morem vel obsidione cingebat, vel aggressionem reserabat, & ad sedem quietis pacem prædicaturus per bella ducebat: His talibus contra Imperii majestatem, & contra reverentiam Apostolicæ Sedis admissis, per ordinem religiosi viri Urbis Papæ cognitione discussis, certa in eum, ex his quos malè ordinaverat, lata sententia est. Erat quidem ipsa sententia per Gallias etiam sine Imperiali Sanctione valitura: quid enim Pontificis auctoritate non liceret? Sed nostram quoque præceptionem hæc ratio provocavit. Nec ulterius vel Hilario, quem adhuc Episcopum nuncupare sola mansueta Præsulis permittit humanitas, nec cuiquam alteri ecclesiasticis rebus arma miscere, aut præceptis Romani Antistitis liceat obviare: ausibus enim talibus fides & reverentia nostri violatur Imperii. Nec hoc solum, quod est maximi criminis, submovemus: verum ne levis saltem inter Ecclesias turba nascatur, vel in aliquo minui religionis disciplina videatur, hoc perenni sanctione discernimus; nequid tam Episcopis Gallicanis quam aliarum

Provinciarum contra consuetudinem veterem liceat, sine viri venerabilis Papæ Urbis æternæ auctoritate, tentare. Sed illis omnibusque pro lege sit, quicquid sanxit vel sanxerit Apostolicæ Sedis auctoritas: ita ut quisquis Episcoporum ad iudicium Romani Antistitis evocatus venire neglexerit, per Moderatorem ejusdem Provinciæ adesse cogatur, per omnia servatis quæ Divi parentes nostri Romanæ Ecclesiæ detulerunt, Aet̃ pater carissime Augusti. Unde illustris & præclara magnificentia tua præsentis Edictalis Legis auctoritate faciet quæ sunt superius statuta servari, decem librarum auri multa protinus exigenda ab unoquoque Judice qui passus fuerit præcepta nostra violari. Divinitas te servet per multos annos, parens carissime'. 'Dat. viii. Id. Jun. Romæ, Valentiniano A. vi. Consule', A.C. 445. By this Edict the Emperor 'Valentinian' enjoined an absolute obedience to the will of the Bishop of 'Rome' thro'out all the Churches of his Empire; and declares, that for the Bishops to attempt any thing without the Pope's authority is contrary to antient custom, and that the Bishops summoned to appear before his judicature must be carried thither by the Governor of the Province; and he ascribes these privileges of the See of 'Rome' to the concessions of his dead Ancestors, that is, to the Edict of 'Gratian' and 'Valentinian' II as above: by which reckoning this dominion of the Church of 'Rome' was now of 66 years standing: and if in all this time it had not been sufficiently established, this new Edict was enough to settle it beyond all question thro'out the 'Western Empire'.

Hence all the Bishops of the Province of 'Arles' in their Letter to Pope 'Leo', A.C. 450, petitioning for a restitution of the privileges of their Metropolitan, say: '*Per beatum Petrum Apostolorum principem, sacrosancta Ecclesia Romana tenebat supra omnes totius mundi Ecclesias principatum*'. And 'Ceratius, Salonius' and 'Veranus', three Bishops of 'Gallia', say, in their Epistle to the same Pope: '*Magna præterea & ineffabili quadam nos peculiares tui gratulatione succrescimus, quod illa specialis doctrinæ vestræ pagina ita per omnium Ecclesiarum conventicula celebratur, ut vere consona omnium sententia declaretur; merito illic principatum Sedis Apostolicæ constitutum, unde adhuc Apostolici spiritus oracula reserentur*'. And Leo himself, in his Epistle to the metropolitan Bishops thro'out Illyricum: '*Quia per omnes Ecclesias cura nostra distenditur, exigente hoc à nobis Domino, qui Apostolicæ dignitatis beatissimo Apostolo Petro primatum, fidei sui remuneratione commisit, universalem Ecclesiam in fundamenti ipsius soliditate constituens*'.

While this Ecclesiastical Dominion was rising up, the northern barbarous nations invaded the 'Western Empire', and founded several kingdoms therein, of different religions from the Church of 'Rome'. But these kingdoms by degrees embraced the 'Roman' faith, and at the same time submitted to the Pope's authority. The 'Franks' in 'Gaul' submitted in the end of the fifth (5th) Century, the 'Goths' in 'Spain' in the end of the sixth (6th); and the 'Lombards' in 'Italy' were conquered by 'Charles' the great A.C. 774. Between the years 775 and 794, the same 'Charles' extended the Pope's authority over all 'Germany' and 'Hungary' as far as the river 'Theysse' and the 'Baltic' sea; he then set him above all human judicature, and at the same time assisted him in subduing the City and Duchy of 'Rome'. By the conversion of the ten kingdoms to the 'Roman' religion, the Pope only enlarged his spiritual dominion, but did not yet rise up as a horn of the Beast. It was his temporal dominion which made him one of the horns: and this dominion he acquired in the latter half of the eighth century, by subduing three of the former

horns as above. And now being arrived at a temporal dominion, and a power above all human judicature, he reigned '**with a look more stout than his fellows**', and '**times and laws were**' henceforward '**given into his hands, for a time times and half a time**', or three (3) times and an half (1/2); that is, for 1260 solar years, reckoning a time for a Calendar year of 360 days, and a day for a solar year. After which '**the judgment is to sit, and they shall take away his dominion**', not at once, but by degrees, '**to consume, and to destroy it unto the end. And the kingdom and dominion, and greatness of the kingdom under the whole heaven shall**', by degrees, '**be given unto the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him**'. (Notes to Chap. VIII. 'See the Annals of' Baronius, Anno 381. Sect. 6. Populos Galliciae. Hormisd. Epist. 24. 26. 'The words', sine auctoritate, 'seem wanting'. Vide Caroli a S. Paulo Geographiam sacram, p. 72, 73. Greg. M. lib. 1. Indic. 9. Epist. 16. Apud Gratianum de Mediolanensi & Aquileiensi Episcopis. Greg. M. lib. 3. Epist. 26. & lib. 4. Epist. 1. Greg. lib. 5. Epist. 4. Greg. lib. 9. Epist. 10 & 67. Greg. lib. 11. Epist. 3, 4. Ambros l. 3. de sacramentis, c. 1. Sigonius de Regno Italiae, lib. 5. 'See' Baronius, Anno 433. Sect. 24. Greg. M. lib. 3. Epist. 56, 57. & lib. 5. Epist. 25, 26, 56. Epist. 25. apud Holstenium. Dan. 7:20. Ver. 25. Ver. 26. Ver. 27.)" }}

IX: Kingdoms Represented in 'Daniel' by Ram & He-Goat.

{ { "The second (2nd) and third (3rd) Empires, represented by the Bear and Leopard, are again represented by the Ram and He-Goat; but with this difference, that the Ram represents the kingdoms of the '*Medes*' and '*Persians*' from the beginning of the four (4) Empires, and the Goat represents the kingdom of the '*Greeks*' to the end of them. By this means, under the type of the Ram and He-Goat, the times of all the four (4) Empires are again described: '**I lifted up mine eyes**', saith '**Daniel, and saw, and behold there stood before the river [Ulai] a Ram which had two (2) horns, and the two (2) horns were high, but one (1) was higher than the other (1), and the higher came up last**'. — '**And the Ram having two (2) horns, are the kings of Media and Persia**': not two (2) persons but two (2) kingdoms, the kingdoms of '*Media*' and '*Persia*'; and the kingdom of '*Persia*' was the higher horn and came up last. The kingdom of '*Persia*' rose up, when '*Cyrus*' having newly conquered '*Babylon*', revolted from '*Darius*' King of the '*Medes*', and beat him at '*Pasargadae*', and set up the '*Persians*' above the '*Medes*'. This was the horn which came up last. And the horn which came up first (1st) was the kingdom of the '*Medes*', from the time that '*Cyaxares*' and '*Nebuchadnezzar*' overthrew '*Nineveh*', and shared the Empire of the '*Assyrians*' between them. The Empires of '*Media*' and '*Babylon*' were contemporary, and rose up together by the fall of the '*Assyrian*' Empire; and the Prophecy of the four (4) Beasts begins with one (1) of them, and that of the Ram and He-Goat with the other. As the Ram represents the kingdom of '*Media*' and '*Persia*' from the beginning of the four Empires; so the He-Goat represents the Empire of the '*Greeks*' to the end of those Monarchies. In the reign of his great horn, and of the four (4) horns which succeeded it, he represents this Empire during the reign of the Leopard: and in the reign of his little horn, which stood up in the latter time of the kingdom of the four (4), and after their fall became mighty but not by his own power, he represents it during the reign of the fourth (4th) Beast.

'The rough Goat', saith **'Daniel, is the King of Grecia'**, that is, the kingdom; **'and the great horn between his eyes is the first King'**: not the first Monarch, but the first kingdom, that which lasted during the reign of **'Alexander'** the great, and his brother **'Aridæus'** and two young sons, **'Alexander'** and **'Hercules'**. **'Now that [horn] being broken off, whereas four (4) [horns] stood up for it, four (4) kingdoms shall stand up out of the nation [of the Greeks], but not in his [the first horn's] power'**. The four (4) horns are therefore four (4) kingdoms; and by consequence, the first (1st) great horn which they succeeded is the first (1st) great kingdom of the **'Greeks'**, that which was founded by **'Alexander'** the great, **'An. Nabonass'**. 414, and lasted till the death of his son **'Hercules, An. Nabonass'**. 441. And the four (4) are those of **'Cassander, Lysimachus, Antigonus'**, and **'Ptolemy'**, as above.

'And in the latter time of their kingdom, when the transgressors are come to the full, a King [or new kingdom] of fierce countenance, and understanding dark sentences, shall stand up: and his power shall be mighty, but not by his own power'. This King was the last horn of the Goat, the little horn which came up out of one (1) of the four (4) horns, and waxed exceeding great. The latter time of their kingdom was when the **'Romans'** began to conquer them, that is, when they conquered **'Perseus'** King of **'Macedonia'**, the fundamental kingdom of the **'Greeks'**. And at that time the transgressors came to the full: for then the High-priesthood was exposed to sale, the Vessels of the Temple were sold to pay for the purchase; and the High-priest, with some of the **'Jews'**, procured a licence from **'Antiochus Epiphanes'** to do after the ordinances of the heathen, and set up a school at **'Jerusalem'** for teaching those ordinances. Then **'Antiochus'** took **'Jerusalem'** with an armed force, slew 4000 **'Jews'**, took as many prisoners and sold them, spoiled the Temple, interdicted the worship, commanded the Law of **'Moses'** to be burnt, and set up the worship of the heathen Gods in all **'Judea'**. In the very same year, **'An. Nabonass'**. 580, the **'Romans'** conquered **'Macedonia'**, the chief of the four (4) horns. Hitherto the Goat was mighty by its own power, but henceforward began to be under the **'Romans'**. **'Daniel'** distinguishes the times, by describing very particularly the actions of the Kings of the north and south, those two (2) of the four (4) horns which bordered upon **'Judea'**, until the **'Romans'** conquered **'Macedonia'**; and thenceforward only touching upon the main revolutions which happened within the compass of the nations represented by the Goat. In this latter period of time the little horn was to stand up and grow mighty, but not by his own power.

The three first of **'Daniel's'** Beasts had their dominions taken away, each of them at the rise of the next Beast; but their lives were prolonged, and they are all of them still alive. The third (3rd) Beast, or Leopard, reigned in his four (4) heads, till the rise of the fourth (4th) Beast, or Empire of the **'Latins'**; and his life was prolonged under their power. This Leopard reigning in his four (4) heads, signifies the same thing with the He-Goat reigning in his four (4) horns: and therefore the He-Goat reigned in his four (4) horns till the rise of **'Daniel's'** fourth (4th) Beast, or Empire of the **'Latins'**: then its dominion was taken away by the **'Latins'**, but its life was prolonged under their power. The **'Latins'** are not comprehended among the nations represented by the He-Goat in this Prophecy: their power over the **'Greeks'** is only named in it, to distinguish the times in which the He-Goat was mighty by his

own power, from the times in which he was mighty but not by his own power. He was mighty by his own power till his dominion was taken away by the '*Latins*'; after that, his life was prolonged under their dominion, and this prolonging of his life was in the days of his last horn: for in the days of this horn the Goat became mighty, but not by his own power.

Now because this horn was a horn of the Goat, we are to look for it among the nations which composed the body of the Goat. Among those nations he was to rise up and grow mighty: he grew mighty '**towards the south, and towards the east, and towards the pleasant land**'; and therefore he was to rise up in the north-west parts of those nations, and extend his dominion towards '*Egypt, Syria*' and '*Judea*'. In the latter time of the kingdom of the four (4) horns, it was to rise up out of one (1) of them and subdue the rest, but not by its own power. It was to be assisted by a foreign power, a power superior to itself, the power which took away the dominion of the third (3rd) Beast, the power of the fourth (4th) Beast. And such a little horn was the kingdom of '*Macedonia*', from the time that it became subject to the '*Romans*'. This kingdom, by the victory of the '*Romans*' over '*Persius*' King of '*Macedonia, Anno Nabonass*'. 580, ceased to be one (1) of the four (4) horns of the Goat, and became a dominion of a new sort: not a (1) horn of the fourth (4th) Beast, for '*Macedonia*' belonged to the body of the third (3rd); but a (1) horn of the third (3rd) Beast of a new sort, a horn of the Goat which grew mighty but not by his own power, a horn which rose up and grew potent under a foreign power, the power of the '*Romans*'.

The '*Romans*', by the legacy of '*Attalus*' the last King of '*Pergamus, An. Nabonass*'. 615, inherited that kingdom, including all '*Asia Minor*' on this side mount '*Taurus. An. Nabonass*'. 684 and 685 they conquered '*Armenia, Syria*' and '*Judea*'; '*An. Nabonass*'. 718, they subdued '*Egypt*'. And by these conquests the little horn '**waxed exceeding great towards the south, and towards the east, and towards the pleasant land. And it waxed great even to the host of heaven; and cast down some of the host and of the stars to the ground, and stamped upon them**', that is, upon the people and great men of the '*Jews*'. '**Yea, he magnified himself even to the Prince of the Host, the Messiah**', the Prince of the '*Jews*', whom he put to death, '*An. Nabonass*'. 780. '**And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down, viz.**' in the wars which the armies of the '*Eastern*' nations under the conduct of the '*Romans*' made against '*Judea*', when '*Nero*' and '*Vespasian*' were Emperors, '*An. Nabonass*'. 816, 817, 818. '**And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered**'. This transgression is in the next words called '**the transgression of desolation**'; and in '*Dan*'. 11:31 '**the abomination which maketh desolate**'; and in *Matth.* 24:15 '**the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place**'. It may relate chiefly to the worship of '*Jupiter Olympius*' in his Temple built by the Emperor '*Hadrian*', in the place of the Temple of the '*Jews*', and to the revolt of the '*Jews*' under '*Barchochab*' occasioned thereby, and to the desolation of '*Judea*' which followed thereupon; all the '*Jews*', being thence forward banished '*Judea*' upon pain of death. '**Then I heard, saith Daniel, one (1) saint speaking, and another (1) saint said unto that certain (1) saint which spake, How long shall be**

the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred (2300) days; then shall the sanctuary be cleansed'. 'Daniel's' days are years; and these years may perhaps be reckoned either from the destruction of the Temple by the 'Romans' in the reign of 'Vespasian', or from the pollution of the Sanctuary by the worship of 'Jupiter Olympius', or from the desolation of 'Judea' made in the end of the 'Jewish' war by the banishment of all the 'Jews' out of their own country, or from some other period which time will discover. Henceforward the last horn of the Goat continued mighty under the 'Romans', till the reign of 'Constantine' the great and his sons: and then by the division of the 'Roman' Empire between the 'Greek' and 'Latin' Emperors, it separated from the 'Latins', and became the 'Greek' Empire alone, but yet under the dominion of a 'Roman' family; and at present it is mighty under the dominion of the 'Turks'.

This last horn is by some taken for 'Antiochus Epiphanes', but not very judiciously. A horn of a Beast is never taken for a single (1) person: it always signifies a new kingdom, and the kingdom of 'Antiochus' was an old one (1). 'Antiochus' reigned over one (1) of the four (4) horns, and the little horn was a fifth (5th) under its proper kings. This horn was at first (1st) a little one (1), and waxed exceeding great, but so did not 'Antiochus'. It is described great above all the former horns, and so was not 'Antiochus'. His kingdom on the contrary was weak, and tributary to the 'Romans', and he did not enlarge it. The horn was a '**King of fierce countenance, and destroyed wonderfully, and prospered and practised**'; that is, he prospered in his practises against the holy people: but 'Antiochus' was frightened out of 'Egypt' by a mere message of the 'Romans', and afterwards routed and baffled by the 'Jews'. The horn was mighty by another's power, 'Antiochus' acted by his own. The horn stood up against the Prince of the Host of heaven, the Prince of Princes; and this is the character not of 'Antiochus' but of 'Antichrist'. The horn cast down the Sanctuary to the ground, and so did not 'Antiochus'; he left it standing. The Sanctuary and Host were trampled under foot 2300 days; and in 'Daniel's' Prophecies days are put for years: but the profanation of the Temple in the reign of 'Antiochus' did not last so many natural days. These were to last till the time of the end, till the last end of the indignation against the 'Jews'; and this indignation is not yet at an end. They were to last till the Sanctuary which had been cast down should be cleansed, and the Sanctuary is not yet cleansed.

This Prophecy of the Ram and He-Goat is repeated in the last Prophecy of 'Daniel'. There the Angel tells 'Daniel', that '**he stood up to strengthen Darius the Mede, and that there should stand up yet three (3) kings in Persia, [Cyrus, Cambyses, and Darius Hystaspis] and the fourth (4th) [Xerxes] should be far richer than they all; and by his wealth thro' his riches he should stir up all against the realm of Grecia**'. This relates to the Ram, whose two (2) horns were the kingdoms of 'Media' and 'Persia'. Then he goes on to describe the horns of the Goat by the '**standing up of a mighty king, which should rule with great dominion, and do according to his will**'; and by the breaking of his kingdom into four (4) smaller kingdoms, and not descending to his own posterity. Then he describes the actions of two (2) of those kingdoms which

bordered on '*Judea, viz. Egypt*' and '*Syria*', calling them the Kings of the '*South*' and '*North*', that is, in respect of '*Judea*'; and he carries on the description till the latter end of the kingdoms of the four (4), and till the reign of '*Antiochus Epiphanes*', when transgressors were come to the full. In the eighth (8th) year of '*Antiochus*', the year in which he profaned the Temple and set up the heathen '*Gods*' in all '*Judea*', and the '*Romans*' conquered the kingdom of '*Macedon*'; the prophetic Angel leaves off describing the affairs of the kings of the '*South*' and '*North*', and begins to describe those of the '*Greeks*' under the dominion of the '*Romans*', in these words: '**And after him Arms [the Romans] shall stand up, and they shall pollute the sanctuary of strength**'. As (ממלך) (mmlk) signifies '*after the king*', Dan. 11:8; so here (ממנו) (mmnw) may signify '*after him*': and so (מִן־הָאֶחָת) (myn-h`achth) may signify '*after one (1) of them*', Dan. 8:9. Arms are every where in these Prophecies of '*Daniel*' put for the military power of a kingdom, and they stand up when they conquer and grow powerful. The '*Romans*' conquered '*Illyricum, Epirus*' and '*Macedonia*', in the year of '*Nabonassar*' 580; and thirty five (35) years after, by the last will and testament of '*Attalus*' the last King of '*Pergamus*', they inherited that rich and flourishing kingdom, that is, all '*Asia*' on this side mount '*Taurus*': and sixty nine (69) years after, they conquered the kingdom of '*Syria*', and reduced it into a Province: and thirty four (34) years after they did the like to '*Egypt*'. By all these steps the '*Roman*' arms stood up over the '*Greeks*'. And after 95 years more, by making war upon the '*Jews*', '**they polluted the sanctuary of strength, and took away the daily sacrifice, and**', in its room soon after, '**placed the abomination which made the Land desolate**': for this abomination was placed after the days of Christ, *Matth.* 24:15. In the 16th year of the Emperor '*Hadrian*', A. C. 132, they placed this abomination by building a Temple to '*Jupiter Capitolinus*', where the Temple of God in '*Jerusalem*' had stood. Thereupon the '*Jews*' under the conduct of '*Barchochab*' rose up in arms against the '*Romans*', and in that war had 50 cities demolished, 985 of their best towns destroyed, and 580,000 (1/2 million plus) men slain by the sword: and in the end of the war, A.C. 136, they were all banished '*Judea*' upon pain or death; and that time the land hath remained desolate of its old inhabitants.

Now that the prophetic Angel passes in this manner from the four (4) kingdoms of the '*Greeks*' to the '*Romans*' reigning over the '*Greeks*', is confirmed from hence, that in the next place he describes the affairs of the '*Christians*' unto the time of the end, in these words: '**And they that understand among the people shall instruct many, yet they shall fall by the sword and by flame, by captivity and by spoil many days. Now when they shall fall they shall be holpen with a little help**', '*viz.*' in the reign of '*Constantine*' the great; '**but many shall cleave to them with dissimulation. And some of them of understanding there shall fall to try them, and to purge them from the dissemblers; and to make them white even to the time of the end**'. And a little after, the time of the end is said to be *a time, times, and half a time*: which is the duration of the reign of the last horn of '*Daniel's*' fourth (4th) Beast, and of the '*Woman*' and her '*Beast*' in the '*Apocalypse*'. (Notes to Chap. IX. Chap. 8:3. Ver. 22. Ver. 23. Chap. 8:9. Chap. 8:9,10. Ver. 11. Ver. 12. Ver. 13,14. Dan. 11:1,2. Ver. 3. Dan 11:31. Chap. xi. 11:33, &c.)" }}

X: Prophecy of Seventy (70) Weeks.

{{ The Vision of the Image composed of four (4) Metals was given first to 'Nebuchadnezzar', and then to 'Daniel' in a dream: and 'Daniel' began then to be celebrated for revealing of secrets, 'Ezek'. 28:3. The Vision of the four (4) Beasts, and of '**the Son of man**' coming in the clouds of heaven, was also given to 'Daniel' in a dream. That of the Ram and the He-Goat appeared to him in the day time, when he was by the bank of the river 'Ulay'; and was explained to him by the prophetic Angel 'Gabriel'. It concerns the '**Prince of the host**', and the '**Prince of Princes**': and now in the first year of 'Darius' the 'Mede' over 'Babylon', the same prophetic Angel appears to 'Daniel' again, and explains to him what is meant by the '**Son of man**', by the '**Prince of the host**', and the '**Prince of Princes**'. The Prophecy of the '**Son of man**' coming in the clouds of heaven relates to the second (2nd) coming of 'Christ'; that of the '**Prince of the host**' relates to his first (1st) coming: and this Prophecy of the '**Messiah**', in explaining them, relates to both comings, and assigns the times thereof.

This Prophecy, like all the rest of 'Daniel's', consists of two (2) parts, an introductory Prophecy and an explanation thereof; the whole I thus translate and interpret.

'Seventy weeks are cut out upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, to expiate iniquity, and to bring in everlasting righteousness, to consummate the Vision and the Prophet, and to anoint the most Holy. 'Know also and understand, that from the going forth of the commandment to cause to return and to build Jerusalem, unto the Anointed the Prince, shall be seven weeks. 'Yet threescore and two weeks shall it return, and the street be built and the wall; but in troublesome times: and after the threescore and two weeks, the Anointed shall be cut off, and it shall not be his; but the people of a Prince to come shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. 'Yet shall he confirm the covenant with many for one week: and in half a week he shall cause the sacrifice and oblation to cease: and upon a wing of abominations he shall make it desolate, even until the consummation, and that which is determined be poured upon the desolate.'

'Seventy weeks are cut out upon thy people, and upon thy holy city, to finish transgression', &c. Here, by putting a week for seven (7) years, are reckoned 490 years from the time that the dispersed 'Jews' should be re-incorporated into a people and a holy city, until the death and resurrection of 'Christ'; whereby '**transgression should be finished, and sins ended, iniquity be expiated, and everlasting righteousness brought in, and this Vision be accomplished, and the Prophet consummated**', that Prophet whom the 'Jews' expected; and whereby '**the most Holy**' should be '**anointed**', he who is therefore in

the next words called the '*Anointed*', that is, the '*Messiah*', or the '*Christ*'. For by joining the accomplishment of the vision with the expiation of sins, the 490 years are ended with the death of '*Christ*'. Now the dispersed '*Jews*' became a people and city when they first returned into a polity or body politic; and this was in the seventh (7th) year of '*Artaxerxes Longimanus*', when '*Ezra*' returned with a body of '*Jews*' from captivity, and revived the '*Jewish*' worship; and by the King's commission created Magistrates in all the land, to judge and govern the people according to the laws of God and the King, '*Ezra*' 7:25. There were but two (2) [principal] returns from captivity, '*Zerubbabel's*' and '*Ezra's*'; in '*Zerubbabel's*' they had only commission to build the Temple, in '*Ezra's*' they first (1st) became a polity or city by a government of their own. Now the years of this '*Artaxerxes*' began about two (2) or three (3) months after the summer solstice, and his seventh (7th) year fell in with the third (3rd) year of the eightieth (80th) '*Olympiad*'; and the latter part thereof, wherein '*Ezra*' went up to '*Jerusalem*', was in the year of the '*Julian Period*' 4257. Count the time from thence to the death of '*Christ*', and you will find it just 490 years. If you count in '*Judaic*' years commencing in autumn, and date the reckoning from the first autumn after '*Ezra's*' coming to '*Jerusalem*', when he put the King's decree in execution; the death of '*Christ*' will fall on the year of the '*Julian Period*' 4747, '*Anno Domini*' 34; and the weeks will be '*Judaic*' weeks, ending with sabbatical years; and this I take to be the truth: but if you had rather place the death of '*Christ*' in the year before, as is commonly done, you may take the year of '*Ezra's*' journey into the reckoning.

'Know also and understand, that from the going forth of the commandment to cause to return and to build Jerusalem, unto the Anointed the Prince, shall be seven (7) weeks'. The former part of the Prophecy related to the first (1st) coming of '*Christ*', being dated to his coming as a Prophet; this being dated to his coming to be Prince or King, seems to relate to his second (2nd) coming. There, the Prophet was consummate, and the most holy anointed: here, he that was anointed comes to be Prince and to reign. For '*Daniel's*' Prophecies reach to the end of the world; and there is scarce a Prophecy in the Old Testament concerning '*Christ*', which doth not in something or other relate to his second coming. If divers of the antients, as '*Irenæus*, *Julius Africanus*, *Hippolytus*' the martyr, and '*Apollinaris* Bishop of '*Laodicea*', applied the half (1/2) week to the times of '*Antichrist*'; why may not we, by the same liberty of interpretation, apply the seven (7) weeks to the time when '*Antichrist*' shall be destroyed by the brightness of '*Christ's*' coming?

The '*Israelites*' in the days of the antient Prophets, when the ten (10) Tribes were led into captivity, expected a double return; and that at the first the '*Jews*' should build a new Temple inferior to '*Solomon's*', until the time of that age should be fulfilled; and afterwards they should return from all places of their captivity, and build '*Jerusalem*' and the Temple gloriously, '*Tobit*' 14:4,5,6: and to express the glory and excellence of this city, it is figuratively said to be built of precious stones, '*Tobit*' 13:16,17,18; '*Isa*'. 54:11,12. '*Rev*'. 11 and called the '***New Jerusalem, the Heavenly Jerusalem, the Holy City, the Lamb's Wife, the City of the Great King, the City into which the Kings of the earth do bring their glory and honour***'. Now while such a return from captivity was the expectation of '*Israel*', even before the times of '*Daniel*', I know not why '*Daniel*' should omit it in his

Prophecy. This part of the Prophecy being therefore not yet fulfilled, I shall not attempt a particular interpretation of it, but content myself with observing, that as the '*seventy*' (70) and the '*sixty two* (62) weeks' were '*Jewish*' weeks, ending with sabbatical years; so the '*seven* (7) weeks' are the compass of a '*Jubilee*' (49 + 1), and begin and end with actions proper for a '*Jubilee*', and of the highest nature for which a '*Jubilee*' can be kept: and that since '***the commandment to return and to build***' Jerusalem, precedes the '***Messiah the Prince***' 49 years; it may perhaps come forth not from the '*Jews*' themselves, but from some other kingdom friendly to them, and precede their return from captivity, and give occasion to it; and lastly, that this rebuilding of '*Jerusalem*' and the waste places of '*Judah*' is predicted in '*Micah*' vii. 11; '*Amos*' 9:11, 14; '*Ezek*'. 36:33, 35, 36, 38. '*Isa*'. 54:3, 11, 12; 55:12; 61:4; 65:18, 21, 22. and '*Tobit*' 14:5 and that the return from captivity and coming of the '*Messiah*' and his kingdom are described in '*Daniel*' 7; '*Rev*'. 19; '*Acts*' 1; '*Mat*'. 24; '*Joel*' 3; '*Ezek*'. 36; 37; '*Isa*'. 60; 62; 63; 65; and 66; and many other places of scripture. The manner I know not. Let time be the Interpreter.

'Yet threescore and two (62) weeks shall it return, and the street be built and the wall, but in troublesome times: and after the threescore and two (62) weeks the Messiah shall be cut off, and it shall not be his; but the people of a Prince to come shall destroy the city and the sanctuary', &c. Having foretold both comings of '*Christ*', and dated the last from their returning and building '*Jerusalem*'; to prevent the applying that to the building '*Jerusalem*' by '*Nehemiah*', he distinguishes this from that, by saying that from this period to the '*Anointed*' shall be, not seven (7) weeks, but threescore and two (62) weeks, and this not in prosperous but in troublesome times; and at the end of these Weeks the *Messiah* shall not be the Prince of the '*Jews*', but be cut off; and '*Jerusalem*' not be his, but the city and sanctuary be destroyed. Now '*Nehemiah*' came to '*Jerusalem*' in the 20th year of this same '*Artaxerxes*', while '*Ezra*' still continued there, '*Nehem*'. 12:36, and found the city lying waste, and the houses and wall unbuilt, '*Nehem*'. 2:17; 7:4; and finished the wall the 25th day of the month '*Elul*, '*Nehem*'. 6:15, in the 28th year of the King, that is, in '*September*' in the year of the '*Julian Period*' 4278. Count now from this year threescore and two (62) weeks of years, that is 434 years, and the reckoning will end in '*September*' in the year of the '*Julian Period*' 4712 which is the year in which '*Christ*' was born, according to '*Clemens Alexandrinus*, '*Irenæus*, '*Eusebius*, '*Epiphanius*, '*Jerome*, '*Orosius*, '*Cassiodorus*', and other antients; and this was the general opinion, till '*Dionysius Exiguus*' invented the vulgar account, in which '*Christ*'s' birth is placed two (2) years later. If with some you reckon that '*Christ*' was born three (3) or four (4) years before the vulgar account, yet his birth will fall in the latter part of the last week, which is enough. How after these weeks '*Christ*' was cut off and the city and sanctuary destroyed by the '*Romans*', is well known.

'Yet shall he confirm the covenant with many for one week'. He kept it, notwithstanding his death, till the rejection of the '*Jews*', and calling of '*Cornelius*' and the '*Gentiles*' in the seventh (7th) year after his passion.

'And in half a week he shall cause the sacrifice and oblation to cease'; that is, by the war of the '*Romans*' upon the '*Jews*': which war, after some commotions, began in the 13th year of '*Nero*', A.D. 67, in the spring, when '*Vespasian*' with an

army invaded them; and ended in the second (2nd) year of '*Vespasian*', A.D. 70, in autumn, '*Sept*'. 7, when '*Titus*' took the city, having burnt the Temple 27 days before: so that it lasted three (3) years and an half (1/2).

'And upon a wing of abominations he shall cause desolation, even until the consummation, and that which is determined be poured upon the desolate'. The Prophets, in representing kingdoms by Beasts and Birds, put their wings stretcht out over any country for their armies sent out to invade and rule over that country. Hence a wing of abominations is an army of false 'Gods': for an abomination is often put in scripture for a false 'God'; as where '*Chemosh*' is called the abomination of '*Moab*', and '*Molech*' the abomination of '*Ammon*'. The meaning therefore is, that the people of a Prince to come shall destroy the sanctuary, and abolish the daily worship of the true God, and overspread the land with an army of false 'gods'; and by setting up their dominion and worship, cause desolation to the '*Jews*', until the times of the '*Gentiles*' be fulfilled. For '*Christ*' tells us, that the abomination of desolation spoken of by '*Daniel*' was to be set up in the times of the '*Roman Empire*', '*Matth*'. 24:15.

Thus have we in this short Prophecy, a prediction of all the main periods relating to the coming of the '*Messiah*'; the time of his birth, that of his death, that of the rejection of the '*Jews*', the duration of the '*Jewish*' war whereby he caused the city and sanctuary to be destroyed, and the time of his second coming: and so the interpretation here given is more full and complete and adequate to the design, than if we should restrain it to his first coming only, as Interpreters usually do. We avoid also the doing violence to the language of '*Daniel*', by taking the '**seven (7) weeks and sixty two (62) weeks**' for one (1) number. Had that been '*Daniel's*' meaning, he would have said '**sixty and nine weeks**', and not '*seven (7) weeks and sixty two (62) weeks*', a way of numbring used by no nation. In our way the years are '*Jewish Luni-solar years*', as they ought to be; and the '*seventy (70) weeks of years*' are '*Jewish weeks*' ending with '*sabbatical years*', which is very remarkable. For they end either with the year of the birth of '*Christ*', two (2) years before the vulgar account, or with the year of his death, or with the seventh (7th) year after it: all which are '*sabbatical years*'. Others either count by Lunar years, or by weeks not '*Judaic*': and, which is worst, they ground their interpretations on erroneous Chronology, excepting the opinion of '*Funccius*' about the '*seventy (70) weeks*', which is the same with ours. For they place '*Ezra*' and '*Nehemiah*' in the reign of '*Artaxerxes Mnemon*', and the building of the Temple in the reign of '*Darius Nothus*', and date the weeks of '*Daniel*' from those two reigns.

'The grounds of the Chronology here followed, I will now set down as briefly as I can'.

The '*Peloponnesian*' war began in spring '*An*'. 1 '*Olymp*'. 87, as '*Diodorus*', '*Eusebius*', and all other authors agree. It began two (2) months before '*Pythodorus*' ceased to be '*Archon*', '*Thucyd*'. 1. 2. that is, in '*April*', two (2) months before the end of the '*Olympic*' year. Now the years of this war are most certainly determined by the 50 years distance of its first year from the transit of '*Xerxes*' inclusively, '*Thucyd*'. 1. 2. or 48 years exclusively, '*Eratosth. apud Clem. Alex*'. by the 69 years distance of its end, or 27th year, from the beginning of '*Alexander's*' reign in

'Greece'; by the acting of the '*Olympic*' games in its 4th and 12th years, '*Thucyd.* l. 5; and by three (3) eclipses of the sun, and one of the moon, mentioned by '*Thucydides*' and '*Xenophon*'. Now '*Thucydides*', an unquestionable witness, tells us, that the news of the death of '*Artaxerxes Longimanus*' was brought to '*Ephesus*', and from thence by some '*Athenians*' to '*Athens*', in the 7th year of this '*Peloponnesian*' war, when the winter half (1/2) year was running; and therefore he died '*An.* 4 '*Olymp.* 88, in the end of '*An. J.P.* 4289, suppose a (1) month or two (2) before midwinter; for so long the news would be in coming. Now '*Artaxerxes Longimanus*' reigned 40 years, by the consent of '*Diodorus, Eusebius, Jerome, Sulpitius*'; or 41, according to '*Ptol. in can. Clem. Alexand. l. 1. Strom. Chron. Alexandr. Abulpharagius, Nicephorus*', including therein the reign of his successors '*Xerxes*' and '*Sogdian*', as '*Abulpharagius*' informs us. After '*Artaxerxes*' reigned his son '*Xerxes*' two (2) months, and '*Sogdian*' seven (7) months; but their reign is not reckoned apart in summing up the years of the Kings, but is included in the 40 or 41 years reign of '*Artaxerxes*': omit these nine (9) months, and the precise reign of '*Artaxerxes*' will be thirty nine (39) years and three (3) months. And therefore since his reign ended in the beginning of winter '*An. J.P.* 4289, it began between midsummer and autumn, '*An. J.P.* 4250.

The same thing I gather also thus. '*Cambyses*' began his reign in spring '*An. J.P.* 4185, and reigned eight (8) years, including the five (5) months of '*Smerdes*'; and then '*Darius Hystaspis*' began in spring '*An. J.P.* 4193, and reigned thirty six (36) years, by the unanimous consent of all Chronologers. The reigns of these two (2) Kings are determined by three (3) eclipses of the moon observed at '*Babylon*', and recorded by '*Ptolemy*'; so that it cannot be disputed. One was in the seventh (7th) year of '*Cambyses, An. J.P.* 4191, '*Jul.* 16, at 11 at night; another in the 20th year of '*Darius, An. J.P.* 4212, '*Nov.* 19, at 11^h 45' at night; a third (3rd) in the 31st year of '*Darius, An. J.P.* 4223, '*Apr.* 25, at 11^h 30 at night. By these eclipses, and the Prophecies of '*Haggai*' and '*Zechary*' compared together, it is manifest that his years began after the 24th day of the 11th '*Jewish*' month, and before the 25th day of '*April*', and by consequence about '*March. Xerxes*' therefore began in spring '*An. J.P.* 4229: for '*Darius*' died in the fifth (5th) year after the battle at '*Marathon*', as '*Herodotus, lib.* 7, and '*Plutarch*' mention; and that battle was in '*October An. J.P.* 4224, ten years before the battle at '*Salamis. Xerxes*' therefore began within less than a (1) year after '*October An. J.P.* 4228, suppose in the spring following: for he spent his first five (5) years, and something more, in preparations for his expedition against the '*Greeks*'; and this expedition was in the time of the '*Olympic*' games, '*An.* 1 '*Olymp.* 75, '*Calliade Athenis Archonte*', 28 years after the '*Regifuge*', and Consulship of the first Consul '*Junius Brutus, Anno Urbis conditæ* 273, '*Fabio & Furio Coss.*' The passage of '*Xerxes*'s army over the '*Hellespont*' began in the end of the fourth (4th) year of the 74th '*Olympiad*', that is, in '*June An. J.P.* 4234, and took up one month: and in autumn, three months after, on the full moon, the 16th day of the month '*Munychion*', was the battle at '*Salamis*', and a little after that an eclipse of the sun, which by the calculation fell on '*Octob.* 2. His sixth (6th) year therefore began a little before '*June*', suppose in spring '*An. J.P.* 4234, and his first year consequently in spring '*An. J.P.* 4229, as above. Now he reigned almost twenty one (21) years, by the consent of all writers. Add the 7 months of '*Artabanus*', and the sum will be 21 years and about four (4) or five (5) months, which end between midsummer and autumn '*An. J.P.* 4250. At this time therefore began the reign of his successor '*Artaxerxes*', as was to be proved.

The same thing is also confirmed by '*Julius Africanus*', who informs us out of former writers, that the 20th year of this '*Artaxerxes*' was the 115th year from the beginning of the reign of '*Cyrus*' in '*Persia*', and fell in with '*An. 4 Olymp.*' 83. It began therefore with the '*Olympic*' year, soon after the summer Solstice, '*An. J.P.*' 4269. Subtract nineteen (19) years, and his first (1st) year will begin at the same time of the year '*An. J.P.*' 4250, as above.

His 7th year therefore began after midsummer '*An. J.P.*' 4256; and the Journey of '*Ezra*' to '*Jerusalem*' in the spring following fell on the beginning of '*An. J.P.*' 4257, as above. (Notes to Chap. X. Chap. 9:24,25, 26,27. '**Cut upon**'. A phrase in Hebrew, taken from the practise of numbring by cutting notches. Heb. to seal, i.e. to finish or consummate: a metaphor taken from sealing what is finished. So the Jews compute, ad obsignatum [signed, sealed, determined] Misna, ad obsignatum Talmud, that is, ad absolutum [absolutely, finally, authoritatively]. Heb. the Prophet, not the Prophecy. Heb. the Messiah, that is, in Greek, the Christ; in English, the Anointed. I use the English word, that the relation of this clause to the former may appear. Jerusalem. See Isa. 23:13. Iren. l. 5. Hær. c. 25. Apud Hieron. in h. l. 1st Kings 11:7. The antient solar years of the eastern nations consisted of 12 months, and every month of 30 days: and hence came the division of a circle into 360 degrees. This year seems to be used by Moses in his history of the Flood, and by John in the Apocalypse, where a time, times and half a time, 42 months and 1260 days, are put equipollent. But in reckoning by many of these years together, an account is to be kept of the odd days which were added to the end of these years. For the Egyptians added five (5) days to the end of this year; and so did the Chaldeans long before the times of Daniel, as appears by the Æra, of Nabonassar: and the Persian Magi used the same year of 365 days, till the Empire of the Arabians. The antient Greeks also used the same solar year of 12 equal months, or 360 days; but every other year added an intercalary month, consisting of 10 and 11 days alternately. The year of the Jews, even from their coming out of Egypt, was Luni-solar. It was solar, for the harvest always followed the Passover, and the fruits of the land were always gathered before the feast of Tabernacles, Levit. 23. But the months were lunar, for the people were commanded by Moses in the beginning of every month to blow with trumpets, and offer burnt offerings with their drink offerings, Num. 10:10; 28:11, 14, and this solemnity was kept on the new moons, Psal. 81:3,4,5. 1st Chron. 23:31. These months were called by Moses the first (1st), second (2nd), third (3rd), fourth (4th) month, &c. and the first (1st) month was also called Abib, the second (2nd) Zif, the seventh (7th) Ethanim, the eighth (8th) Bull, Exod. 13:4. 1st Kings 6:37,38; 8:2. But in the Babylonian captivity the Jews used the names of the Chaldean months, and by those names understood the months of their own year; so that the Jewish months then lost their old names, and are now called by those of the Chaldeans. The Jews began their civil year from the autumnal Equinox, and their sacred year from the vernal: and the first (1st) day of the first (1st) month was on the visible new moon, which was nearest the Equinox. Whether Daniel used the Chaldaick or Jewish year, is not very material; the difference being but six (6) hours in a year, and 4 months in 480 years. But I take his months to be Jewish: first (1st), because Daniel was a Jew, and the Jews even by the names of the Chaldean months understood the months of their own year: secondly, because this Prophecy is grounded on Jeremiah's concerning the 70 years captivity, and therefore must be understood of the same sort of years with the seventy (70); and those are Jewish, since that Prophecy was given in Judea

before the captivity: and lastly, because Daniel reckons by weeks of years, which is a way of reckoning peculiar to the Jewish years. For as their days ran by sevens (7s), and the last day of every seven (7) was a sabbath; so their years ran by sevens (7), and the last year of every seven (7) was a sabbatical year, and seven (7) such weeks of years made a Jubilee (49th+1). }}

XI: Times of Birth & Passion of Christ.

{{ The times of the Birth and Passion of '*Christ*', with such like niceties, being not material to religion, were little regarded by the '*Christians*' of the first age. They who began first to celebrate them, placed them in the cardinal periods of the year; as the annunciation of the Virgin '*Mary*', on the 25th of '*March*', which when '*Julius Cæsar*' corrected the Calendar was the vernal Equinox; the feast of '*John*' Baptist on the 24th of '*June*', which was the summer Solstice; the feast of St. '*Michael*' on '*Sept*'. 29, which was the autumnal Equinox; and the birth of *Christ* on the winter Solstice, *Decemb*. 25, with the feasts of St. *Stephen*, St. *John* and the '*Innocents*', as near it as they could place them. And because the Solstice in time removed from the 25th of '*December*' to the 24th, the 23d, the 22d, and so on backwards, hence some in the following centuries placed the birth of '*Christ*' on '*Decemb*'. 23, and at length on '*Decemb*'. 20: and for the same reason they seem to have set the feast of St. '*Thomas*' on '*Decemb*'. 21, and that of St. '*Matthew*' on '*Sept*'. 21. So also at the entrance of the Sun into all the signs in the '*Julian*' Calendar, they placed the days of other Saints; as the conversion of '*Paul*' on '*Jan*'. 25, when the Sun entred (♊); St. '*Matthias*' on '*Feb*'. 25, when he entred (♋); St. '*Mark*' on '*Apr*'. 25, when he entred (♌); '*Corpus Christ*'i on '*May*' 26, when he entred (♍); St. *James* on *July* 25, when he entred (♎); St. *Bartholomew* on *Aug*. 24, when he entred (♏); '*Simon*' and '*Jude*' on '*Octob*'. 28, when he entred (♐); and if there were any other remarkable days in the '*Julian*' Calendar, they placed the Saints upon them, as St. '*Barnabas*' on '*June*' 11, where '*Ovid*' seems to place the feast of '*Vesta*' and '*Fortuna*', and the 'goddess' '*Matuta*'; and St. '*Philip*' and '*James*' on the first of '*May*', a day dedicated both to the '*Bona Dea*', or '*Magna Mater*', and to the 'goddess' '*Flora*', and still celebrated with her rites. All which shews that these days were fixed in the first '*Christian*' Calendars by Mathematicians at pleasure, without any ground in tradition; and that the '*Christians*' afterwards took up with what they found in the Calendars.

Neither was there any certain tradition about the years of '*Christ*'. For the '*Christians*' who first began to enquire into these things, as '*Clemens Alexandrinus*, *Origen*, *Tertullian*, *Julius Africanus*, *Lactantius*, *Jerome*, St. *Austin*, *Sulpicius Severus*, *Prosper*', and as many as place the death of '*Christ*' in the 15th or 16th year of '*Tiberius*', make *Christ* to have preached but one year, or at most but two. At length '*Eusebius*' discovered four successive Passovers in the Gospel of '*John*', and thereupon set on foot an opinion that he preacht three (3) years and an half (1/2); and so died in the 19th year of '*Tiberius*'. Others afterwards, finding the opinion that he died in the Equinox '*Mar*'. 25, more consonant to the times of the '*Jewish*' Passover, in the 17th and 20th years, have placed his death in one of those two (2)

years. Neither is there any greater certainty in the opinions about the time of his birth. The first '*Christians*' placed his baptism near the beginning of the 15th year of '*Tiberius*'; and thence reckoning thirty (30) years backwards, placed his birth in the 43rd '*Julian*' year, the 42nd of '*Augustus*' and 28th of the '*Actiac*' victory. This was the opinion which obtained in the first (1st) ages, till '*Dionysius Exiguus*', placing the baptism of '*Christ*' in the 16th year of '*Tiberius*', and misinterpreting the text of '*Luke*', 3:23 as if '*Jesus*' was only beginning to be 30 years old when he was baptized, invented the vulgar account, in which his birth is placed two (2) years later than before. As therefore relating to these things there is no tradition worth considering; let us lay aside all and examine what prejudices can be gathered from records of good account.

The fifteenth (15th) year of '*Tiberius*' began *Aug. 28, An. J.P. 4727*. So soon as the winter was over, and the weather became warm enough, we may reckon that '*John*' began to baptize; and that before next winter his fame went abroad, and all the people came to his baptism, and '*Jesus*' among the rest. Whence the first (1st) Passover after his baptism mentioned '*John*' 2:13. was in the 16th year of '*Tiberius*'. After this feast '*Jesus*' came into the land of '*Judea*', and staid there baptizing, whilst '*John*' was baptizing in '*Ænon*', '*John*' 3:22,23. But when he heard that '*John*' was cast into prison, he departed into '*Galilee*', '*Mat*'. 3:12. being afraid, because the Pharisees had heard that he baptized more disciples than '*John*', '*John*' 4:1. and in his journey he passed thro' '*Samaria*' four (4) months before the harvest, '*John*' 4:35 that is, about the time of the winter Solstice. For their harvest was between '*Easter*' and '*Whitsunday*', and began about a month after the vernal Equinox. '**Say not ye**', saith he, '**there are yet four (4) months, and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest**'; meaning, that the people in the fields were ready for the Gospel, as his next words shew. '*John*' therefore was imprisoned about '*November*', in the 17th year of '*Tiberius*'; and '*Christ*' thereupon went from '*Judea*' to '*Cana*' of '*Galilee*' in '*December*', and was received there of the '*Galileans*', who had seen all he did at '*Jerusalem*' at the Passover: and when a Nobleman of '*Capernaum*' heard he was returned into '*Galilee*', and went to him and desired him to come and cure his son, he went not thither yet, but only said, '**Go thy way, thy son liveth; and the Nobleman returned and found it so, and believed, he and his house**', '*John* 4. This is the beginning of his miracles in '*Galilee*'; and thus far '*John*' is full and distinct in relating the actions of his first (1st) year, omitted by the other Evangelists. The rest of his history is from this time related more fully by the other Evangelists than by '*John*'; for what they relate he omits.

From this time therefore '*Jesus*' taught in the Synagogues of '*Galilee*' on the sabbath-days, being glorified of all: and coming to his own city '*Nazareth*', and preaching in their Synagogue, they were offended, and thrust him out of the city, and led him to the brow of the hill on which the city was built to cast him headlong; but he passing thro' the midst of them, went his way, and came and dwelt at '*Capernaum*', '*Luke*' 4. And by this time we may reckon the second (2nd) Passover was either past or at hand.

All this time '*Matthew*' passeth over in few words, and here begins to relate the preaching and miracles of '*Christ*'. '*When Jesus*', saith he, '*had heard that John*

was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt at Capernaum, and from that time began to preach and say, Repent, for the kingdom of heaven is at hand', 'Matth'. 4:12. Afterwards he called his disciples **'Peter, Andrew, James and John; and then went about all Galilee, teaching in the Synagogues,—and healing all manner of sickness:—and his fame went thro'out all Syria; and they brought unto him all sick people,—and there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan'**, 'Matth', 4:18, 25. All this was done before the sermon in the mount: and therefore we may certainly reckon that the second (2nd) Passover was past before the preaching of that sermon. The multitudes that followed him from '*Jerusalem*' and '*Judea*', shew that he had lately been there at the feast. The sermon in the mount was made when great multitudes came to him from all places, and followed him in the open fields; which is an argument of the summer-season: and in this sermon he pointed at the lilies of the field then in the flower before the eyes of his auditors. '**Consider**', saith he, **'the lilies of the field, how they grow; they toil not, neither do they spin; and yet Solomon in all his glory was not arayed like one of these. Wherefore if God so clothe the grass of the field, which to day is and to morrow is cast into the oven'**, &c. 'Matth'. vi. 6:28. So therefore the grass of the field was now in the flower, and by consequence the month of '*March*' with the Passover was past.

Let us see therefore how the rest of the feasts follow in order in '*Matthew's*' Gospel: for he was an eye-witness of what he relates, and so tells all things in due order of time, which '*Mark*' and '*Luke*' do not.

Some time after the sermon in the mount, when the time came that he should be received, that is, when the time of a feast came that he should be received by the '*Jews*', he set his face to go to '*Jerusalem*': and as he went with his disciples in the way, when the '*Samaritans*' in his passage thro' '*Samaria*' had denied him lodgings, and a certain Scribe said unto him, '*Master, I will follow thee whithersoever thou goest*', Jesus said unto him, *The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head*', 'Matth'. 8:19. '*Luke*' 9:51, 57. The Scribe told '*Christ*' he would bear him company in his journey, and '*Christ*' replied that he wanted a lodging. Now this feast I take to be the feast of Tabernacles, because soon after I find '*Christ*' and his Apostles on the sea of '*Tiberias*' in a storm so great, that the ship was covered with water and in danger of sinking, till '**Christ rebuked the winds and the sea**', 'Matth'. 8:23. For this storm shews that winter was now come on.

After this '*Christ*' did many miracles, and **'went about all the cities and villages of Galilee, teaching in their Synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people'**, 'Matth'. 9, he then sent forth the twelve (12) to do the like, 'Matth'. 10, and at length when he had received a message from '*John*', and answered it, he said to the multitudes, **'From the days of John the Baptist until now the kingdom of heaven suffereth violence'**; and upbraided the cities, '*Chorazin, Bethsaida*', and '*Capernaum*', wherein most of his mighty works were done, because they repented not, 'Matth'. 11. Which several passages shew, that

from the imprisonment of 'John' till now there had been a considerable length of time: the winter was now past, and the next Passover was at hand; for immediately after this, 'Matthew', in chap. 12 subjoins, that '**Jesus went on the sabbath-day thro' the corn, and his disciples were an hungred, and began to pluck the ears of corn and to eat,—rubbing them**', saith 'Luke', '**in their hands**': the corn therefore was not only in the ear, but ripe; and consequently the Passover, in which the first-fruits were always offered before the harvest, was now come or past. 'Luke' calls this sabbath (δευτεροπρωτον) (deuteroprōton), the second (2nd) prime (1st) sabbath, that is, the second (2nd) of the two (2) great feasts of the Passover. As we call 'Easter' day high 'Easter', and its 'octave' (8th) low 'Easter' or 'Lowsunday': so 'Luke' calls the feast on the seventh (7th) day of the unleavened bread, the second (2nd) of the two (2) prime (1st) sabbaths.

In one (1) of the sabbaths following he went into a Synagogue, and healed a man with a withered hand, 'Matth'. 12:9, 'Luke' 6:6. And when the Pharisees took counsel to destroy him, '**he withdrew himself from thence, and great multitudes followed him; and he healed them all, and charged them that they should not make him known**', 'Matth'. 12:14. Afterwards being in a ship, and the multitude standing on the shore, he spake to them three (3) parables together, taken from the seeds-men sowing the fields, 'Matth'. 13 by which we may know that it was now seed-time, and by consequence that the feast of Tabernacles was past. After this he went '**into his own country, and taught them in their Synagogue, but did not many mighty works there because of their unbelief**'. Then the twelve (12) having been abroad a (1) year, returned, and told 'Jesus' all that they had done: and at the same time 'Herod' beheaded 'John' in prison, and his disciples came and told 'Jesus'; and when 'Jesus' heard it, he took the twelve (12) and departed thence privately by ship into a desert place belonging to 'Bethsaida': and the people when they knew it, followed him on foot out of the cities, the winter being now past; and he healed their sick, and in the desert fed them to the number of five thousand (5,000) men, besides women and children, with only five (5) loaves and two (2) fishes, 'Matth'. 14, 'Luke' 9, at the doing of which miracle the Passover of the 'Jews' was nigh, 'John' 6:4. But 'Jesus' went not up to this feast; but '**after these things walked in Galilee, because the Jews**' at the Passover before had taken counsel to destroy him, and still '**sought to kill him**', 'John' 7:1. Henceforward therefore he is found first in the coast of 'Tyre' and 'Sidon', then by the sea of 'Galilee', afterwards in the coast of 'Cæsarea Philippi'; and lastly at 'Capernaum', 'Matth'. 15:21, 29; 16:13; 17:34.

Afterwards when the feast of Tabernacles was at hand, his brethren upbraided him for walking secretly, and urged him to go up to the feast. But he went not till they were gone, and then went up privately, 'John' 7:2. and when the 'Jews' sought to stone him, he escaped, 'John' 8:59. After this he was at the feast of the Dedication in winter, 'John' 10:22. and when they sought again to take him, he fled beyond 'Jordan, John' 10:39,40, 'Matth'. 19:1, where he stayed till the death of 'Lazarus', and then came to 'Bethany' near 'Jerusalem', and raised him, 'John' 11:7,18. whereupon the 'Jews' took counsel from that time to kill him: and '**therefore**' he '**walked no more openly among the Jews, but went thence into a country near to the wilderness, into a city called Ephraim; and there**

continued with his disciples' till the last Passover, in which the '*Jews*' put him to death, '*John*' 11:53,54.

Thus have we, in the Gospels of '*Matthew*' and '*John*' compared together, the history of '*Christ*'s' actions in continual order during five (5) Passovers. '*John*' is more distinct in the beginning and end; '*Matthew*' in the middle: what either omits, the other supplies. The first (1st) Passover was between the baptism of '*Christ*' and the imprisonment of '*John*', '*John*' 2:13; the second (2nd) within four (4) months after the imprisonment of '*John*', and '*Christ*'s' beginning to preach in '*Galilee*', '*John*' 4:35; and therefore it was either that feast to which '*Jesus*' went up, when the Scribe desired to follow him, '*Matth*'. 8:19, '*Luke*' 9:51, 57, or the feast before it. The third (3rd) was the next feast after it, when the corn was eared and ripe, '*Matth*'. 12:1, '*Luke*' 6:1. The fourth (4th) was that which was nigh at hand when '*Christ*' wrought the miracle of the five (5) loaves, '*Matth*'. 14:15, '*John*' 6:4,5, and the fifth (5th) was that in which '*Christ*' suffered, '*Matth*'. 20:17, '*John*' 12:1.

Between the first (1st) and second (2nd) Passover '*John*' and '*Christ*' baptized together, till the imprisonment of '*John*', which was four months before the second. Then '*Christ*' began to preach, and call his disciples; and after he had instructed them a year, lent them to preach in the cities of the '*Jews*': at the same time '*John*' hearing of the fame of '*Christ*', sent to him to know who he was. At the third (3rd), the chief Priests began to consult about the death of '*Christ*'. A little before the fourth (4th), the twelve (12) after they had preached a (1) year in all the cities, returned to '*Christ*'; and at the same time '*Herod*' beheaded '*John*' in prison, after he had been in prison two (2) years and a quarter (1/4): and thereupon '*Christ*' fled into the desert for fear of '*Herod*'. The fourth '*Christ*' went not up to '*Jerusalem*' for fear of the '*Jews*', who at the Passover before had consulted his death, and because his time was not yet come. Thenceforward therefore till the feast of Tabernacles he walked in '*Galilee*', and that secretly for fear of '*Herod*': and after the feast of Tabernacles he returned no more into '*Galilee*', but sometimes was at '*Jerusalem*', and sometimes retired beyond '*Jordan*', or to the city '*Ephraim*' by the wilderness, till the Passover in which he was betrayed, apprehended, and crucified.

'*John*' therefore baptized two (2) summers, and '*Christ*' preached three (3). The first summer '*John*' preached to make himself known, in order to give testimony to '*Christ*'. Then, after '*Christ*' came to his baptism and was made known to him, he baptized another summer, to make '*Christ*' known by his testimony; and '*Christ*' also baptized the same summer, to make himself the more known: and by reason of '*John*'s' testimony there came more to '*Christ*'s' baptism than to '*John*'s'. The winter following '*John*' was imprisoned; and now his course being at an end, '*Christ*' entered upon his proper office of preaching in the cities. In the beginning of his preaching he completed the number of the twelve (12) Apostles, and instructed them all the first (1st) year in order to send them abroad. Before the end of this year, his fame by his preaching and miracles was so far spread abroad, that the '*Jews*' at the Passover following consulted how to kill him. In the second (2nd) year of his preaching, it being no longer safe for him to converse openly in '*Judea*', he sent the twelve (12) to preach in all their cities: and in the end of the year they returned to him, and told him all they had done. All the last year the twelve (12) continued with him to be instructed more perfectly, in order to their preaching to all

nations after his death. And upon the news of '*John's*' death, being afraid of '*Herod*' as well as of the '*Jews*', he walked this year more secretly than before; frequenting deserts, and spending the last half (1/2) of the year in '*Judea*', without the dominions of '*Herod*'.

Thus have we in the Gospels of '*Matthew*' and '*John*' all things told in due order, from the beginning of '*John's*' preaching to the death of '*Christ*', and the years distinguished from one (1) another by such essential characters that they cannot be mistaken. The second (2nd) Passover is distinguished from the first (1st), by the interposition of '*John's*' imprisonment. The third (3rd) is distinguished from the second (2nd), by a double (2nd) character: first, by the interposition of the feast to which '*Christ*' went up, '*Mat*'. 8:19, '*Luke*' 9:57, and secondly (2nd), by the distance of time from the beginning of '*Christ's*' preaching: for the second (2nd) was in the beginning of his preaching, and the third (3rd) so long after, that before it came '*Christ*' said, '**from the days of John the Baptist until now**', &c. and upbraided the cities of *Galilee* for their not repenting at his preaching, and mighty works done in all that time. The fourth (4th) is distinguished from the third (3rd), by the mission of the twelve (12) from '*Christ*' to preach in the cities of '*Judea*' in all the interval. The fifth (5th) is distinguished from all the former by the twelve's (12) being returned from preaching, and continuing with '*Christ*' during all the interval, between the fourth (4th) and fifth (5th), and by the passion and other infallible characters.

Now since the first summer of '*John's*' baptizing fell in the fifteenth (15th) year of the Emperor '*Tiberius*', and by consequence the first (1st) of these five (5) Passovers in his sixteenth (16th) year; the last of them, in which '*Jesus*' suffered, will fall on the twentieth (20th) year of the same Emperor; and by consequence in the Consulship of '*Fabius*' and '*Vitellius*', in the 79th '*Julian*' year, and year of '*Christ*' 34, which was the sabbatical year of the '*Jews*'. And that it did so, I further confirm by these arguments.

I take it for granted that the passion was on friday the 14th day of the month '*Nisan*', the great feast of the Passover on saturday the 15th day of '*Nisan*', and the resurrection on the day following. Now the 14th day of '*Nisan*' always fell on the full moon next after the vernal Equinox; and the month began at the new moon before, not at the true conjunction, but at the first (1st) appearance of the new moon: for the '*Jews*' referred all the time of the silent moon, as they phrased it, that is, of the moon's disappearing, to the old moon; and because the first (1st) appearance might usually be about 18 hours after the true conjunction, they therefore began their month from the sixth (6th) hour at evening, that is, at sun set, next after the eighteenth (18th) hour from the conjunction. And this rule they called (יח = יח) (yh=ych) *Jah* (*yach*=10+8) [Yod-He would not be used, being a Divine Name, thus prohibited to used as a common thing; and yod-he = 10+5=15 which is written as teth-zain = 9+7, substituted in its place], designing by the letters (י) (Yod) and (ח) (He=Cheth) the number 18.

I know that '*Epiphanius*' tells us, if some interpret his words rightly, that the '*Jews*' used a vicious cycle, and thereby anticipated the legal new moons by two

days. But this surely he spake not as a witness, for he neither understood '*Astronomy*' nor '*Rabbinical*' learning, but as arguing from his erroneous hypothesis about the time of the passion. For the '*Jews*' did not anticipate, but postpone their months: they thought it lawful to begin their months a (1) day later than the first (1st) appearance of the new moon, because the new moon continued for more days than one (1); but not a (1) day sooner, lest they should celebrate the new moon before there was any. And the '*Jews*' still keep a tradition in their books, that the '*Sanhedrim*' used diligently to define the new moons by sight: sending witnesses into mountainous places, and examining them about the moon's appearing, and translating the new moon from the day they had agreed on to the day before, as often as witnesses came from distant regions, who had seen it a day sooner than it was seen at '*Jerusalem*'. Accordingly '*Josephus*', one of the '*Jewish*' Priests who ministred in the temple, tells us that the Passover was kept '*on the 14th day of Nisan, (κατὰ σελήνην) (kata selēnēn) according to the moon, when the sun was in Aries*'. This is confirmed also by two (2) instances, recorded by him, which totally overthrow the hypothesis of the '*Jews*' using a vicious cycle. For that year in which '*Jerusalem*' was taken and destroyed, he saith, the Passover was on the 14th day of the month '*Xanticus*', which according to '*Josephus*' is our '*April*'; and that five (5) years before, it fell on the 8th day of the same month. Which two (2) instances agree with the course of the moon.

Computing therefore the new moons of the first (1st) month according to the course of the moon and the rule *Jah (=Yach)*, and thence counting 14 days, I find that the 14th day of this month in the year of '*Christ*' 31, fell on tuesday '*March*' 27; in the year 32, on sunday '*Apr*'. 13; in the year 33, on friday '*Apr*'. 3; in the year 34, on wednesday '*March*' 24, or rather, for avoiding the Equinox which fell on the same day, and for having a fitter time for harvest, on thursday '*Apr*'. 22. also in the year 35, on tuesday '*Apr*'. 12. and in the year 36, on saturday '*March*' 31.

But because the 15th and 21st days of '*Nisan*', and a (1) day or two (2) of '*Pentecost*', and the 10th, 15th, and 22d of '*Tisri*', were always sabbatical days or days of rest, and it was inconvenient on two (2) sabbaths together to be prohibited burying their dead and making ready fresh meat, for in that hot region their meat would be apt in two (2) days to corrupt: to avoid these and such like inconveniences, the '*Jews*' postponed their months a (1) day, as often as the first (1st) day of the month '*Tisri*', or, which is all one (1), the third (3rd) of the month '*Nisan*', was sunday, wednesday or friday: and this rule they called (אָדוּ) (`adu) *Adu*, by the letters (א , ד , ו) (aleph-daleth-yod) signifying the numbers 1, 4, 6; that is, the 1st, 4th, and 6th days of the week; which days we call sunday, wednesday and friday. Postponing therefore by this rule the months found above; the 14th day of the month '*Nisan*' will fall in the year of '*Christ*' 31, on wednesday '*March*' 28; in the year 32, on monday '*Apr*'. 14; in the year 33, on friday '*Apr*'. 3; in the year 34, on friday '*Apr*'. 23; in the year 35, on wednesday '*Apr*'. 13, and in the year 36, on saturday '*March*' 31.

By this computation therefore the year 32 is absolutely excluded, because the Passion cannot fall on friday without making it five days after the full moon, or two days before it; whereas it ought to be upon the day of the full moon, or the next day. For the same reason the years 31 and 35 are excluded, because in them the

Passion cannot fall on Friday, without making it three (3) days after the full moon, or four (4) days before it: errors so enormous, that they would be very conspicuous in the heavens to every vulgar eye. The year 36 is contended for by few or none, and both this and the year 35 may be thus excluded.

'*Tiberius*' in the beginning of his reign made '*Valerius Gratus*' President of '*Judea*'; and after 11 years, substituted '*Pontius Pilate*', who governed 10 years. Then '*Vitellius*', newly made President of '*Syria*', deprived him of his honour, substituting '*Marcellus*', and at length sent him to '*Rome*': but, by reason of delays, '*Tiberius*' died before '*Pilate*' got thither. In the mean time '*Vitellius*', after he had deposed '*Pilate*', came to '*Jerusalem*' in the time of the Passover, to visit that Province as well as others in the beginning of his office; and in the place of '*Caiaphas*', then High Priest, created '*Jonathas*' the son of '*Ananus*', or '*Annas*' as he is called in scripture. Afterwards, when '*Vitellius*' was returned to '*Antioch*', he received letters from '*Tiberius*', to make peace with '*Artabanus*' king of the '*Parthians*'. At the same time the '*Alans*', by the solicitation of '*Tiberius*', invaded the kingdom of '*Artabanus*'; and his subjects also, by the procurement of '*Vitellius*', soon after rebelled: for '*Tiberius*' thought that '*Artabanus*', thus pressed with difficulties, would more readily accept the conditions of peace. '*Artabanus*' therefore straightway gathering a greater army, oppressed the rebels; and then meeting '*Vitellius*' at '*Euphrates*', made a league with the '*Romans*'. After this '*Tiberius*' commanded '*Vitellius*' to make war upon '*Aretas*' King of '*Arabia*'. He therefore leading his army against '*Aretas*', went together with '*Herod*' to '*Jerusalem*', to sacrifice at the publick feast which was then to be celebrated. Where being received honourably, he stayed three (3) days, and in the mean while translated the high Priesthood from '*Jonathas*' to his brother '*Theophilus*': and the fourth (4th) day, receiving letters of the death of '*Tiberius*', made the people swear allegiance to '*Caius*' the new Emperor; and recalling his army, sent them into quarters. All this is related by '*Josephus Antiq. lib.* 18. c. 6, 7. Now '*Tiberius*' reigned 22 years and 7 months, and died '*March*' 16, in the beginning of the year of '*Christ*' 37; and the feast of the Passover fell on '*April*' 20 following, that is, 35 days after the death of '*Tiberius*': so that there were about 36 or 38 days, for the news of his death to come from '*Rome*' to '*Vitellius*' at '*Jerusalem*'; which being a convenient time for that message, confirms that the feast which '*Vitellius*' and '*Herod*' now went up to was the Passover. For had it been the Pentecost, as is usually supposed, '*Vitellius*' would have continued three (3) months ignorant of the Emperor's death: which is not to be supposed. However, the things done between this feast and the Passover which '*Vitellius*' was at before, namely, the stirring up a sedition in '*Parthia*', the quieting that sedition, the making a league after that with the '*Parthians*', the sending news of that league to '*Rome*', the receiving new orders from thence to go against the '*Arabians*', and the putting those orders in execution; required much more time than the fifty (50) days between the Passover and Pentecost of the same year: and therefore the Passover which '*Vitellius*' first went up to, was in the year before. Therefore '*Pilate*' was deposed before the Passover A.C. 36, and by consequence the passion of '*Christ*' was before that Passover: for he suffered not under '*Vitellius*', nor under '*Vitellius*' and '*Pilate*' together, but under '*Pilate*' alone.

Now it is observable that the high Priesthood was at this time become an annual office, and the Passover was the time of making a new high Priest. For

'Gratus' the predecessor of 'Pilate', saith 'Josephus', made 'Ismael' high Priest after 'Ananus'; and a while after, suppose a (1) year, deposed him, and substituted 'Eleazar', and a (1) year after 'Simon', and after another year 'Caiaphas'; and then gave way to 'Pilate'. So 'Vitellius' at one Passover made 'Jonathas' successor to 'Caiaphas', and at the next 'Theophilus' to 'Jonathas'. Hence 'Luke' tells us, that in the 15th year of 'Tiberius, Annas' and 'Caiaphas' were high Priests, that is, 'Annas' till the Passover, and 'Caiaphas' afterwards. Accordingly 'John' speaks of the high Priesthood as an annual office: for he tells us again and again, in the last year of 'Christ's' preaching, that 'Caiaphas' was high Priest for that year, 'John' 11:49, 51; 18:13. And the next year 'Luke' tells you, that 'Annas' was high Priest, 'Acts' 4:6. 'Theophilus' was therefore made high Priest in the first year of 'Caius, Jonathas' in the 22d year of 'Tiberius', and 'Caiaphas' in the 21st year of the same Emperor: and therefore, allotting a year to each, the Passion, when 'Annas' succeeded 'Caiaphas', could not be later than the 20th year of 'Tiberius', A.C. 34.

Thus there remain only the years 33 and 34 to be considered; and the year 33 I exclude by this argument. In the Passover two (2) years before the Passion, when 'Christ' went thro' the corn, and his disciples pluckt the ears, and rubbed them with their hands to eat; this ripeness of the corn shews that the Passover then fell late: and so did the Passover A.C. 32, 'April' 14, but the Passover A.C. 31, 'March' 28th, fell very early. It was not therefore two (2) years after the year 31, but two years after 32 that 'Christ' suffered.

Thus all the characters of the Passion agree to the year 34; and that is the only year to which they all agree.

(Notes to Chap. XI. I observe, that 'Christ' and his forerunner 'John' in their parabolical discourses were wont to allude to things present. The old Prophets, when they would describe things emphatically, did not only draw parables from things which offered themselves, as from the rent of a garment, 1st 'Sam'. 15, from the sabbatic year, 'Isa'. 37, from the vessels of a (1) Potter, 'Jer'. 18, &c. but also when such fit objects were wanting, they supplied them by their own actions, as by rending a (1) garment, 1st 'Kings' 11, by shooting, 2nd 'Kings' 13, by making bare their body, 'Isa'. 20, by imposing significant names to their sons, 'Isa'. 8, 'Hos'. 1, by hiding a (1) girdle in the bank of 'Euphrates', 'Jer'. 13, by breaking a (1) potter's vessel, 'Jer'. 19, by putting on fetters and yokes, 'Jer'. 27, by binding a (1) book to a (1) stone, and casting them both into 'Euphrates', 'Jer'. 51, by besieging a (1) painted city, 'Ezek'. 4, by dividing hair into three (3) parts, 'Ezek'. 5, by making a (1) chain, 'Ezek'. 7, by carrying out household stuff like a (1) captive and trembling, 'Ezek'. 12, &c. **By such kind of types the Prophets loved to speak. And 'Christ' being endued with a nobler prophetic spirit than the rest, excelled also in this kind of speaking, yet so as not to speak by his own actions, that was less grave and decent, but to turn into parables such things as offered themselves.** On occasion of the harvest approaching, he admonishes his disciples once and again of the spiritual harvest, 'John' 4:35, 'Matth'. 9:37, Seeing the lilies of the field, he admonishes his disciples about gay clothing, 'Matth'. 6:28. In allusion to the present season of fruits, he admonishes his disciples about knowing men by their fruits, 'Matth'. 7:16. In the time of the Passover, when trees put forth leaves, he bids his disciples **'learn a (1) parable from the fig tree:**

when its branch is yet tender and putteth forth leaves, ye know that summer is nigh, &c. 'Matth'. xxiv. 24:32, 'Luke' 21:29. The same day, alluding both to the season of the year and to his passion, which was to be two (2) days after, he formed a (1) parable of the time of fruits approaching, and the murdering of the heir, 'Matth'. 21:33. Alluding at the same time, both to the money-changers whom he had newly driven out of the Temple, and to his passion at hand; he made a parable of a (1) Noble-man going into a (1) far country to receive (1) a kingdom and return, and delivering his goods to his servants, and at his return condemning the slothful servant because he put not his money to the exchangers, 'Matth'. 25:14, 'Luke' 19: 12. Being near the Temple where sheep were kept in folds to be sold for the sacrifices, he spake many things parabolically of sheep, of the shepherd, and of the door of the sheepfold; and discovers that he alluded to the sheepfolds which were to be hired in the market-place, by speaking of such folds as a (1) thief could not enter by the door, nor the shepherd himself open, but a (1) porter opened to the shepherd, 'John' 10:1, 3. Being in the mount of 'Olives', 'Matth'. 26:30, 'John' 14:31, a (1) place so fertile that it could not want vines, he spake many things mystically of the Husbandman, and of the vine and its branches, 'John' 15. Meeting a blind man, he admonished of spiritual blindness, 'John' 9:39. At the sight of little children, he described once (1st) and again the innocence of the elect, 'Matth'. xviii. 18:2; 19:13. Knowing that 'Lazarus' was dead and should be raised again, he discoursed of the resurrection and life eternal, 'John' 11:25,26. Hearing of the slaughter of some whom 'Pilate' had slain, he admonished of eternal death, 'Luke' 13:1. To his fishermen he spake of fishers of men, 'Matth'. 4:10, and composed another parable about fishes, 'Matth'. 13:47. Being by the Temple, he spake of the Temple of his body, 'John' 2:19. At supper he spake a (1) parable about the mystical supper to come in the kingdom of heaven, 'Luke' 14. On occasion of temporal food, he admonished his disciples of spiritual food, and of eating his flesh and drinking his blood mystically, 'John' 6:27, 53. When his disciples wanted bread, he bad them beware of the leaven of the Pharisees, 'Matth'. 16:6. Being desired to eat, he answered that he had other meat, 'John' 6:31. In the great day of the feast of Tabernacles, when the 'Jews', as their custom was, brought a (1) great quantity of waters from the river 'Shiloah' into the Temple, 'Christ' stood and cried, saying, **'If any (1) man thirst let him come unto me and drink. He that believeth in me, out of his belly shall flow rivers of living water'**, 'John' 8:37. The next day, in allusion to the servants who by reason of the sabbatical year were newly set free, he said, **'If ye continue in my word, the truth shall make you free'**. Which the 'Jews' understanding literally with respect to the present manumission of servants, answered, **'We be Abraham's seed, and were never in bondage to any (1) man: how sayeth thou, ye shall be made free'**? 'John' 8. They assert their freedom by a (1) double argument: first (1st), because they were the seed of 'Abraham', and therefore newly made free, had they been ever in bondage; and then, because they never were in bondage. In the last Passover, when 'Herod' led his army thro' 'Judea' against 'Aretas' King of 'Arabia', because 'Aretas' was aggressor and the stronger in military forces, as appeared by the event; 'Christ' alluding to that state of things, composed the parable of a weaker King leading his army against a stronger who made war upon him, 'Luke' 14:31. And I doubt not but divers other parables were formed upon other occasions, the history of which we have not. Joseph. Antiq. lib. 3. c. 10." }}

XII: Prophecy of Scripture of Truth.

{ { The kingdoms represented by the second (2nd) and third (3rd) Beasts, or the Bear and Leopard, are again described by *Daniel* in his last Prophecy written in the third (3rd) year of 'Cyrus' over 'Babylon', the year in which he conquered 'Persia'. For this Prophecy is a commentary upon the Vision of the Ram and He-Goat.

'Behold', saith he, 'there shall stand up yet three kings in Persia, [Cyrus, Cambyses, and Darius Hystaspes] and the fourth [Xerxes] shall be far richer than they all: and by his strength thro' his riches he shall stir up all against the realm of Grecia. And a mighty king [Alexander the great] shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity [but after their death,] nor according to his dominion which he ruled: for his kingdom shall be pluckt up, even for others besides those'. 'Alexander' the great having conquered all the 'Persian' Empire, and some part of 'India', died at 'Babylon' a month before the summer Solstice, in the year of 'Nabonassar' 425: and his captains gave the monarchy to his bastard brother 'Philip Aridæus', a man disturbed in his understanding; and made 'Perdiccas' administrator of the kingdom. 'Perdiccas' with their consent made 'Meleager' commander of the army, 'Seleucus' master of the horse, 'Craterus' treasurer of the kingdom, 'Antipater' governor of 'Macedon' and 'Greece', 'Ptolemy' governor of 'Egypt'; 'Antigonus' governor of 'Pamphylia, Lycia, Lycaonia', and 'Phrygia major'; 'Lysimachus' governor of 'Thrace', and other captains governors of other Provinces; as many as had been so before in the days of 'Alexander' the great. The 'Babylonians' began now to count by a new 'Æra', which they called the 'Æra' of 'Philip', using the years of 'Nabonassar', and reckoning the 425th year of 'Nabonassar' to be the first (1st) year of 'Philip'. 'Roxana' the wife of 'Alexander' being left big with child, and about three (3) or four (4) months after brought to bed of a son, they called him 'Alexander', saluted him King, and joined him with 'Philip', whom they had before placed in the throne. 'Philip' reigned three (3) years under the administratorship of 'Perdiccas', two (2) years more under the administratorship of 'Antipater', and above a year more under that of 'Polyperchon'; in all six (6) years and four (4) months; and then was slain with his Queen 'Eurydice' in 'September' by the command of 'Olympias' the mother of 'Alexander' the great. The 'Greeks' being disgusted at the cruelties of 'Olympias', revolted to 'Cassander' the son and successor of 'Antipater'. 'Cassander' affecting the dominion of 'Greece', slew 'Olympias'; and soon after shut up the young king 'Alexander', with his mother 'Roxana', in the castle of 'Amphipolis', under the charge of 'Glaucias, An. Nabonass'. 432. The next year 'Ptolemy, Cassander' and 'Lysimachus', by means of 'Seleucus', form'd a league against 'Antigonus'; and after certain wars made peace with him, 'An. Nabonass'. 438, upon these conditions: that 'Cassander' should command the forces of 'Europe' till 'Alexander' the son of 'Roxana' came to age; and that 'Lysimachus' should govern 'Thrace, Ptolemy Egypt' and 'Lybia', and 'Antigonus' all 'Asia'. 'Seleucus' had possest himself of 'Mesopotamia, Babylonia, Sustana' and 'Media', the year before. About three (3) years after 'Alexander's' death he was made governor of 'Babylon' by 'Antipater'; then was expelled by 'Antigonus'; but now he recovered and enlarged his government over a great part of the 'East': which gave occasion to a new 'Æra',

called '*Æra Seleucidarum*'. Not long after the peace made with '*Antigonus, Diodorus*' saith the same '*Olympic*' year; '*Cassander*', seeing that '*Alexander*' the son of '*Roxana*' grew up, and that it was discoursed thro'out '*Macedonia*' that it was fit he should be set at liberty, and take upon him the government of his father's kingdom, commanded '*Glaucias*' the governor of the castle to kill '*Roxana*' and the young king '*Alexander*' her son, and conceal their deaths. Then '*Polyperchon*' set up '*Hercules*', the son of '*Alexander*' the great by '*Barsinè*', to be king; and soon after, at the sollicitation of '*Cassander*', caused him to be slain. Soon after that, upon a great victory at sea got by '*Demetrius*' the son of '*Antigonus*' over '*Ptolemy*', '*Antigonus*' took upon himself the title of king, and gave the same title to his son. This was '*An. Nabonass*'. 441. After his example, '*Seleucus, Cassander, Lysimachus*' and '*Ptolemy*', took upon themselves the title and dignity of kings, having abstained from this honour while there remained any of '*Alexander's*' race to inherit the crown. Thus the monarchy of the '*Greeks*' for want of an heir was broken into several kingdoms; four (4) of which, seated *to the four (4) winds of heaven*, were very eminent. For '*Ptolemy*' reigned over '*Egypt, Lybia*' and '*Ethiopia*'; '*Antigonus*' over '*Syria*' and the lesser '*Asia*'; '*Lysimachus*' over '*Thrace*'; and '*Cassander*' over '*Macedon, Greece*' and '*Epirus*', as above.

'*Seleucus*' at this time reigned over the nations which were beyond '*Euphrates*', and belonged to the bodies of the two (2) first Beasts; but after six (6) years he conquered '*Antigonus*', and thereby became possest of one (1) of the four (4) kingdoms. For '*Cassander*' being afraid of the power of '*Antigonus*', combined with '*Lysimachus, Ptolemy*' and '*Seleucus*', against him: and while '*Lysimachus*' invaded the parts of '*Asia*' next the '*Hellespont*', '*Ptolemy*' subdued '*Phœnicia*' and '*Cœlosyria*', with the sea-coasts of '*Asia*'.

'*Seleucus*' came down with a powerful army into '*Cappadocia*', and joining the confederate forces, fought '*Antigonus*' in '*Phrygia*' and flew him, and seized his kingdom, '*An. Nabonass*'. 447. After which '*Seleucus*' built '*Antioch, Seleucia, Laodicea, Apamea, Berrhæa, Edessa*', and other cities in '*Syria*' and '*Asia*'; and in them granted the '*Jews*' equal privileges with the '*Greeks*'.

'*Demetrius*' the son of '*Antigonus*' retained but a small part of his father's dominions, and at length lost '*Cyprus*' to '*Ptolemy*'; but afterwards killing '*Alexander*', the son and successor of '*Cassander*' king of '*Macedon*', he seized his kingdom, '*An. Nabonass*'. 454. Sometime after, preparing a very great army to recover his father's dominions in '*Asia*'; '*Seleucus, Ptolemy, Lysimachus*' and '*Pyrrhus*' king of '*Epirus*', combined against him; and '*Pyrrhus*' invading '*Macedon*', corrupted the army of '*Demetrius*', put him to flight, seized his kingdom, and shared it with '*Lysimachus*'. After seven (7) months, '*Lysimachus*' beating '*Pyrrhus*', took '*Macedon*' from him, and held it five (5) years and a half (1/2), uniting the kingdoms of '*Macedon*' and '*Thrace*'. '*Lysimachus*' in his wars with '*Antigonus*' and '*Demetrius*', had taken from them '*Caria, Lydia*', and '*Phrygia*'; and had a treasury in '*Pergamus*', a castle on the top of a conical hill in '*Phrygia*', by the river '*Caicus*', the custody of which he had committed to one '*Philetærus*', who was at first faithful to him, but in the last year of his reign revolted. For '*Lysimachus*', having at the instigation of his wife '*Arsinoe*', slain first his own son '*Agathocles*', and then several that lamented him; the wife of '*Agathocles*' fled with her children and brothers, and some others of

their friends, and solicited 'Seleucus' to make war upon 'Lysimachus'; whereupon 'Philetærus' also, who grieved at the death of 'Agathocles', and was accused thereof by 'Arsinoë', took up arms, and sided with 'Seleucus'. On this occasion 'Seleucus' and 'Lysimachus' met and fought in 'Phrygia'; and 'Lysimachus' being slain in the battel, lost his kingdom to 'Seleucus', 'An. Nabonass'. 465. Thus the Empire of the 'Greeks', which at first brake into four (4) kingdoms, became now reduced into two (2) notable ones, henceforward called by 'Daniel' the kings of the 'South' and 'North'. For 'Ptolemy' now reigned over 'Egypt, Lybia, Ethiopia, Arabia, Phœnicia, Cœlosyria', and 'Cyprus'; and 'Seleucus', having united three (3) of the four (4) kingdoms, had a dominion scarce inferior to that of the 'Persian' Empire, conquered by 'Alexander' the great. All which is thus represented by 'Daniel': **'And the king of the South [Ptolemy] shall be strong, and one of his Princes [Seleucus, one of Alexander's Princes] shall be strong above him, and have dominion; his dominion shall be a great dominion'.**

After 'Seleucus' had reigned seven months over 'Macedon, Greece, Thrace, Asia, Syria, Babylonia, Media', and all the 'East' as far as 'India; Ptolemy Ceraunus', the younger brother of 'Ptolemy Philadelphus' king of 'Egypt', slew him treacherously, and seized his dominions in 'Europe': while 'Antiochus Soter', the son of 'Seleucus', succeeded his father in 'Asia, Syria', and most of the 'East'; and after nineteen (19) or (20) twenty years was succeeded by his son 'Antiochus Theos'; who having a lasting war with 'Ptolemy Philadelphus', at length composed the same by marrying 'Berenice' the daughter of 'Philadelphus': but after a reign of fifteen (15) years, his first (1st) wife 'Laodice' poisoned him, and set her son 'Seleucus Callinicus' upon the throne. 'Callinicus' in the beginning of his reign, by the impulse of his mother 'Laodice', besieged 'Berenice' in 'Daphne' near 'Antioch', and slew her with her young son and many of her women. Whereupon 'Ptolemy Euergetes', the son and successor of 'Philadelphus', made war upon 'Callinicus'; took from him 'Phœnicia, Syria, Cilicia, Mesopotamia, Babylonia, Sustana', and some other regions; and carried back into 'Egypt' 40,000 talents of silver, and 2500 images of the 'Gods', amongst which were the 'Gods of Egypt' carried away by 'Cambyses. Antiochus Hierax' at first assisted his brother 'Callinicus', but afterwards contended with him for 'Asia'. In the meantime 'Eumenes' governor of 'Pergamus' beat 'Antiochus', and took from them both all 'Asia' westward of mount 'Taurus'. This was in the fifth year of 'Callinicus', who after an inglorious reign of 20 years was succeeded by his son 'Seleucus Ceraunus'; and 'Euergetes' after four (4) years more, 'An. Nabonass'. 527, was succeeded by his son 'Ptolemy Philopator'. All which is thus signified by 'Daniel': **'And in the end of years they [the kings of the South and North] shall join themselves together: for the king's daughter of the South [Berenice] shall come to the king of the North to make an agreement, but she shall not retain the power of the arm; neither shall she stand, nor her seed, but she shall be delivered up, and he [Callinicus] that brought her, and he whom she brought forth, and they that strengthened her in [those] times, [or defended her in the siege of Daphne.] But out of a branch of her roots shall one stand up in his seat [her brother Euergetes] who shall come with an army, and shall enter into the fortress [or fenced cities] of the king of the North, and shall act against them and prevail: and shall carry captives into Egypt, their Gods with their Princes and precious vessels of silver and gold; and he shall continue some years after the king of the North'.**

'*Seleucus Ceraunus*', inheriting the remains of his father's kingdom, and thinking to recover the rest, raised a great army against the governor of '*Pergamus*', now King thereof, but died in the third (3rd) year of his reign. His brother and successor, '*Antiochus Magnus*', carrying on the war, took from the King of '*Pergamus*' almost all the lesser '*Asia*', recovering also the Provinces of '*Media*', '*Persia*' and '*Babylonia*', from the governors who had revolted: and in the fifth (5th) year of his reign invading '*Cœlosyria*', he with little opposition possessed himself of a good part thereof; and the next year returning to invade the rest of '*Cœlosyria*' and '*Phœnicia*', beat the army of '*Ptolemy Philopator*' near '*Berytus*'; he then invaded '*Palestine*' and the neighbouring parts of '*Arabia*', and the third (3rd) year returned with an army of 78,000: but '*Ptolemy*' coming out of '*Egypt*' with an army of 75,000, fought and routed him at '*Raphia*' near '*Gaza*', between '*Palestine*' and '*Egypt*'; and recovered all '*Phœnicia*' and '*Cœlosyria*', *Ann. Nabonass*'. 532. Being puffed up with this victory, and living in all manner of luxury, the '*Egyptians*' revolted, and had wars with him, but were overcome; and in the broils sixty thousand (60,000) '*Egyptian Jews*' were slain. All which is thus described by '*Daniel*': **'But his sons [Seleucus Ceraunus, and Antiochus Magnus, the sons of Callinicus] shall be stirred up, and shall gather a great army; and he [Antiochus Magnus] shall come effectually and overflow, and pass thro' and return, and [again the next year] be stirred up [marching even] to his fortress, [the frontier towns of Egypt;] and the King of the South shall be moved with choler, and come forth [the third (3rd) year] and fight with him, even with the King of the North; and he [the King of the North] shall lead forth a great multitude, but the multitude shall be given into his hand. And the multitude being taken away, his heart shall be lifted up, and he shall cast down many ten thousands (10,000s); but he shall not be strengthened by it: for the king of the North shall return'**, &c.

About twelve (12) years after the battle between '*Philopator*' and '*Antiochus*', '*Philopator*' died; and left his kingdom to his young son '*Ptolemy Epiphanes*', a child of five (5) years old. Thereupon '*Antiochus Magnus*' confederated with '*Philip*' king of '*Macedon*', that they should each invade the dominions of '*Epiphanes*' which lay next to them. Hence arose a various war between '*Antiochus*' and '*Epiphanes*', each of them seizing '*Phœnicia*' and '*Cœlosyria*' by turns; whereby those countries were much afflicted by both parties. First '*Antiochus*' seized them; then one '*Scopas*' being sent with the army of '*Egypt*', recovered them from '*Antiochus*': the next year, '*An. Nabonass*' 550, '*Antiochus*' fought and routed '*Scopas*' near the fountains of '*Jordan*', besieged him in '*Sidon*', took the city, and recovered '*Syria*' and '*Phœnicia*' from '*Egypt*', the '*Jews*' coming over to him voluntarily. But about three (3) years after, preparing for a war against the '*Romans*', he came to '*Raphia*' on the borders of '*Egypt*'; made peace with '*Epiphanes*', and gave him his daughter '*Cleopatra*': next autumn he passed the '*Hellespont*' to invade the cities of '*Greece*' under the '*Roman*' protection, and took some of them; but was beaten by the '*Romans*' the summer following, and forced to return back with his army into '*Asia*'. Before the end of the year the fleet of '*Antiochus*' was beaten by the fleet of the '*Romans*' near '*Phocæa*': and at the same time '*Epiphanes*' and '*Cleopatra*' sent an embassy to '*Rome*' to congratulate the '*Romans*' on their success against their father '*Antiochus*', and to exhort them to prosecute the war against him into '*Asia*'. The '*Romans*' beat '*Antiochus*' again at sea near '*Ephesus*', past their army over the '*Hellespont*', and obtain'd a great victory over him by land, took from him all '*Asia*'

westward of mount '*Taurus*'; gave it to the King of '*Pergamus*' who assisted them in the war; and imposed a large tribute upon '*Antiochus*'. Thus the King of '*Pergamus*', by the power of the '*Romans*', recovered what '*Antiochus*' had taken from him; and '*Antiochus*' retiring into the remainder of his kingdom, was slain two (2) years after by the '*Persians*', as he was robbing the Temple of '*Jupiter Belus*' in '*Elymais*', to raise money for the '*Romans*'. All which is thus described by '*Daniel*'. ***'For the King of the North [Antiochus] shall return, and shall set forth a multitude greater than the former; and shall certainly come, after certain years, with a great army and with much riches. And in those times there shall many stand up against the King of the South, [particularly the Macedonians;] also the robbers of thy people [the Samaritans, &c.] shall exalt themselves to establish the vision, but they shall fall. So the King of the North shall come, and cast up a mount, and take the most fenced cities; and the arms of the South shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which shall fail in his hand. He shall also set his face to go with the strength [or army] of all his kingdom, and make an agreement with him [at Raphia;] and he shall give him the daughter of women corrupting her; but she shall not stand his side, neither be for him. After this he shall turn his face unto the Isles, and shall take many: but a Prince for his own behalf [the Romans] shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him. Then he shall turn his face towards the fort of his own land: but he shall stumble and fall, and not be found'.***

'*Seleucus Philopator*' succeeded his father '*Antiochus*, Anno Nabonass'. 561, and reigned twelve (12) years, but did nothing memorable, being sluggish, and intent upon raising money for the '*Romans*' to whom he was tributary. He was slain by '*Heliodorus*', whom he had sent to rob the Temple of '*Jerusalem*. *Daniel*' thus describes his reign. ***'Then shall stand up in his estate a raiser of taxes in the glory of the kingdom, but within few days he shall be destroyed, neither in anger nor in battle'.***

A little before the death of '*Philopator*', his son '*Demetrius*' was sent hostage to '*Rome*', in the place of '*Antiochus Epiphanes*', the brother of '*Philopator*'; and '*Antiochus*' was at '*Athens*' in his way home from '*Rome*', when '*Philopator*' died: whereupon '*Heliodorus*' the treasurer of the kingdom, stepped into the throne. But '*Antiochus*' so managed his affairs, that the '*Romans*' kept '*Demetrius*' at '*Rome*'; and their ally the King of '*Pergamus*' expelled '*Heliodorus*', and placed '*Antiochus*' in the throne, while '*Demetrius*' the right heir remained a hostage at '*Rome*'. '*Antiochus*' being thus made King by the friendship of the King of '*Pergamus*' reigned powerfully over '*Syria*' and the neighbouring nations: but carried himself much below his dignity, stealing privately out of his palace, rambling up and down the city in disguise with one (1) or two (2) of his companions; conversing and drinking with people of the lowest rank, foreigners and strangers; frequenting the meetings of dissolute persons to feast and revel; clothing himself like the '*Roman*' candidates and officers, acting their parts like a mimick, and in publick festivals jesting and dancing with servants and light people, exposing himself by all manner

of ridiculous gestures. This conduct made some take him for a madman, and call him '*Antiochus*' (Επιμενης) (Epimenēs). In first (1st) year of his reign he deposed '*Onias*' the high-Priest, and sold the high-Priesthood to '*Jason*' the younger brother of '*Onias*': for '*Jason*' had promised to give him 440 talents of silver for that office, and 15 more for a licence to erect a place of exercise for the training up of youth in the fashions of the heathen; which licence was granted by the King, and put in execution by '*Jason*'. Then the King sending one '*Apollonius*' into '*Egypt*' to the coronation of '*Ptolemy Philometor*', the young son of '*Philometor*' and '*Cleopatra*', and knowing '*Philometor*' not to be well affected to his affairs in '*Phœnicia*', provided for his own safety in those parts; and for that end came to '*Joppa*' and '*Jerusalem*', where he was honourably received; from thence he went in like manner with his little army to the cities of '*Phœnicia*', to establish himself against '*Egypt*', by courting the people, and distributing extraordinary favours amongst them. All which is thus represented by '*Daniel*'. **'And in his [Philometor's] estate shall stand up a vile person, to whom they [the Syrians who set up Heliodorus] shall not give the honour of the kingdom. Yet he shall come in peaceably, and obtain the kingdom by flatteries [made principally to the King of Pergamus;] and the arms [which in favour of Heliodorus oppose him] shall be overflowed with a food from before him, and be broken; yea also [Onias the high-Priest] the Prince of the covenant. And after the league made with him, [the King of Egypt, by sending Apollonius to his coronation] he shall work deceitfully [against the King of Egypt,] for he shall come up and shall become strong [in Phœnicia] with a small people. And he shall enter into the quiet and plentiful cities of the Province [of Phœnicia;] and [to ingratiate himself with the Jews of Phœnicia and Egypt, and with their friends] he shall do that which his fathers have not done, nor his fathers fathers: he shall scatter among them the prey and the spoil, and the riches [exactd from other places;] and shall forecast his devices against the strong holds [of Egypt] even for a time'.**

These things were done in the first (1st) year of his reign, '*An. Nabonass*'. 573. And thenceforward he forecast his devices against the strong holds of '*Egypt*', until the sixth (6th) year. For three (3) years after, that is in the fourth (4th) year of his reign, '*Menelaus*' bought the high-Priesthood from '*Jason*', but not paying the price was sent for by the King; and the King, before he could hear the cause, went into '*Cilicia*' to appease a sedition there, and left '*Andronicus*' his deputy at '*Antioch*'; in the mean time the brother of '*Menelaus*', to make up the money, conveyed several vessels out of the Temple, selling some of them at '*Tyre*', and sending others to '*Andronicus*'. When '*Menelaus*' was reproved for this by '*Onias*', he caused '*Onias*' to be slain by '*Andronicus*': for which fact the King at his return from '*Cilicia*' caused '*Andronicus*' to be put to death. Then '*Antiochus*' prepared his second expedition against '*Egypt*', which he performed in the sixth (6th) year of his reign, '*An. Nabonass*'. 578: for upon the death of '*Cleopatra*', the governors of her son the young King of '*Egypt*' claimed '*Phœnicia*' and '*Cœlosyria*' from him as her dowry; and to recover those countries raised a great army. '*Antiochus*' considering that his father had not quitted the possession of those countries, denied they were her dowry; and with another great army met and fought the '*Egyptians*' on the borders of '*Egypt*', between '*Pelusium*' and the mountain '*Casius*'. He there beat them, and might have destroyed their whole army, but that he rode up and down, commanding his soldiers not to kill them, but to take them alive: by which humanity he gained '*Pelusium*', and soon after all '*Egypt*'; entring it with a vast multitude of

foot and chariots, elephants and horsemen, and a great navy. Then seizing the cities of 'Egypt' as a friend, he marched to 'Memphis', laid the whole blame of the war upon 'Eulæus' the King's governor, entered into outward friendship with the young King, and took upon him to order the affairs of the kingdom. While 'Antiochus' was thus employ'd, a report being spread in 'Phœnicia' that he was dead, 'Jason' to recover the high-Priesthood assaulted 'Jerusalem' with above a thousand (1,000) men, and took the city: hereupon the King thinking 'Judea' had revolted, came out of 'Egypt' in a furious manner, re-took the city, slew forty thousand (40,000) of the people, made as many prisoners, and sold them to raise money; went into the Temple, spoiled it of its treasures, ornaments, utensils, and vessels of gold and silver, amounting to 1800 talents; and carried all away to Antioch. This was done in the year of 'Nabonassar' 578, and is thus described by 'Daniel'. ***'And he shall stir up his power, and his courage against the King of the South with a great army; and the King of the South shall be stirrd up to battle with a very great and mighty army; but he shall not stand: for they, even Antiochus and his friends, shall forecast devices against him, (as is represented above;) yea, they that feed of the portion of his meat, shall betray and destroy him, and his army shall be overthrown, and many shall fall down slain. And both these Kings hearts shall be to do mischief; and they, being now made friends, shall speak lyes at one table, against the Jews and against the holy covenant; but it shall not prosper: for yet the end, (in which the setting up of the abomination of desolation is to prosper,) shall be at the time appointed. Then shall he return into his land with great riches, and his heart shall be against the holy covenant; and he shall act, against it (by spoiling the Temple), and return into his own land'.***

The 'Egyptians' of 'Alexandria' seeing 'Philometor' first (1st) educated in luxury by the Eunuch 'Eulæus', and now in the hands of 'Antiochus', gave the kingdom to 'Euergetes', the younger brother of 'Philometor'. Whereupon 'Antiochus' pretending to restore 'Philometor', made war upon 'Euergetes'; beat him at sea, and besieged him and his sister 'Cleopatra' in 'Alexandria': while the besieged Princes sent to 'Rome' to implore the assistance of the Senate. 'Antiochus' finding himself unable to take the city that year, returned into 'Syria', leaving 'Philometor' at 'Memphis' to govern 'Egypt' in his absence. But 'Philometor' made friendship with his brother that winter; and 'Antiochus', returning the next spring 'An. Nabonass'. 580, to besiege both the brothers in 'Alexandria', was met in the way by the 'Roman' Ambassadors, 'Popilius Læna, C. Decimius', and 'C. Hostilius': he offered them his hand to kiss, but 'Popilius' delivering to him the tables wherein the message of the Senate was written, had him read those first. When he had read them, he replied he would consider with his friends what was fit to be done; but 'Popilius' drawing a circle about him, had him answer before he went out of it: 'Antiochus', astonished at this blunt and unusual imperiousness, made answer he would do what the 'Romans' demanded; and then 'Popilius' gave the King his hand to kiss, and he returned out of 'Egypt'. The same year, 'An. Nabonass'. 580, his captains by his order spoiled and slaughtered the 'Jews', profaned the Temple, set up the worship of the heathen 'Gods' in all 'Judea', and began to persecute and make war upon those who would not worship them: which actions are thus described by 'Daniel'. ***'At the time appointed he shall come again towards the South, but the latter shall not be as the former. For the ships of Chittim shall come, with an embassy from Rome, against him. Therefore***

he shall be grieved, and return, and have indignation against the holy covenant. So shall he do; he shall even return, and have intelligence with them that forsake the holy covenant'.

In the same year that 'Antiochus' by the command of the 'Romans' retired out of 'Egypt', and set up the worship of the 'Greeks' in 'Judea'; the 'Romans' conquered the kingdom of 'Macedon', the fundamental kingdom of the Empire of the 'Greeks', and reduced it into a 'Roman' Province; and thereby began to put an end to the reign of 'Daniel's' third (3rd) Beast. This is thus exprest by 'Daniel'. 'And after him Arms, that is the Romans, shall stand up'. As (ממלך) (mmlk) signifies 'after the King', Dan. 11:8; so (ממנו) (mmnw) may signify 'after him'. 'Arms' are every where in this Prophecy of 'Daniel' put for the military power of a kingdom: and they stand up when they conquer and grow powerful. Hitherto 'Daniel' described the actions of the Kings of the 'North' and 'South'; but upon the conquest of 'Macedon' by the 'Romans', he left off describing the actions of the 'Greeks', and began to describe those of the 'Romans' in 'Greece'. They conquered 'Macedon, Illyricum' and 'Epirus', in the year of 'Nabonassar' 580. 35 years after, by the last will and testament of 'Attalus' the last King of 'Pergamus', they inherited that rich and flourishing kingdom, that is, all 'Asia' westward of mount 'Taurus'; 69 years after they conquered the kingdom of 'Syria', and reduced it into a Province, and 34 years after they did the like to 'Egypt'. By all these steps the 'Roman' Arms stood up over the 'Greeks': and after 95 years more, by making war upon the 'Jews', **'they polluted the sanctuary of strength, and took away the daily sacrifice, and then placed the abomination of desolation'**. For this abomination was placed after the days of 'Christ', 'Math'. 24:15. In the 16th year of the Emperor 'Adrian', A.C. 132, they placed this abomination by building a Temple to 'Jupiter Capitolinus', where the Temple of God in 'Jerusalem' had stood. Thereupon the 'Jews' under the conduct of 'Barchochab' rose up in arms against the 'Romans', and in the war had 50 cities demolished, 985 of their best towns destroyed, and 580,000 (1/2 million plus) men slain by the sword; and in the end of the war, A.C. 136, were banished 'Judea' upon pain of death, and thenceforward the land remained desolate of its old inhabitants.

In the beginning of the 'Jewish' war in 'Nero's' reign, the Apostles fled out of 'Judea' with their flocks; some beyond 'Jordan' to 'Pella' and other places, some into 'Egypt, Syria, Mesopotamia, Asia minor', and elsewhere. 'Peter' and 'John' came into 'Asia', and 'Peter' went thence by 'Corinth' to 'Rome'; but 'John' staying in 'Asia', was banished by the 'Romans' into 'Patmos', as the head of a party of the 'Jews', whose nation was in war with the 'Romans'. By this dispersion of the 'Christian Jews', the 'Christian' religion, which was already propagated westward as far as 'Rome', spread fast into all the 'Roman' Empire, and suffered many persecutions under it till the days of 'Constantine' the great and his sons: all which is thus described by 'Daniel'. **'And such as do wickedly against the covenant, shall he, (who places the abomination), cause to dissemble, and worship the heathen 'Gods'; but the people among them who do know their God, shall be strong and act. And they that understand among the people, shall instruct many: yet they shall fall by the sword, and by flame, and by captivity, and by spoil many days. Now when they shall fall, they shall be holpen with a little help, (viz. in the reign of Constantine the great;) and (at that time by reason of their prosperity), many shall come over (to them from among the heathen), and**

cleave to them with dissimulation. But of those of understanding there shall still fall to try (God's people) by them and to purge (them from the dissemblers), and to make them white even to the time of the end: because it is yet for a time appointed'.

Hitherto the 'Roman' Empire continued entire; and under this dominion, the little horn of the He-Goat continued '***mighty, but not by his own power***'. But now, by the building of 'Constantinople', and endowing it with a Senate and other like privileges with 'Rome'; and by the division of the 'Roman' Empire into the two Empires of the 'Greeks' and 'Latins', headed by those two cities; a new scene of things commences, in which which '***a King, the Empire of the Greeks, doth according to his will, and, by setting his own laws above the laws of God, exalts and magnifies himself above every God, and speaks marvellous things against the God of 'Gods', and shall prosper till the indignation be accomplished.—Neither shall he regard the God of his fathers, nor the lawful desire of women in matrimony, nor any God, but shall magnify himself above all. And in his seat he shall honour Mahuzzims, (that is, strong guardians, the souls of the dead); even with a God whom his fathers knew not shall he honour them, (in their Temples), with gold and silver, and with precious stones and valuable things***'. All which relates to the overspreading of the 'Greek' Empire with Monks and Nuns, who placed holiness in abstinence from marriage; and to the invocation of saints and veneration of their reliques, and such like superstitions, which these men introduced in the fourth (4th) and fifth (5th) centuries. '***And at the time of the end the King of the South, (or the Empire of the Saracens), shall push at him; and the King of the North, (or Empire of the Turks), shall come against him like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries of the Greeks, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children Ammon: (that is, those to whom his Caravans pay tribute). He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape; but he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Lybians and Ethiopians shall be at his steps***'. All these nations compose the Empire of the 'Turks', and therefore this Empire is here to be understood by the King of the 'North'. They compose also the body of the He-Goat; and therefore the Goat still reigns in his last horn, but not by his own power. (Notes to Chap. XII. Chap. 11:2,3,4. 11:5. 11:6,7,8. 11:10, &c. 11:13-19. 11:20. 11:21, &c. 2nd Maccab. 3:5, 8. & 4:4. 11:25, &c. 11:29, 30. 11:32, &c. 11:36, &c. 11:40, &c.)" }}

XIII. 'King who did according to his will, and magnified himself above every 'God', and honoured 'Mahuzzims', and regarded not the desire of women'.

{{ In the first ages of the Christian religion the Christians of every city were governed by a Council of Presbyters, and the President of the Council was the Bishop of the city. The Bishop and Presbyters of one city meddled not with the affairs of another city, except by admonitory letters or messages. Nor did the Bishops of several cities meet together in Council before the time of the Emperor 'Commodus': for they could not meet together without the leave of the 'Roman' governors of the Provinces. But in the days of that Emperor they began to meet in Provincial Councils, by the leave of the governors; first in 'Asia', in opposition to the 'Cataphrygian' (*Montanism*) Heresy, and soon after in other places and upon other occasions. The Bishop of the chief city, or Metropolis of the 'Roman' Province, was usually made President of the Council; and hence came the authority of Metropolitan Bishops above that of other Bishops within the same Province. Hence also it was that the Bishop of 'Rome' in 'Cyprian's' days called himself the Bishop of Bishops. As soon as the Empire became Christian, the 'Roman' Emperors began to call general Councils out of all the Provinces of the Empire; and by prescribing to them what points they should consider, and influencing them by their interest and power, they set up what party they pleased. Hereby the 'Greek' Empire, upon the division of the 'Roman' Empire into the 'Greek' and 'Latin' Empires, became '**the King who**', in matters of religion, '**did according to his will; and, in legislature, exalted and magnified himself above every God**'; and at length, by the seventh general Council, established the worship of the images and souls of dead men, here called 'Mahuzzims' [*i.e. idolatry, saint-worship*].

The same King placed holiness in abstinence from marriage. 'Eusebius' in his Ecclesiastical history tells us, that 'Musanus' wrote a tract against those who fell away to the heresy of the 'Encratites', which was then newly risen, and had introduced pernicious errors; and that 'Tatian', the disciple of 'Justin', was the author thereof; and that 'Irenæus' in his first book against heresies teaches this, writing of 'Tatian' and his heresy in these words: '*A Saturnino & Marcione profecti qui vocantur Continentes, docuerunt non contrahendum esse matrimonium; reprobantes scilicet primitivum illud opificium Dei, & tacite accusantes Deum qui masculum & fæminam condidit ad procreationem generis humani. Induxerunt etiam abstinenciam ab esu eorum quæ animalia appellant, ingratos se exhibentes ergo eum qui universa creavit Deum. Negant etiam primi hominis salutem. Atque hoc nuper apud illos excogitatum est, Tatiano quodam omnium primo hujus impietatis auctore: qui Justinii auditor, quamdiu cum illo versatus est, nihil ejusmodi protulit. Post martyrium autem illius, ab Ecclesia se abrumpens, doctoris arrogantia elatus ac tumidus, tanquam præstantior cæteris, novam quandam formam doctrinæ conflavit: Æonas invisibiles commentus perinde ac Valentinus: asserens quoque cum Saturnino & Marcione, matrimonium nihil aliud esse quam corruptionem ac stuprum: nova præterea argumenta ad subvertendam Adami salutem excogitans. Hæc Irenæus de Hæresi quæ tunc viguit Encratitarum*'. [Philip Schaff's Nicene & Post-Nicene Fathers: Eusebius of Caesarea: Ecclesiastical History - Book IV Chapter 29: *The Heresy of Tatian: "He is the one whose words we quoted a little above in regard to that admirable man, Justin, and whom we stated to have been a disciple of the martyr. Irenaeus declares this in the first book of his work Against Heresies, where he writes as follows concerning both him and his heresy: "Those who are called Encratites, and who sprung from Saturninus and Marcion, preached celibacy, setting aside the original arrangement of God and tacitly censuring him who made male and female for the propagation of the human race. They introduced also abstinence*

from the things called by them animate, thus showing ingratitude to the God who made all things. And they deny the salvation of the first man? But this has been only recently discovered by them, a certain Tatian being the first to introduce this blasphemy. He was a hearer of Jus-tin, and expressed no such opinion while he was with him, but after the martyrdom of the latter he left the Church, and becoming exalted with the thought of being a teacher, and puffed up with the idea that he was superior to others, he established a peculiar type of doctrine of his own, inventing certain invisible aeons like the followers of Valentinus, while, like Marcion and Saturninus, he pronounced marriage to be corruption and fornication. His argument against the salvation of Adam, however, he devised for himself." Irenaeus at that time wrote thus. But a little later a certain man named Severus put new strength into the aforesaid heresy, and thus brought it about that those who took their origin from it were called, after him, Severians. They, indeed, use the Law and Prophets and Gospels, but interpret in their own way the utterances of the Sacred Scriptures. And they abuse Paul the apostle and reject his epistles, and do not accept even the Acts of the Apostles. But their original founder, Tatian, formed a certain combination and collection of the Gospels, I know not how, to which he gave the title *Diatessaron*, and which is still in the hands of some. But they say that he ventured to paraphrase certain words of the apostle, in order to improve their style. He has left a great many writings. Of these the one most in use among many persons is his celebrated Address to the Greeks, which also appears to be the best and most useful of all his works. In it he deals with the most ancient times, and shows that Moses and the Hebrew prophets were older than all the celebrated men among the Greeks. So much in regard to these men."] Thus far 'Eusebius'. But altho the followers of 'Tatian' were at first condemned as hereticks by the name of 'Encratites', or 'Continentes'; their principles could not be yet quite exploded: for 'Montanus' refined upon them, and made only second marriages unlawful; he also introduced frequent fastings, and annual, fasting days, the keeping of 'Lent', and feeding upon dried meats. The 'Apostolici', about the middle of the third (3rd) century, condemned marriage, and were a branch of the disciples of 'Tatian'. The 'Hierocitæ' in 'Egypt', in the latter end of the third (3rd) century, also condemned marriage. 'Paul' the 'Eremita' fled into the wilderness from the persecution of 'Decius', and lived there a solitary life till the reign of 'Constantine' the great, but made no disciples. 'Antony' did the like in the persecution of 'Dioclesian', or a little before, and made disciples; and many others soon followed his example.

Hitherto the principles of the 'Encratites' had been rejected by the Churches; but now being refined by the Monks, and imposed not upon all men, but only upon those who would voluntarily undertake a monastic life, they began to be admired, and to overflow first the 'Greek' Church, and then the 'Latin' also, like a torrent. 'Eusebius' tells us, that 'Constantine' the great had those men in the highest veneration, who dedicated themselves wholly to the divine philosophy; and that he almost venerated the most holy company of Virgins perpetually devoted to God; being certain that the God to whom he had consecrated himself did dwell in their minds. In his time and that of his sons, this profession of a single life was propagated in 'Egypt' by 'Antony', and in 'Syria' by 'Hilarion'; and spread so fast, that soon after the time of 'Julian' the Apostate a third (3rd) part of the 'Egyptians' were got into the deserts of 'Egypt'. They lived first (1st) singly in cells, then associated into 'cænobia' or convents; and at length came into towns, and filled the Churches with Bishops, Presbyters and Deacons. 'Athanasius' in his younger days poured

water upon the hands of his master 'Antony'; and finding the Monks faithful to him, made many of them Bishops and Presbyters in 'Egypt': and these Bishops erected new Monasteries, out of which they chose Presbyters of their own cities, and sent Bishops to others. The like was done in 'Syria', the superstition being quickly propagated thither out of 'Egypt' by 'Hilarion' a disciple of 'Antony. Spiridion' and 'Epiphanius' of 'Cyprus, James' of 'Nisibis, Cyril' of 'Jerusalem, Eustathius' of 'Sebastia' in 'Armenia, Eusebius of Emisa, Titus of Bostra, Basilius of Ancyra, Acacius of Cæsarea in Palestine, Elpidius of Laodicea, Melitius and Flavian of Antioch, Theodorus of Tyre, Protogenes of Carrhæ, Acacius of Berrhæa, Theodotus of Hierapolis, Eusebius of Chalcedon, Amphilocheus of Iconium, Gregory Nazianzen, Gregory Nyssen', and 'John Chrysostom of Constantinople', were both Bishops and Monks in the fourth (4th) century. 'Eustathius, Gregory Nazianzen, Gregory Nyssen, Basil', &c. had Monasteries of Clergymen in their cities, out of which Bishops were sent to other cities; who in like manner erected Monasteries there, till the Churches were supplied with Bishops out of these Monasteries. Hence 'Jerome', in a Letter written about the year 385, saith of the Clergy: '*Quasi & ipsi aliud sint quam Monachi, & non quicquid in Monachos dicitur redundet in Clericos qui patres sunt Monachorum. Detrimentum pecoris pastoris ignominia est*'. [In Loeb's edition, letter 54.5 : "just as though they were not monks themselves, and as though every word said against monks did not tell also against their spiritual progenitors the clergy. Harm done to the flock brings discredit on the shepherd."] And in his book against '*Vigilantius: Quid facient Orientis Ecclesiæ? [...] Quæ aut Virgines Clericos accipiunt, aut Continentes, aut si uxores habuerint mariti esse desistunt*' [What are the Churches of the East to do?...which accept for the ministry only men who are virgins, or those who practice continency, or, if married, abandon their conjugal rights. See Jer. against Vigil. 2.]. Not long after even the Emperors commanded the Churches to chuse Clergymen out of the Monasteries by this Law: *Impp. (Emperors) Arcad & Honor. AA. Cæsario PF. P.*: (CTh.16.2. Bishops, Churches, & Clergy of the Religious Life in the Catholic Faith. Also compare the New Canon Law Codes for Ecclesiastical Persons of Clergy & Hierarchy: Canon 87-214.) (16.2.32:) *Si quos forte Episcopi deesse sibi Clericos arbitrantur, ex monachorum numero rectius ordinabunt: non obnoxios publicis privatisque rationibus cum invidia teneant, sed habeant jam probatos.* [Select a Bishop from the Clergy of pre-approved Monks.] *Dat. vii. Kal. Aug. Honorio A. iv. & Eutychiano Coss.* (398 [?] iul. 26). A.C. 598. The 'Greek' Empire being now in the hands of these 'Encratites', and having them in great admiration, 'Daniel' makes it a characteristic of the King who doth according to his will, that '**he should not regard the desire of Women**'.

Thus the Sect of the 'Encratites', set on foot by the 'Gnosticks', and propagated by 'Tatian' and 'Montanus' near the end of the second (2nd) century; which was condemned by the Churches of that and the third (3rd) century, and refined upon by their followers; overspread the 'Eastern' Churches in the fourth (4th) century, and before the end of it began to overspread the 'Western'. Henceforward the Christian Churches '**having a form of godliness, but denying the power thereof**', came into the hands of the *Encratites*: and the Heathens, who in the fourth century came over in great numbers to the Christians, embraced more readily this sort of Christianity, as having a greater affinity with their old superstitions, than that of the sincere Christians; who by '**the lamps of the seven Churches of Asia**', and not by the lamps of the Monasteries, had illuminated the Church Catholic during the three (3) first (1st) centuries.

The '*Cataphrygians*' brought in also several other superstitions: such as were the doctrine of Ghosts, and of their punishment in Purgatory, with prayers and oblations for mitigating that punishment, as '*Tertullian*' teaches in his books '*De Anima*' and '*De Monogamia*'. They used also the sign of the cross as a charm. So '*Tertullian*' in his book '*de Corona militis: Ad omnem progressum atque promotum, ad omnem aditum & exitum, ad vestitum, ad calceatum, ad lavacra, ad mensas, ad lamina, ad cubilia, ad sedilia, quacunq[ue] nos conversatio exercet, frontem crucis signaculo terimus*' ("At every forward step and movement, at every going in and out, when we put on our our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign [of the cross]."-- in ANF, vol 3, part 1st). All these superstitions the Apostle refers to, where he saith: '**Now the Spirit speaketh expresly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils**', the *Dæmons* and Ghosts worshipped by the heathens, '**speaking lyes in hypocrisy**', about their apparitions, the miracles done by them, their reliques, and the sign of the cross, '**having consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats**', &c. 1 Tim. iv. 1,2,3. From the '*Cataphrygians*' these principles and practices were propagated down to posterity. '**For the mystery of iniquity**' did '**already work**' in the '*Apostles*' days in the '*Gnosticks*', continued to work very strongly in their offspring the '*Tatianists*' and '*Cataphrygians*', and was to work '**till that man of sin**' should '**be revealed; whose coming is after the working of Satan, with all power and signs, and lying wonders, and all deceivableness of unrighteousness**'; coloured over with a form of '*Christian*' '**godliness, but without the power thereof**', 2nd Thess. 2:7-10.

For tho some stop was put to the '*Cataphrygian*' Christianity, by Provincial Councils, till the fourth (4th) century; yet the '*Roman*' Emperors then turning '*Christians*', and great multitudes of heathens coming over in outward profession, these found the *Cataphrygian* Christianity more suitable to their old principles, of placing religion in outward forms and ceremonies, holy-days, and doctrines of Ghosts, than the religion of the sincere '*Christians*': wherefore they readily sided with the *Cataphrygian Christians*, and established that Christianity before the end of the fourth (4th) century. By this means those of understanding, after they had been persecuted by the heathen Emperors in the three (3) first (1st) centuries, and '**were holpen with a little help**', by the conversion of '*Constantine*' the great and his sons to the '*Christian*' religion, fell under new persecutions, '**to purge them**' from the dissemblers, '**and to make them white, even to the time of the end**'. (Notes to Chap. XIII. Lib. 4. c. 28,29. In vita Constantini, l. 4. c. 28. Epist. 10. L. 32. de Episcopis.)" }}

XIV: '*Mahuzzims*', honoured by the King who doth according to his will'.

{{ In scripture we are told of some '**trusting in God**' and others '**trusting in idols**', and that '**God is our refuge, our strength, our defense**'. In this sense God is '**the rock of his people**', and false 'Gods' are called '**the rock of those**

that trust in them', 'Deut'. 32:4, 15, 18, 30,31, 37. In the same sense the 'Gods' of ***'the King who shall do according to his will'*** are called '*Mahuzzims*', munitions, fortresses, protectors, guardians, or defenders. ***'In his estate', saith 'Daniel, shall he honour Mahuzzims; even with a God whom his fathers knew not, shall he honour them with gold and silver, and with precious stones, and things of value. Thus shall he do in the most strong holds or temples; — and he shall cause them to rule over many, and divide the land among them for a possession'.*** Now this came to pass by degrees in the following manner.

'Gregory Nyssen' tells us, that after the persecution of the Emperor '*Decius*, Gregory Bishop of *Neocæsarea* in *Pontus*, instituted among all people, as an addition or corollary of devotion towards God, that festival days and assemblies should be celebrated to them who had contended for the faith', that is, to the '*Martyrs*'. And he adds this reason for the institution: '*When he observed*', saith '*Nyssen*, *that the simple and unskilful multitude, by reason of corporeal delights, remained in the error of idols; that the principal thing might be corrected among them, namely, that instead of their vain worship they might turn their eyes upon God; he permitted that at the memories of the holy Martyrs they might make merry and delight themselves, and be dissolved into joy*'. The heathens were delighted with the festivals of their 'Gods', and unwilling to part with those delights; and therefore '*Gregory*', to facilitate their conversion, instituted annual festivals to the '*Saints*' and '*Martyrs*'. Hence it came to pass, that for exploding the festivals of the heathens, the principal festivals of the '*Christians*' succeeded in their room: as the keeping of '*Christmas*' with ivy and feasting, and playing and sports, in the room of the '*Bacchanalia*' and '*Saturnalia*'; the celebrating of '*May-day*' with flowers, in the room of the '*Floralia*'; and the keeping of festivals to the Virgin '*Mary*, *John*' the Baptist, and divers of the Apostles, in the room of the solemnities at the entrance of the Sun into the signs of the '*Zodiac*' in the old '*Julian*' Calendar. In the same persecution of '*Decius*, *Cyprian*' ordered the passions of the Martyrs in '*Africa*' to be registred, in order to celebrate their memories annually with oblations and sacrifices: and '*Felix*' Bishop of '*Rome*', a little after, as '*Platina*' relates, '*Martyrum gloria consulens, constituit at quotannis sacrificia eorum nomine celebrarentur*'; "consulting the glory of the Martyrs, ordained that sacrifices should be celebrated annually in their name." By the pleasures of these festivals the '*Christians*' increased much in number, and decreased as much in virtue, until they were '***purged and made white***' by the persecution of '*Dioclesian*'. This was the first step made in the '*Christian*' religion towards the veneration of the Martyrs: and tho it did not yet amount to an unlawful worship; yet it disposed the '*Christians*' towards such a further veneration of the dead, as in a short time ended in the invocation of Saints.

The next step was the affecting to pray at the sepulchres of the Martyrs: which practice began in '*Dioclesian*'s' persecution. The Council of '*Eliberis*' in '*Spain*', celebrated in the third (3rd) or fourth (4th) year of '*Dioclesian*'s' persecution, A.C. 305, hath these Canons. Can. 34. '*Cereos per diem placuit in Cœmeterio non incendi: inquietandi enim spiritus sanctorum non sunt. Qui hæc non observârint, arceantur ab Ecclesiæ communione* (The 34th Canon is very obscure: It declares, That Wax Candles are not be lighted in the Coemiteries (Cemeteries): because we

must not disturb the Spirits of the Saints. Some understand by the Spirit of the Saints the Souls of the Dead: I think that it is more natural to understand by it, the Repose of the Spirits of the Faithful that are alive and may be troubled with a great multitude of Lights in the daytime."--Du Pin.). Can. 35. *'Placuit prohiberi ne fæminæ in Cœmeterio pervigilent, eò quod sæpe sub obtentu orationis latentèr scelera committant'* (The 35th redresses a dangerous Abuse; it is set down in these Words: "We have thought fit to hinder women from spending the Night in the Coemiteries (Cemeteries), because oftentimes under pretence of praying they commit in secret great Crimes."--Du Pin.). Presently after that persecution, suppose about the year 314, the Council of 'Laodicea' in 'Phrygia', which then met for restoring the lapsed discipline of the Church, has the following Canons. Can. 9. *'Those of the Church are not allowed to go into the Cœmeteries or Martyries, as they are called, of hereticks, for the sake of prayer or recovery of health: but such as go, if they be of the faithful, shall be excommunicated for a time'*. Can. 34. *'A Christian must not leave the Martyrs of Christ, and go to false Martyrs, that is, to the Martyrs of the hereticks; for these are alien from God: and therefore let those be anathema who go to them'*. Can. 51. *'The birth-days of the Martyrs shall not be celebrated in Lent, but their commemoration shall be made on the Sabbath-days and Lords days'*. The Council of 'Paphlagonia', celebrated in the year 324, made this Canon: *'If any man being arrogant, abominates the congregations of the Martyrs, or the Liturgies performed therein, or the memories of the Martyrs, let him be anathema'*. By all which it is manifest that the 'Christians' in the time of 'Dioclesian's' persecution used to pray in the 'Cœmeteries' or burying-places of the dead; for avoiding the danger of the persecution, and for want of Churches, which were all thrown down: and after the persecution was over, continued that practice in honour of the Martyrs, till new Churches could be built: and by use affected it as advantageous to devotion, and for recovering the health of those that were sick. It also appears that in these burying-places they commemorated the Martyrs yearly upon days dedicated to them, and accounted all these practices pious and religious, and anathematized those men as arrogant who opposed them, or prayed in the 'Martyries' of the hereticks. They also lighted torches to the Martyrs in the day-time, as the heathens did to their 'Gods'; which custom, before the end of the fourth (4th) century, prevailed much in the 'West'. They sprinkled the worshipers of the Martyrs with holy-water, as the heathens did the worshipers of their 'Gods'; and went in pilgrimage to see 'Jerusalem' and other holy places, as if those places conferred sanctity on the visitors. From the custom of praying in the 'Cœmeteries' and 'Martyries', came the custom of translating the bodies of the Saints and Martyrs into such Churches as were new built: the Emperor 'Constantius' began this practice about the year 359, causing the bodies of 'Andrew' the Apostle, 'Luke' and 'Timothy', to be translated into a new Church at 'Constantinople': and before this act of 'Constantius', the 'Egyptians' kept the bodies of their Martyrs and Saints unburied upon beds in their private houses, and told stories of their souls appearing after death and ascending up to heaven, as 'Athanasius' relates in the life of 'Antony'. All which gave occasion to the Emperor 'Julian', as 'Cyril' relates, to accuse the 'Christians' in this manner: *'Your adding to that antient dead man, Jesus, many new dead men, who can sufficiently abominate? You have filled all places with sepulchres and monuments, altho you are no where bidden to prostrate yourselves to sepulchres, and to respect them officiously'*. And a little after: *'Since Jesus said that sepulchres are full of filthiness, how do you invoke God upon them?'* and in another place he saith, that if 'Christians' had adhered to the precepts of the 'Hebrews, they would have

worshiped one God instead of many, and not a man, or rather not many unhappy men': And that they 'adored the wood of the cross, making its images on their foreheads, and before their houses'. [Compare Justianian Code: 3. The Emperors Honorius and Theodosius: "Let no one sell or purchase the relics of martyrs." Given at Constantinople, on the fourth of the Kalends of March, during the Consulate of the Prince Honorius, and Evodius, 386. 26. "The Emperor Leo to Julian, Praetorian Prefect: "We decree that, hereafter, no monk, nor anyone else, no matter what his station or rank, shall unlawfully attempt to carry the Holy Cross, or the relics of the martyrs into any public house or place of any description, which has been set apart for the pleasure of the people; or shall venture to take possession of any building which has been erected for public purposes, or popular amusement. For, as religious houses are not lacking, after the episcopal authorities have been consulted, as is necessary, the relics of the holy martyrs can be placed therein, not by the arbitrary action of anyone, but by the authority of the Most Reverend Bishops. Hence Our laws, public discipline, and the reputation of the monks themselves, demand the exercise of patience and moderation, and each monk, as well as every member of other orders, should zealously attempt always to practice these virtues."]

After the sepulchres of Saints and Martyrs were thus converted into places of worship like the heathen temples, and the Churches into sepulchres, and a certain sort of sanctity attributed to the dead bodies of the Saints and Martyrs buried in them, and annual festivals were kept to them, with sacrifices offered to God in their name; the next step towards the invocation of Saints, was the attributing to their dead bodies, bones and other reliques, a power of working miracles, by means of the separate souls, who were supposed to know what we do or say, and to be able to do us good or hurt, and to work those miracles. This was the very notion the heathens had of the separate souls of their antient Kings and Heroes, whom they worshiped under the names of '*Saturn, Rhea, Jupiter, Juno, Mars, Venus, Bacchus, Ceres, Osiris, Isis, Apollo, Diana*', and the rest of their '*Gods*'. For these '*Gods*' being male and female, husband and wife, son and daughter, brother and sister, are thereby discovered to be antient men and women. Now as the first (1st) step towards the invocation of Saints was set on foot by the persecution of '*Decius*', and the second (2nd) by the persecution of '*Dioclesian*'; so this third (3rd) seems to have been owing to the proceedings of '*Constantius*' and '*Julian*' the Apostate. When '*Julian*' began to restore the worship of the heathen '*Gods*', and to vilify the Saints and Martyrs; the '*Christians*' of '*Syria*' and '*Egypt*' seem to have made a great noise about the miracles done by the reliques of the '*Christian*' Saints and Martyrs, in opposition to the powers attributed by '*Julian*' and the heathens to their Idols. For '*Sozomen*' and '*Ruffinus*' tell us, that when he opened the heathen Temples, and consulted the Oracle of '*Apollo Daphnæus*' in the suburbs of '*Antioch*', and pressed by many sacrifices for an answer; the Oracle at length told him that the bones of the Martyr '*Babylas*' which were buried there hinder'd him from speaking. By which answer we may understand, that some '*Christian*' was got into the place where the heathen Priests used to speak thro' a pipe in delivering their Oracles: and before this, '*Hilary*' in his book against '*Constantius*', written in the last year of that Emperor, makes the following mention of what was then doing in the '*East*' where he was. '*Sine martyrio persequeris. Plus crudelitati vestræ*' Nero, Deci, Maximiane, '*debemus. Diabolum enim per vos vicimus. Sanctus ubique beatorum martyrum sanguis exceptus est, dum in his Dæmones mugiunt, dum ægritudines depelluntur, dum miraculorum opera cernuntur, elevari sine laqueis corpora, & dispensis pede*

fæminis vestes non defluere in faciem, uri sine ignibus spiritus, confiteri sine interrogantis incremento fidei'. And 'Gregory Nazianzen', in his first Oration against the Emperor 'Julian' then reigning, writes thus: '*Martyres non extimuisti quibus præclari honores & festa constituta, à quibus Dæmones propelluntur & morbi curantur; quorum sunt apparitiones & prædictiones; quorum vel sola corpora idem possunt quod animæ sanctæ, sive manibus contrectentur, sive honorentur: quorum vel solæ sanguinis guttæ atque exigua passionis signa idem possunt quod corpora. Hæc non colis sed contemnis & aspernaris*'. These things made the heathens in the reign of the same Emperor demolish the sepulchre of 'John' the Baptist in 'Phœnicia', and burn his bones; when several 'Christians' mixing themselves with the heathens, gathered up some of his remains, which were sent to 'Athanasius', who hid them in the wall of a Church; foreseeing by a prophetic spirit, as 'Ruffinus' tells us, that they might be profitable to future generations.

The cry of these miracles being once set on foot, continued for many years, and encreased and grew more general. 'Chrysostom', in his second Oration on St. 'Babylas', twenty years after the silencing of the Oracle of 'Apollo Daphnæus' as above, viz. A.C. 382, saith of the miracles done by the Saints and their reliques: '*Nulla est nostri hujus Orbis seu regio, seu gens, seu urbs, ubi nova & inopinata miracula hæc non decantentur; quæ quidem si figmenta fuissent, prorsus in tantam hominum admirationem non venissent*'. And a little after: '*Abunde orationi nostræ fidem faciunt quæ quotidiana à martyribus miracula eduntur, magna affatim ad illa hominum multitudine affluente*'. And in his 66th Homily, describing how the Devils were tormented and cast out by the bones of the Martyrs, he adds: '*Ob eam causam multi plerumque Reges peregrè profecti sunt, ut hoc spectaculo fruerentur. Siquidem sanctorum martyrum templa futuri judicii vestigia & signa exhibent, dum nimirum Dæmones flagris cæduntur, hominesque torquentur & liberantur. Vide quæ sanctorum vitâ functorum vis sit*'? And 'Jerom' in his Epitaph on 'Paula', thus mentions the same things. '*Paula vidit Samariam: ibi siti sunt Elisæus & Abdias prophetæ, & Joannes Baptista, ubi multis intremuit consternata miraculis. Nam cernebat variis dæmones rugire cruciatibus, & ante sepulchra sanctorum ululare, homines more luporum vocibus latrare canum, fremere leonum, sibilare serpentum, mugire taurorum, alios rotare caput & post tergum terram vertice tangere, suspensisque pede fæminis vestes non defluere in faciem*'. This was about the year 384: and 'Chrysostom' in his Oration on the 'Egyptian' Martyrs, seems to make 'Egypt' the ringleader in these matters, saying: '*Benedictus Deus quandoquidem ex Ægypto prodeunt martyres, ex Ægypto illa cum Deo pugnante ac insanissima, & unde impia ora, unde linguæ blasphemæ; ex Ægypto martyres habentur; non in Ægypto tantum, nec in finitima vicinaque regione, sed UBIQUE TERRARUM. Et quemadmodum in annonæ summa ubertate, cum viderunt urbium incolæ majorem quam usus habitatorum postulat esse proventum, ad peregrinas etiam urbes transmittunt: cum & suam comitatem & liberalitatem ostendant, tum ut præter horum abundantiam cum facilitate res quibus indigent rursus ab illis sibi comparent: sic & Ægyptii, quod attinet ad religionis athletas, fecerunt. Cum apud se multam eorum Dei benignitate copiam cernerent, nequaquam ingens Dei munus sua civitate concluderunt, sed in OMNES TERRÆ PARTES bonorum thesauros effuderunt: cum ut suum in fratres amorem ostenderent, tum ut communem omnium dominum honore afficerent, ac civitati suæ gloriam apud omnes compararent, totiusque terrarum ORBIS esse METROPOLIN declararent.—Sanctorum enim illorum corpora quovis adamantino & inexpugnabili muro tutiùs nobis urbem communiunt, &*

tanquam excelsi quidam scopuli undique prominentes, non horum qui sub sensus cadunt & oculis cernuntur hostium impetus propulsant tantum, sed etiam invisibilium dæmonum insidias, omnesque diaboli fraudes subvertunt ac dissipant. —Neque vero tantum adversus hominum insidias aut adversus fallacias dæmonum utilis nobis est hæc possessio, sed si nobis communis dominus ob peccatorum multitudinem irascatur, his objectis corporibus continuo poterimus eum propitium reddere civitati'. This Oration was written at 'Antioch', while 'Alexandria' was yet the Metropolis of the 'East', that is, before the year 381, in which 'Constantinople' became the Metropolis: and it was a work of some years for the 'Egyptians' to have distributed the miracle-working reliques of their Martyrs over all the world, as they had done before that year. 'Egypt' abounded most with the reliques of Saints and Martyrs, the 'Egyptians' keeping them embalmed upon beds even in their private houses; and 'Alexandria' was eminent above all other cities for dispersing them, so as on that account to acquire glory with all men, and manifest herself to be the 'Metropolis' of the world. 'Antioch' followed the example of 'Egypt', in dispersing the reliques of the forty (40) Martyrs: and the examples of 'Egypt' and 'Syria' were soon followed by the rest of the world. [Compare all this also with Calvin's Treatise on Relics in 1543, 1854. Also see Council of Trent, (1545-1563), Session 25; & Gibbon's Decline & Fall of the Roman Empire (1786, 1821), vol. 9, chap. 49; also compare Luther's Wittenberg (Sears' Luther's Mental & Spiritual History, 1857') as to its 5,000 Relics in 1508-1517. See also the 1983 Code of canon Law Bk4, pt2, tit4, Veneration of Saints, Sacred Images, & Relics.]

The reliques of the forty (40) Martyrs at 'Antioch' were distributed among the Churches before the year 373; for 'Athanasius' who died in that year, wrote an Oration upon them. This Oration is not yet published, but 'Gerard Vossius' saw it in MS. in the Library of Cardinal 'Ascanius' in 'Italy', as he says in his commentary upon the Oration of 'Ephræm Syrus' on the same forty (40) Martyrs. Now since the Monks of 'Alexandria' sent the reliques of the Martyrs of 'Egypt' into all parts of the earth, and thereby acquired glory to their city, and declared her in these matters the Metropolis of the whole world, as we have observed out of 'Chrysostom'; it may be concluded, that before 'Alexandria' received the forty (40) Martyrs from 'Antioch', she began to send out the reliques of her own Martyrs into all parts, setting the first (1st) example to other cities. This practice therefore began in 'Egypt' some years before the death of 'Athanasius'. It began when the miracle-working bones of 'John' the Baptist were carried into 'Egypt', and hid in the wall of a Church, *'that they might be profitable to future generations'*. It was restrained in the reign of 'Julian' the Apostate: and then it spread from 'Egypt' into all the Empire, 'Alexandria' being the Metropolis of the whole world, according to 'Chrysostom', for propagating this sort of devotion, and 'Antioch' and other cities soon following her example.

In propagating these superstitions, the ring-leaders were the Monks, and 'Antony' was at the head of them: for in the end of the life of 'Antony, Athanasius' relates that these were his dying words to his disciples who then attended him. *'Do you take care', said 'Antony, to adhere to Christ in the first place, and then to the Saints, that after death they may receive you as friends and acquaintance into the everlasting tabernacles, Think upon these things, perceive these things; and if you have any regard to me, remember me as a father'*. This being delivered in charge to the Monks by 'Antony' at his death, A.C. 356, could not but inflame their whole body

with devotion towards the Saints, as the ready way to be received, by them into the eternal Tabernacles after death. Hence came that noise about the miracles, done by the reliques of the Saints in the time of '*Constantius*': hence came the dispersion of the miracle-working reliques into all the Empire; '*Alexandria*' setting the example, and being renowned, for it above all other cities. Hence it came to pass in the days of '*Julian*', A.C. 362, that '*Athanasius*' by a prophetic spirit, as '*Ruffinus*' tells us, hid the bones of '*John*' the Baptist from the Heathens, not in the ground to be forgotten, but in the hollow wall of a Church before proper witnesses, that they might '*be profitable to future generations*'. Hence also came the invocation of the Saints for doing such miracles, and for assisting men in their devotions, and mediating with God. For '*Athanasius*', even from his youth, looked upon the dead Saints and Martyrs as mediators of our prayers: in his Epistle to '*Marcellinus*', written in the days of '*Constantine*' the great, he saith that the words of the '*Psalms*' are not to be transposed or any wise changed, but to be recited and sung without any artifice, as they are written, '*that the holy men who delivered them, knowing them to be their own words, may pray with us; or rather, that the Holy Ghost who spake in the holy men, seeing his own words with which he inspired them, may join with them in assisting us*'.

Whilst '*Egypt*' abounded with Monks above any other country, the veneration of the Saints began sooner, and spread faster there than in other places. '*Palladius*' going into '*Egypt*' in the year 388 to visit the Monasteries, and the sepulchres of '*Apollonius*' and other Martyrs of '*Thebais*' who had suffered under '*Maximinus*', saith of them: '*Iis omnibus Christiani fecerunt ædem unam, ubi nunc multæ virtutes peraguntur. Tanta autem fuit viri gratia, ut de iis quæ esset precatus statim exaudiretur, eum sic honorante servatore: quem etiam nos in martyrio precati vidimus, cum iis qui cum ipso fuerunt martyrio affecti; & Deum adorantes, eorum corpora salutavimus*'. '*Eunapius*' also, a heathen, yet a competent witness of what was done in his own times, relating how the soldiers delivered the temples of '*Egypt*' into the hands of the Monks, which was done in the year 389, rails thus in an impious manner at the Martyrs, as succeeding in the room of the old Gods of '*Egypt*. *Illi ipsi, milites, Monachos Canobi quoque collocârunt, ut pro Diis qui animo cernuntur, servos & quidem flagitiosos divinis honoribus percolerent, hominum mentibus ad cultum ceremoniasque obligatis. Ii namque condita & salita eorum capita, qui ob scelerum multitudinem à iudicibus extremo judicio fuerant affecti, pro Divis ostentabant; iis genua submittebant, eos in Deorum numerum receptabant, ad illorum sepulchra pulvere sordibusque conspurcati. Martyres igitur vocabantur, & ministri quidem & legati arbitrique precum apud Deos; cum fuerint servilia infida & flagris pessimè subacta, quæ cicatrices scelerum ac nequitiae vestigia corporibus circumferunt; ejusmodi tamen Deos fert tellus*'. By these instances we may understand the invocation of Saints was now of some standing in '*Egypt*', and that it was already generally received and practised there by the common people.

Thus '*Basil*' a Monk, who was made Bishop of '*Cæsarea*' in the year 369, and died in the year 378, in his Oration on the Martyr '*Mamas*', saith: '*Be ye mindful of the Martyr; as many of you as have enjoyed him in your dreams, as many as in this place have been assisted by him in prayer, as many of you as upon invoking him by name have had him present in your works, as many as he has reduced into the way from wandering, as many as he has restored to health, as, many as have had their*

dead children restored by him to life, as many as have had their lives prolonged by him': and a little after, he thus expresses the universality of this superstition in the regions of 'Cappadocia' and 'Bithynia': 'At the memory of the Martyr', saith he, 'the whole region is moved; at his festival the whole city is transported with joy. Nor do the kindred of the rich turn aside to the sepulchres of their ancestors, but all go to the place of devotion'. Again, in the end of the Homily he prays, that 'God would preserve the Church, thus fortified with the great towers of the Martyrs': and in his Oration on the forty (40) Martyrs; 'These are they', saith he, 'who obtaining our country, like certain towers afford us safety against our enemies. Neither are they shut up in one place only, but being distributed are sent into many regions, and adorn many countries.—You have often endeavoured, you have often laboured to find one who might pray for you: here are forty (40), emitting one (1) voice of prayer.—He that is in affliction flies to these, he that rejoices has recourse to these: the first (1st), that he may be freed from evil, the last that he may continue in happiness. Here a woman praying for her children is heard; she obtains a safe return for her husband from abroad, and health for him in his sickness.—O ye common keepers of mankind, the best companions of our cares, suffragans and coadjutors of our prayers, most powerful ambassadors to God', &c. By all which it is manifest, that before the year 378, the Orations and Sermons upon the Saints went much beyond the bounds of mere oratorical flourishes, and that the common people in the 'East' were already generally corrupted by the Monks with Saint-worship.

'Gregory Nazianzen' a Monk, in his sixth Oration written A.C. 373, when he was newly made Bishop of 'Sasima', saith: 'Let us purify ourselves to the Martyrs, or rather to the God of the Martyrs': and a little after he calls the Martyrs '*mediators of obtaining an ascension or divinity*'. The same year, in the end of his Oration upon 'Athanasius' then newly dead, he thus invokes him: '*Do thou look down upon us propitiously, and govern this people, as perfect adorers of the perfect Trinity, which in the Father, Son, and Holy Ghost, is contemplated and worshiped: if there shall be peace, preserve me, and feed my flock with me; but if war, bring me home, place me by thyself, and by those that are like thee; however great my request*'. And in the end of the funeral Oration upon 'Basil', written A.C. 378, he thus addresses him: '*But thou, O divine and sacred Head, look down upon us from heaven; and by thy prayers either take away that thorn of the flesh which is given us by God for exercise, or obtain that we may bear it with courage, and direct all our life to that which is most fitting for us. When we depart this life, receive us there in your Tabernacles, that living together and beholding the holy and blessed Trinity more purely and perfectly, whereof we have now but an imperfect view, we may there come to the end of our desires, and receive this reward of the wars which we have waged or suffered*': and in his Oration upon 'Cyprian', not the Bishop of 'Carthage', but a 'Greek', he invokes him after the same manner; and tells us also how a pious Virgin named 'Justina', was protected by invoking the Virgin 'Mary', and how miracles were done by the ashes of 'Cyprian'.

'Gregory Nyssen', another eminent Monk and Bishop, in the life of 'Ephræm Syrus', tells how a certain man returning from a far country, was in great danger, by reason all the ways were intercepted by the armies of barbarous nations; but upon invoking 'Ephræm' by name, and saying, '*Holy Ephræm assist me*', he escaped the danger, neglected the fear of death, and beyond his hope got safe home. In the end

of this Oration 'Gregory' calls upon 'Ephræm' after the following manner: *'But thou, O Ephræm, assisting now at the divine altar, and sacrificing to the Prince of life, and to the most holy Trinity, together with the Angels; remember us all, and obtain for us pardon of our sins, that we may enjoy the eternal happiness of the kingdom of heaven'*. The same 'Gregory', in his Oration on the Martyr 'Theodorus' written A.C. 381, thus describes the power of that Martyr, and the practice of the people. *'This Martyr', saith he, 'the last year quieted the barbarous tempest, and put a stop to the horrid war of the fierce and cruel Scythians.—If anyone is permitted to carry away the dust with which the tomb is covered, wherein the body of the Martyr rests; the dust is accepted as a gift, and gathered to be laid up as a thing of great price. For to touch the reliques themselves, if any such prosperous fortune shall at any time happen; how great a favour that is, and not to be obtained without the most earnest prayers, they know well who have obtained it. For as a living and florid body, they who behold it embrace it, applying to it the eyes, mouth, ears, and all the organs of sense; and then with affection pouring tears upon the Martyr, as if he was whole and appeared to them: they offer prayers with supplication, that he would intercede for them as an advocate, praying to him as an Officer attending upon God, and invoking him as receiving gifts whenever he will'*. At length 'Gregory' concludes the Oration with this prayer: *'O Theodorus, we want many blessings; intercede and beseech for thy country before the common King and Lord: for the country of the Martyr is the place of his passion, and they are his citizens, brethren and kindred, who have him, defend, adorn and honour him. We fear afflictions, we expect dangers: the wicked Scythians are not far off, ready to make war against us. As a soldier fight for us, as a Martyr use liberty of speech for thy fellow-servants. Pray for peace, that these publick meetings may not cease, that the furious and wicked barbarian may not rage against the temples and altars, that the profane and impious may not trample upon the holy things. We acknowledge it a benefit received from thee, that we are preserved safe and entire, we pray for freedom from danger in time to come: and if there shall be need of greater intercession and deprecation, call together the choir of thy brethren the Martyrs, and in conjunction with them all intercede for us. Let the prayers of many just ones atone for the sins of the multitudes and the people; exhort Peter, excite Paul, and also John the divine and beloved disciple, that they may be solicitous for the Churches which they have erected, for which they have been in chains, for which they have undergone dangers and deaths; that the worship of idols may not lift up its head against us, that heresies may not spring up like thorns in the vineyard, that tares grown up may not choak the wheat, that no rock void of the fatness of true dew may be against us, and render the fruitful power of the word void of a root; but by the power of the prayers of thyself and thy companions, O admirable man and eminent among the Martyrs, the commonwealth of Christians may become a field of corn'*. The same 'Gregory Nyssen', in his sermon upon the death of 'Meletius' Bishop of 'Antioch', preached at 'Constantinople' the same year, A.C. 381, before the Bishops of all the 'East' assembled in the second general Council, spake thus of 'Meletius. The Bridegroom', saith he, *'is not taken from us: he stands in the midst of us, tho we do not see him: he is a Priest in the most inward places, and face to face intercedes before God for us and the sins of the people'*. This was no oratorical flourish, but 'Gregory's' real opinion, as may be understood by what we have cited out of him concerning 'Ephræm' and 'Theodorus': and as 'Gregory' preached this before the Council of 'Constantinople', you may thence know, saith 'Baronius', that he

professed what the whole Council, and there with the whole Church of those parts believed, namely, that the Saints in heaven offer prayers for us before God.

'Ephræm Syrus', another eminent Monk, who was contemporary with 'Basil', and died the same year; in the end of his Encomium or Oration upon 'Basil' then newly dead, invokes him after this manner: 'Intercede for me, a very miserable man; and recal me by thy intercessions, O father; thou who art strong, pray for me who am weak; thou who art diligent, for me who am negligent; thou who art chearful, for me who am heavy; thou who art wise, for me who am foolish. Thou who hast treasured up a treasure of all virtues, be a guide to me who am empty of every good work'. In the beginning of his Encomium upon the forty (40) Martyrs, written at the same time, he thus invokes them: 'Help me therefore, O ye Saints, with your intercession; and O ye beloved, with your holy prayers, that Christ by his grace may direct my tongue to speak', &c. and afterwards mentioning the mother of one (1) of these forty (40) Martyrs, he concludes the Oration with this prayer: 'I entreat thee, O holy, faithful, and blessed woman, pray for me to the Saints, saying; Intercede ye that triumph in Christ, for the most little and miserable Ephræm, that he may find mercy, and by the grace of Christ may be saved'. Again, in his second Sermon or Oration on the praises of the holy Martyrs of 'Christ', he thus addresses them: 'We entreat you most holy Martyrs, to intercede with the Lord for us miserable sinners, beset with the filthiness of negligence, that he would infuse his divine grace into us': and afterwards, near the end of the same discourse; 'Now ye most holy men and glorious Martyrs of God, help me a miserable sinner with your prayers, that in that dreadful hour I may obtain mercy, when the secrets of all hearts shall be made manifest. I am today become to you, most holy Martyrs of Christ, as it were an unprofitable and unskilful cup-bearer: for I have delivered to the sons and brothers of your faith, a cup of the excellent wine of your warfare, with the excellent table of your victory, replenished with all sorts of dainties. I have endeavoured, with the whole affection and desire of my mind, to recreate your fathers and brothers, kindred and relations, who daily frequent the table. For behold they sing, and with exultation and jubilee glorify God, who has crown'd your virtues, by setting on your most sacred heads incorruptible and celestial crowns; they with excessive joy stand about the sacred reliques of your martyrdoms, wishing for a blessing, and desiring to bear away holy medicines both for the body and the mind. As good disciples and faithful ministers of our benign Lord and Saviour, bestow therefore a blessing on them all: and on me also, tho weak and feeble, who having received strength by your merits and intercessions, have with the whole devotion of my mind, sung a hymn to your praise and glory before your holy reliques. Wherefore I beseech you stand before the throne of the divine Majesty for me Ephræm, a vile and miserable sinner, that by your prayers I may deserve to obtain salvation, and with you enjoy eternal felicity by the grace and benignity and mercy of our Lord and Saviour Jesus Christ, to whom with the Father and Holy Ghost be praise, honour and glory for ever and ever'. Amen.

By what has been cited out of *'Basil'*, the two *'Gregories'* and *'Ephræm'*, we may understand that Saint-worship was established among the Monks and their admirers in *'Egypt, Phœnicia, Syria and Cappadocia'*, before the year 378, this being the year in which *'Basil'* and *'Ephræm'* died. *'Chrysostom'* was not much later; he preached at *'Antioch'* almost all the time of *'Theodosius'* the great, and in his

Sermons are many exhortations to this sort of superstition, as may be seen in the end of his Orations on S. 'Julia', on St. 'Pelagia', on the Martyr 'Ignatius', on the 'Egyptian' Martyrs, on Fate and Providence, on the Martyrs in general, on St. 'Berenice' and St. 'Prosdice', on 'Juventinus' and 'Maximus', on the name of 'Cœmetery', &c. Thus in his Sermon on 'Berenice' and 'Prosdice': '*Perhaps*', saith he, '*you are inflamed with no small love towards these Martyrs; therefore with this ardour let us fall down before their reliques, let us embrace their coffins. For the coffins of the Martyrs have great virtue, even as the bones of the Martyrs have great power. Nor let us only on the day of this festival, but also on other days apply to them, invoke them, and beseech them to be our patrons: for they have great power and efficacy, not only whilst alive, but also after death; and much more after death than before. For now they bear the marks or brands of Christ; and when they shew these marks, they can obtain all things of the King. Seeing therefore they abound with such efficacy, and have so much friendship with him; we also, when by continual attendance and perpetual visitation of them we have insinuated ourselves into their familiarity, may by their assistance obtain the mercy of God*'.

'Constantinople' was free from these superstitions till 'Gregory Nazianzen' came thither A.D. 379; but in a few years it was also inflamed with it. 'Ruffinus' tells us, that when the Emperor 'Theodosius' was setting out against the tyrant 'Eugenius', which was in the year 394, he went about with the Priests and people to all the places of prayer; lay prostrate in haircloth before the shrines of the Martyrs and Apostles, and pray'd for assistance by the intercession of the Saints. 'Sozomen' adds, that when the Emperor was marched seven miles from 'Constantinople' against 'Eugenius', he went into a Church which he had built to 'John' the Baptist, '*and invoked the Baptist for his assistance. Chrysostom says: He that is clothed in purple, approaches to embrace these sepulchres; and laying aside his dignity, stands supplicating the Saints to intercede for him with God: and he who goes crowned with a diadem, offers his prayers to the tent-maker and the fisher-man as his Protestors*'. And in another place: '*The cities run together to the sepulchres of the Martyrs, and the people are inflamed with the love of them*'.

This practice of sending reliques from place to place for working miracles, and thereby inflaming the devotion of the nations towards the dead Saints and their reliques, and setting up the religion of invoking their souls, lasted only till the middle of the reign of the Emperor 'Theodosius' the great; for he then prohibited it by the following Edict. '*Humatum corpus, nemo ad alterum locum transferat; nemo Martyrem distrahat, nemo mercetur: Habeant verò in potestate, si quolibet in loco sanctorum est aliquis conditus, pro ejus veneratione, quod Martyrium vocandum sit, addant quod voluerint fabricarum. Dat. iv. Kal. Mart. Constantinopoli, Honorio nob. puero & Euodio Coss. A.C. 386 [CT 9.17.7. Theod Law on Relics: Violation of Sepulchres. "In 385/86, Bishop Ambrose of Milan was thus inspired to dig in front of the chancel screen of the Basilica of Sts. Felix and Nabor outside Milan, where he promptly discovered the intact bodies of the previously unknown martyrs Sts. Gervasius and Protasius.¹⁰ Despite long-standing prohibitions against disturbing the dead and the enactment, in February 386, of a law stipulating that "no person shall transfer a buried body to another place . . . sell the relics of a martyr . . . or traffickin them," (* C.Parr's tr.) Ambrose moved the remains of the martyrs to the Basilica of Fausta and on the following day transferred them to his new basilica, commonly*

known as the Basilica Ambrosiana, where he laid them to rest under the altar. (*Ambrose, Let. 22) It was not the last time that local martyrs would call Ambrose to action. Less than ten years later, in 395, Ambrose discovered the bodies of Sts. Nazarius and Celsus in a garden outside Milan and transferred them to the Basilica of the Holy Apostles. (*Paul. of Milan, Life of St. Ambrose)". After this they filled the fields and high-ways with altars erected to Martyrs, which they pretended to discover by dreams and revelations: and this occasioned the making the fourteenth (14th) Canon of the fifth (5th=3rd) Council of *Carthage*, A.C. 398. *'Item placuit, ut altaria, quæ passim per agros aut vias, tanquam memoriæ Martyrum constituuntur, in quibus nullum corpus aut reliquiæ Martyrum conditæ probantur, ab Episcopis, qui illis locis præsumunt, si fieri potest, evertantur. Si autem hoc propter tumultus populares non sinitur, plebes tamen admoneantur, ne illa loca frequentent, ut qui rectè sapiunt, nullâ ibi superstitione devincti teneantur. Et omnino nulla memoria Martyrum probabiliter acceptetur, nisi aut ibi corpus aut aliqua certæ reliquiæ sint, aut ubi origo alicujus habitationis, vel possessionis, vel passionis fidelissima origine traditur. Nam quæ per somnia, & per inanes quasi revelationes quorumlibet hominum ubique constituuntur altaria, omnimodè reprobentur'*. These altars were for invoking the Saints or Martyrs buried or pretended to be buried under them. First they filled the Churches in all places with the reliques or pretended reliques of the Martyrs, for invoking them in the Churches; and then they filled the fields and high-ways with altars, for invoking them everywhere: and this new religion was set up by the Monks in all the 'Greek' Empire before the expedition of the Emperor 'Theodosius' against 'Eugenius', and I think before his above-mentioned Edict, A.C. 386.

The same religion of worshiping '*Mahuzzims*' quickly spread into the '*Western Empire*' also: but '*Daniel*' in this Prophecy describes chiefly the things done among the nations comprehended in the body of his third (3rd) Beast. (Notes to Chap. XIV. Chap. 11:38,39. Orat. de vita Greg. Thaumaturg. T. 3. p. 574. Vide Hom. 47. in. S. Julian. Epist. 27. ad Eustochium. Edit. Frontonis Ducæi, Tom. 1. Ad. an. 381, Sect. 41. Hist. Eccl. l. 2. c. 23. L. 4. c. 24. Hom. 66. ad. populum, circa finem. & Hom. 8, 27. in Matth. Hom. 42, 43. in Gen. Hom. 1. in 1st Thess. Exposit. in Psal. 114. sub finem.) }}

(The end of the first Part.)

4. Lowth:

A Commentary upon the Larger & Lesser Prophets: being a Continuation Bishop Patrick. Isaiah -Malachi. Prophecy of Daniel & the Minor Prophets. William Lowth. 4th Edition. London. 1739. gs. (The original ***italics*** & **archaic spellings** have been retained as much as possible; the archaic '**s**' that looked like a '**f**' has been changed whenever found. In the PDF or Word format the original italics are reproduced, but to indicate them in 'text format' I have added single quotes.)

{{ Dedication: To the Most Reverend Father in GOD, William, Lord Archbishop of Canterbury; Primate of all England, & Metropolitan; & One of his Majesty's most Honourable Privy-Council.:"The Obscurity which is found in some Passages of these Prophecies, particularly in those of *Daniel*, hath exercised the Thoughts of inquisitive Men in the foregoing Ages of the Church. But we, '**upon whom the Ends of the World are come**', seem to have an Advantage above those that went before us: Forasmuch as it may be reasonably supposed, that the nearer the Events foretold are to their Accomplishment, the greater Light several Providential Occurrences may afford to the Predictions themselves. The Prophecy of *Daniel* is an undeniable Proof of an *Over-ruling Providence*, that '**changes Times and Seasons**', that '*removeth*' one Government, and '*setteth up*' another. For what Foresight was able so exactly to describe the orderly Succession of the *Four Great Monarchies*, but that of the '**Eternal Mind**', whose '**Wisdom reacheth from one End to another mightily, and sweetly orders all Things? Who declares the End from the Beginning, and from ancient Times Things which are not yet come to pass; saying, My Counsel shall stand, and I will do all My Pleasure**'.'I am, May it please Your Grace , Your Grace's most Dutiful & Obedient Servant', W. Lowth. }}

{{ '*Concerning the Author and Subject of the ensuing Prophecy*': "The Prophet *Daniel* was descended of the Royal Family of the Kings of *Judah*; so that in the Captivity of himself and his Companions, was fulfilled that Prophecy of *Isaiah*, that the King's Issue should be Eunuchs [or Officers] to the King of *Babylon*: *Isa.* 39:7. The later Jews do not reckon *Daniel* among the *Prophets*; but herein they contradict the Sense of the more antient ones, and particularly of *Josephus*, who calls him '*one of the Greatest of the Prophets*', and saith, '*that he did not only foretel future Things, which was common to him with other Prophets, but also prefixed a Time for "their coming to pass"*: *Antiq. lib. x. cap. 12.* Our Saviour's Authority is decisive in this Matter, who expresly calls *Daniel* a Prophet, *Matt.* 24:15 wherein he likewise spoke the Sense of the *Jews* of that Time. And if we consider the important Subject of some of his Prophecies, wherein he plainly points out the Time of *Christ's Coming* and *Sufferings*; and the large Extent of others of them, giving an Account of the Succession of the *Four Monarchies* unto the End of the World; he may justly be reckoned among the first of that Order. *Daniel* and *St. John* had both of them the Honour of being Persons *greatly beloved* by God and Christ, (comp. *Dan.* 10:11 with *John* 13:23) so the latter, in his *Revelation*, doth more distinctly unfold those Events which the former foretels in general Terms, as Mr. *Mede* has observed. See his Works, p. 787. This Prophecy is writ partly in *Hebrew*, and partly in *Chaldee*: for which this Reason may be assigned; that those Parts of it, in which the *Babylonian* Empire was concerned, were writ in their Language, viz. from *Chap.* 1:4. to the End of the seventh Chapter: a great Part of which was probably enter'd into their publick Registers. See a like Instance *Esther* 2:23. *St. Jerome* tells us in the Preface to his Commentary upon *Daniel*, that *Porphyry* had the Boldness to affirm, that the Prophecies of *Daniel* relating to the Kings of *Syria* and *Egypt*, *Chap.* 11 were written after the Times of *Antiochus Epiphanes*: This was plainly granting the Truth of the Matters of Fact therein contained, as *St. Jerome* observes; and the Falsity of his Assertion clearly appears from hence, that this Prophecy was translated into *Greek* an hundred (100) Years before *Antiochus's* Time, and that Translation was in the Hands of the *Egyptians*, who had no Kindness either for the

Jews or their Religion. Nay farther, the Prophecies of *Daniel* foretelling the great Succeses of *Alexander*, Chap. 8:5; 9:3, were shewed to *Alexander* himself by the *Jews*, who thereupon obtained several Privileges from him, as *Josephus* informs us, *Antiq. Lib. xi. cap. 8.* *Daniel* lived in great Favour under *Nebuchadnezzar* and his Successors in the *Babylonian* Monarchy; his extraordinary Merits continued him in the same Degree of Favour under *Darius* and *Cyrus*, the two (2) first (1st) Persian Monarchs: and as *Josephus* observes, (*ubi supra*) " he was the only Prophet that enjoyed a great Share of worldly Prosperity." He must needs have lived to a great Age, it being near seventy (70) Years from the Date of his first (1st) Prophecy, Chap. 2:1. to that of his last, Chap. 10:1. Our learned Chronologer, Bishop *Lloyd*, supposes him to have been carried into Captivity when he was about twenty (20) Years old: about ten (10) Years after, we find him famed for his Piety and Wisdom, as appears from *Ezek. 14:14; 28:3.* His last Vision was in the third (3rd) Year of *Cyrus*, Dan. 10:1, at which time he was about ninety-four (94) Years of Age, and it is not likely he lived much longer. There need not any Thing be said concerning *the three Additions to Daniel*, viz. *The Son of the Three Children*, the *History of Susannah*, and of *Bel and the Dragon*: since they manifestly appear to have been the Productions of *Hellenists* of later Times, and accordingly are rejected as *Apocryphal*, by St. *Jerome* in the Prefaces to his Translation, and to his Commentary on *Daniel*, and by other antient Writers. }}

{{ 1:1: '**In the third (3rd) Year of the Reign of Jehoiakim King of Judah, came Nebuchadnezzar King of Babylon to Jerusalem**'].] The Prophet *Jeremiah* makes the first Year of *Nebuchadnezzar* coincident with the fourth (4th) Year of *Jehoiakim*, and from thence begins the Date of the seventy (70) Years Captivity. See Jer. 25:1; 50:11. But here *Daniel* speaks of *Nebuchadnezzar* as King of *Babylon* in the third (3rd) Year of *Jehoiakim*. To this Objection Dr. *Prideaux* gives an easy Answer, (*Script. Connect. Par.1.p.60. Edit.8vo.*) That *Daniel* begins his Computation from the Time that *Nebuchadnezzar* was sent by his Father on the Expedition against *Pharaoh Necho*, King of *Egypt*, which was toward the latter End of the third (3rd) Year of *Jehoiakim*. In the Beginning of the following Year he conquered the *Egyptians*, which was the fourth (4th) Year of *Jehoiakim*, See *Jerem. 46:2.* And in the latter End of the same Year he came and besieged *Jerusalem* in the ninth (9th) Month, according to the *Jews* Account, who to this Day keep a Fast on the 18th Day of that Month, in Memory of this Taking of *Jerusalem*. At which Time *Jehoiakim* became tributary to the King of *Babylon*, and consequently the seventy (70) Years of Captivity and Vassalage to *Babylon* began. It has been observed in the Notes upon Jer. 25:1. that the Scripture Account of the Beginning of *Nebuchadnezzar's* Reign anticipates the Computation of *Ptolemy's Canon* two (2) Years, which two (2) Years *Nebuchadnezzar* reigned with his Father, as *Josephus* informs us from *Berosus*, *Antiq. lib.x.c. 11.* }}

{{ 2:40: "'**And the Fourth (4th) Kingdom shall be strong as Iron**'] So it is represented as having **great Iron Teeth**, Chap. 7:7, 19. This Fourth (4th) Kingdom can be no other than the *Roman* Empire. Some Commentators indeed have reckoned the Empire continued in *Alexander's* Successors, as a distinct Kingdom from that which was set up by himself. But no Writer of the History of those Times speaks of it as such: And this Notion plainly contradicts the Description which *Daniel* gives of that Kingdom, Chap. 8. There the Prophet represents the Third (3rd) Kingdom as it were set up by *Alexander*, and continued under his Successors, under the Figure of a **Goat having one (1) great Horn**, and afterward, **Four (4)**

others which stood up in its Stead, ver. 8, and afterwards expresly calls *Alexander* the **first (1st) King**, ver. 21, and farther tells us, Chap. 11:4, that his Kingdom shall be **broken and divided toward the Four (4) Winds of Heaven**. They that want farther Satisfaction, may see more Proofs of this Point, in Mr. *Mede's* Dissertation upon this Subject, p. 712 of his Works. The Reason why the Spirit of God takes Notice of these Monarchies rather than any others, is because God's People were Subjects to these Monarchies as they succeeded one another: and in their Succession, a Line of Time is carried on to the Coming of *Christ*, who was to appear in the Times of the Fourth (4th) Monarchy, and the Countries belonging to it were to be the chief Seat of *Christ's* Kingdom: as Mr. *Mede* observes in the same Dissertation upon this Subject, p. 712. of his Works. }}

{{ 5:1: '**Belshazzar the King**']. This was the last King of the *Babylonish* Race, and therefore must be the same who is called *Nabonnedus* by *Berosus*, and *Naboandelus* by *Josephus*, *Antiq.* lib. x. c. 11. See this clearly proved by Dr. *Prideaux*, *Script. Connect.* par.1.p. 114." 5:2: "'**Belshazzar commanded to bring the Gold and Silver Vessels which his Father Nebuchadnezzar had taken out of the Temple which was in Jerusalem**'.] These Vessels were carried by *Nebuchadnezzar* into the Temple of *his* own 'God', Chap. 1:2, and set apart, as it seems, for Religious Uses. So this farther Profanation of them was contrary to the Rules of their own Religion, and may be supposed to have been done out of a drunken Frolick by *Belshazzar*. Without question the Vessels and other Furniture, with which *Solomon* adorned the Temple, were extraordinary magnificent: Since *Nebuchadnezzar* thought them worth carrying to *Babylon*, to furnish the Temple he had built there for his 'God' *Belus*, a Structure that might be esteemed one of the Wonders of the World: see Dr. *Prideaux ubi supra*, p. 98. Some of these Vessels were afterwards carried in Triumph to *Rome* by *Titus*, after he had conquered *Jerusalem*, as *Josephus* an Eye-witness asserts, *Bell. Jud.* lib. 7. p. 1306. *Edit. Oxon.* Afterward, when *Gisericus* sacked *Rome*, he carried these away with the rest of his Booty; but when *Justinian* conquered *Africk*, he recovered them again, and sent them for a Present to the Church of *Jerusalem*. See *Evagrius*, lib. 4. c. 17. 5:2: Ibid. '**Which his Father Nebuchadnezzar had taken**'.] *Nebuchadnezzar* was in truth his Grandfather; for he was the Son of Evil-*Merodach* by *Nitocris* his Queen: So he was Grandson to *Nebuchadnezzar*. And thus the Prophecy of *Jeremy* was fulfilled, '**That all Nations should serve Nebuchadnezzar and his Son, and his Son's Son**', *Jer.* 27:7. It is usual in Scripture to call the Grandfather by the Name of Father; see 2nd *Sam.* 9:7; 2nd *Kings* 8:26 compared with ver. 18; 2nd *Chron.* 15:16 compared with Chap. 11:20; *Zech.* 1:1 with *Ezra* 6:14. 5:30: '**In that night was Belshazzar, King of the Chaldeans slain**'.] He and all his Nobles were slain together in the midst of their Feasting and Revelling, as *Herodotus*, lib.1. and *Xenophon* inform us: The latter relates the Story thus, *Cyripad.* lib.7. "That two (2) Deserters, *Gadata* and *Gobryas*, having assisted some of the *Persian* Army to kill the Guards, and seize upon the Palace, they entered into the Room where the King was, whom they found standing up in a Posture of Defence; but they soon dispatched him, and those that were with him." Thus the Prophecy of *Jeremy* was accomplished, that *Babylon* should be taken at the Time of a Publick Feast, while her Princes and Great Men, her Captains, her Rulers, and mighty Men should be drunken, and should sleep a perpetual Sleep, and not awaken: Chap. 51. 5:31. '**And Darius the Median took the Kingdom**'.] This *Darius* is said to be of the *Seed of the Medes*: Chap. 9:1. and is supposed by the most judicious

Chronologers to be the fame with *Cyaxares*, the Son of *Astyages* : Him *Cyrus* made King of the *Chaldeans*, as being his Uncle by the Mother's Side, and his Partner in carrying on the War against the *Babylonians*, and left him the Palace of the King of *Babylon* to live there whenever he pleased, as *Xenophon* relates, *Cyripad.* lib.8. *Darius* succeeding in the Empire, being *Cyrus's* Gift, *Ptolemy's Canon* supposes *Cyrus* to be the immediate Successor of *Nabonnedus*, or *Belshazzar*, and allots nine (9) Years to his Reign: whereas *Xenophon* reckons two (2) of these Years to *Darius*, and seven (7) to *Cyrus*: *ubi supra*. The *Chaldee* Phrase rendered here, '**Took the Kingdom**', is translated Possessed the Kingdom, Chap. 7:18. and means the same with succeeding in the Kingdom. }}

{ { 7:5: '**And behold another Beast, a second like to a Bear, and it raised up itself on one side**']. This Beast denotes the *Persian* Empire, and its first beginning to advance itself, and arrive at Dominion. The Margin reads, '**And it raised up one Dominion**' ; i.e. it made up one Empire out of the joint Powers of *Media* and *Persia*." 7:5: Ibid. '**And it had three Ribs in the Mouth of it**']. The Learned Bishop of *Coventry* and *Lichfield*, in the *Vindication of his Defence of Chrisiianity*, Vol. 1. Chap. 2. Sect. 3. explains these three (3) Ribs, to be *Babylon*, *Lydia*, and *Egypt*. It is certain that *Lydia* was conquered by *Cyrus*, from the famous Story of *Craefus* the King thereof, whom he condemned to the Fire: and as *Egypt* had been conquered by *Nebuchadnezzar*, see *Ezek.* 29:19 so it still continued tributary to *Cyrus* under the Government of *Amasis*. See the Additional Notes upon *Ezekiel* 29:13. and *Xenophon.* *Cyripæd.* lib. 7, and 8." 7:7: Ibid. '**And it was diverse from all the Beasts that were before it, and it had ten Horns**']. In this it was different from all the Beasts or Empires before it; that its Dominion was to be divided into ten (10) Kingdoms or Principalities, signified here by ten (10) Horns, and by the ten (10) Toes of the Image, Chap. 2:41. See ver. 23,24 of this Chapter, and the Notes there." 7:12: '**As concerning the rest of the Beasts, they had their Dominion taken away, yet their Lives were prolonged for a Season and Time**']. As to the three (3) first (1st) Monarchies, tho' the succeeding Monarchy took away the Dominion of that which went before, yet it was not done all at once, but by degrees: and the Nations where those Monarchies were seated, still had a Being, though they changed their Masters. Whereas the Destruction of the last Monarchy implied the putting an End to that Empire, and to all other earthly Governments: the Kingdom of Christ being then immediately to take Place. See ver. 13,14. Chap. 2:34." 7:24: '**And the ten (10) Horns out of this Kingdom are ten Kings that shall arise**']. A Horn is an Emblem of Strength, so it comes to signify Power and Authority: See *Deut.* 33:17; *Psal.* 89:17 and from thence it is applied to denote Sovereignty or Dominion. See Chap. 8:21, 22; *Rev.* 17:12. These ten (10) Horns or Kingdoms arise out of the Dissolution of the *Roman* Empire, which came to pass about the Year of Christ 476. And it was divided into the following Principalities or Kingdoms, according to Mr. *Mede*. See his Works, p.661. 1. *Britons*. 2. *Saxons*. 3. *Franks*. 4. *Burgundians*. 5. *Wifigoths*. 6. *Suevians and Alans*. 7. *Vandals*. 8. *Almons*. 9. *Ostrogoths*; succeeded by the *Longobards*, firft (1st) in *Pannonia*, and then in *Italy*. 10. *Greeks*. The late learned Bishop *Lloyd* hath given the following List of the ten (10) Kingdoms which arose out of the Dissolution of the *Roman* Empire, and the Time of their Rise.

I. **Hunns**, erected their Kingdom in that part of *Pannonia* and *Dacia*, which from them was called *Hungary*, about A.D. 356.

II. **Ostrogoths** settled themselves in the Countries that reach from *Rbetia* to *Mafia*,

even to *Thrace*, about 377, and afterward came into *Italy* under *Alaricus* in 410.

III. **Visigoths** settled in the South Parts of *France*, and in *Catalonia*, about 378.

IV. **Franks** seized upon Part of *Germany* and *Gaul*, A. D. 410.

V. **Vandals** settled in *Spain*, afterward set up their Kingdom in *Africa*, A. D. 407. Their King *Gensericus* sacked *Rome*, 455.

VI. **Suevians** and **Alans** seized the Western Parts of *Spain* A. D. 407. and invaded *Italy* 457.

VII. **Burgundians** came out of *Germany* into that Part of *Gaul*, called from them *Burgundy*, 407.

VIII. **Herules**, **Rugians**, and **Thoringians** settled in *Italy* under *Doacer*, about A. D. 476.

IX. **Saxons** made themselves Masters of *Great Britain* about the same time, 476.

X. **Longobards**, called likewise **Gopidæ**, settled in *Germany* about *Magd. burg.* A. D. 383. and afterward succeeded the **Heruli** and **Thuriigi** in *Hungary*, about the Year 826.

7:24: Ibid. '**And another shall arise after them**'.] The *Papacy* took its Rise from the same Cause, but did not arrive at direct Supremacy, till the Year 606, when Pope *Boniface* usurped the Title of *Universal Bishop*. Mr. *Mede* translates the Words, '**Another shall arise behind them**'; i.e. in an unperceived Manner, so as the other Kings were not aware of his growing Greatness, till he overtopped them. 7:24:

Ibid. '**And he shall be diverse from the rest**'.] His Authority will be Ecclesiastical, yet so as to lay claim to Temporal Power too, and to assert a Right of disposing of secular Affairs. 7:24: Ibid. '**And he shall subdue three (3) Kings**'.] Or,

Kingdoms, see ver. 17. Mr. *Mede*, p. 778, 779, explains these three (3) Kingdoms to be, 1. The Exarchate of *Ravenna*, which *Charles the Great* recovered from the *Lombards*, and gave to the *Pope*. 2. The Kingdoms of the *Greeks* in *Italy*, of which the Emperor *Leo Isaurus* was deprived by the Popes *Gregory* the 2d and the 3rd: And, 3rdly, The Kingdom of the *Franks*, or *German* Emperors: From whom the Popes wrested the Election and Investiture of themselves and other Bishops, and by degrees took from them all the Jurisdiction they had in *Italy*; which was the Occasion of grievous Wars for several Ages, between the Popes and the Emperor *Henry IV* and his Successors. See a brief Account of those Encroachments of the Popes, and the Disturbances which followed upon them, in Bishop *Stillingfleet's* Disc. of the *Idolatry of the Church of Rome*, &c. Chap. v.:" 7:25: Ibid. '**And they were**

given into his Hand (or Power, see Revel. 13:7.) until a Time, and Times, and the dividing of Time'.] Or, '**Half a Time**', as the Hebrew expresseth it, Chap. 12:7, from whence the Expressions are taken by Saint *John*, *Revel.* 12:14. i.e. for three (3) Years and a half (1/2) of Prophetical Time. See the Note upon Chap. 4:16. The same Space of Time is expressed in other Places of the *Revelation* by two and forty (42) Months, and by twelve hundred and threecore (1260) Days, Chap. xi. 11:2,3.

These Times of *Antichrist* some Learned Men think to be typically represented in the Persecution which *Antiochus Epiphanes* raised against the Jewish Church, and his Interdict of the publick Worship in the Temple, which *Josephus* reckons to have lasted *three years and a half (3 1/2 yrs)*: *Bell. Jud.* lib. I. c. 1. n. 3. Altho' computing from the Time that the Idol-Altar was set up, that Desolation continued but three (3) Years precisely: As appears from 1st *Maccab.* 1:54. compared with Chap. 4:52. See Archbishop *Usher's Annals*, Part 2. p. 23. and Dr. *Prideaux Script. Connect.* Part 2. *ad ann. Christ.* 168. & 165." }}

{{ 8:3: "Ibid. '**But one (1) was higher than the other, and the higher**

came up last'].] To denote that the *Persian* Kingdom, tho' it was of a later Date, should over-top that of the Medes, and make a greater Figure in the World, as it did from the Times of *Cyrus*. See the Note upon *Jer.* 51:11. 8:4: "'**I saw the Ram**

pusting Westward'.] *Persia* lay Eastward of *Babylon*: so all the Conquests of *Cyrus* over *Syria* and the adjacent Countries enlarged his Dominions Westward. But we may probably include under this Head *Cyrus's* Conquests in the *Lesser Asia*, particularly over *Crasus*, whereby he carried his Victories as far as the *Ægean* Sea. And his Successors were for some time Masters of a great Part of *Greece*, called the West in the following Verse. 8:4: 'Ibid. '**And Northward**'].] In the Conquests

over the *Iberians*, *Albanians*, those of *Colchos* and *Armenia*, and the adjacent Countries. 8:4: 'Ibid. '**And Southward**'].] This chiefly relates to

Cambyes's Conquests over *Egypt* and *Ethiopia*, together with those of *Darius Hystaspes* over *India*, whence *Ahasuerus* King of *Persia* is said to have reigned from India to Ethiopia, *Esth.* 1:1. 8:5: '**And as I was considering, beheld a He-**

Goat came from the West on the Face of the whole Earth'].] An He-Goat was antiently the Emblem of Princes or great Commanders: See *Prov.* 30:31; *Zech.* 10:3; *Isai.* 10:9. where the Word translated '*Chief ones*', signifies in the *Hebrew*, '*Great Goats*'.

The Goat is described here as coming from the West, that is, from *Greece*, on the Face of the whole Earth, *i.e.* carrying all before him as he went : denoting thereby the uninterrupted Success of *Alexander the Great*. A Goat was the Emblem, or Arms of *Macedon*, as we now a-days express it, ever since their King *Caranus* : See *Justin's Hist.* lib. 8. 8:7: '*And I saw him come close unto the*

Ram, and he was moved with Choler against him, and smote the Ram, and brake his two Horns'.] He made a quick and furious Onset upon the *Medo-Persian* Empire, and utterly broke it in two (2) Engagements, the first (1st) at *Issus*, the second (2nd) at *Arbela*. 8:7: Ibid. '**He cast him down to the Ground, and stamped upon him**'.] See Chap. 7:7. This Prophecy of *Alexander's* Success, *Jaddus* the High-Priest shewed to him when he came to Jerusalem, and thereby encouraged him to go on in his Expedition. See *Josephus Antiq.* lib. xi. c. 8. 8:8: '**Therefore**

the He-Goat waxed very great; and when he was strong the great Horn was broken'.] *Alexander* died in the Height of his Triumphs and Prosperity: See ver. 21,22. 8:8: Ibid. '**And for it came up four (4) notable ones toward the**

four (4) Winds of Heaven'].] This the Angel explains by four (4) Kingdoms standing up instead of it, ver. 22. See likewise Chap. 11:4. Dr. *Prideaux*, *ubi supra*, p. 557 shews, that this Prophecy had its exact Completion upon the Partition of the *Grecian* Empire after the Battle of *Ipsus*, where *Antigonus* was killed. There were indeed Partitions of it into Provinces under the Brother and Son of *Alexander*; but this was a Partition of it into Kingdoms, among fo many Kings or independent Governors, represented here by Horns, and by Heads, Chap. 7:6. And these four (4) Kings were, 1. *Ptolemy* King of *Egypt*, *Libya*, *Palestin*, *Arabia*, and *Celo-Syria*, which may be called the Southern Part of the Empire. 2. *Cassinder* of *Macedonia* and *Greece*, which was the Western Part of it. 3. *Lysimachus* of *Thrace* and *Asia*, which was the Northern Part; and, 4. *Seleucus* of *Syria* and the Eastern Countries. From the Description here given of the Empire of *Alexander*, and his four (4) Successors, it is plain that the Prophet represents it as one (1) and the fame Empire; and as the Third (3rd) in order of Four (4) great Monarchies. For it is represented under the Emblem of one (1) and the same He-goat, having first (1st) one (1) notable Horn in its Forehead, which is expresly called the First (1st) King, ver. 21. and afterwards four (4) growing up in the room of it. This is a Confirmation of what is observed before upon Chap. 2:40 that the Fourth (4th) Kingdom must be the *Roman* Empire.

Ver. 8:9: '**And out of one (1) of them came forth a little Horn**'.]
 From one (1) of these four (4) Successors of *Alexander* came forth *Antiochus*, afterwards called *Epiphanes*, or *Illustrious*, by his Flatterers, but was indeed a vile Person, to whom the Honour of the Kingdom did not belong, as the Angel gives his Character, Chap. 11:21. *Demetrius* his elder Brother's Son being the rightful Heir. This little Horn belonging to the Third (3rd) Head, or Monarchy, must not be confounded with the little Horn belonging to the Fourth (4th), mentioned Chap. 7:8, 20. altho' this here spoken of may be allowed to be a Type or Figure of the latter. 8:9: Ibid. 'Which waxed exceeding great towards the South'.] He took Advantage of the Youth of *Ptolemy Philometor*: See 1st *Maccab.* 1:16, 19. and made himself Master of *Egypt*, called the South in several Places of the eleventh (11th) Chapter of this Prophecy. 8:9: Ibid. '**And towards the East**'.] Towards *Armenia* and *Persia*: See the Note upon Chap. 11:44. 8:9: Ibid. '**And toward the pleasant Land**'.] *Judea* is so called by the Holy Writers, as being made choice of by God to place His People there, and to make it the Seat of His peculiar Residence. See *Ezek.* 20:6; *Psal.* 48:2, and Comp. Chap. 11:16, 41, 45. It is often described as a Land flowing with Milk and Honey. The Cruelties which *Antiochus Epiphanes* exercised in *Judea* are the Subject of the following , Verses: Comp. Chap. 11:31, &c. }}

{{ Chapter 9: The Argument: *Daniel* having thoroughly considered the Prophecies of *Jeremy* relating to the **LXX (70) Years Captivity**, and being satisfied that that Term of Years was near expiring, humbles himself in Prayer for the Sins of his People, and earnestly begs of God the Restoration of *Jerusalem*. In answer to his Prayers, the Angel *Gabriel* informs him, that the City should be rebuilt, and peopled as in former Times, and should so continue for **LXX Weeks of Years**, i.e. for 490 Years; and then should be utterly destroyed for putting the **MESSIAS** to Death.

9:1: '**In the first Year of Darius, the Son of Ahasuerus, of the Seed of the Medes**'.] See Chap. 5:31. This is the same Person who is called *Cyaxares*, the Son of *Astyages*, by the Heathen Historians, with whom *Josephus* agrees. His Father *Astyages* had the Name of *Ahasuerus* among the *Jews*, as appears by a Passage in *Tobit*, Chap. 14:15 where the taking of *Nineveh* is ascribed to *Nebuchodonosor* and *Assuerus*, who were the same with *Nabupolassar*, *Nebuchadnezzar's* Father, and *Astyages*: *Nebuchadnezzar* being a Name common to all the *Babylonian* Kings, as *Pharaoh* was to the Kings of *Egypt*. See Dr. *Prideaux Script. Connect. ad A.C.* 612. We need not wonder to find the same Persons called by such different Names, especially in different Countries: The Scripture affords several Instances of this Kind: So *Daniel* was called *Belteshazzar* by *Nebuchadnezzar*, who changed the Names of his three (3) Companions, *Dan.* 1:7, *Zerubbabel* was called *Shezbazzar*, *Ezr.* 1:8. *Esther*, *Hadassa*, *Esth.* 2:7. 9:2: '**I Daniel understood by Books**'.] The several Prophecies of *Jeremiah* are called so many Books: See *Jer.* 25:13; 29:1. We may observe from hence, that the Prophets studied the Writings of those Prophets who were before them, for the more perfect understanding of the Times when their Prophecies were to be fulfilled. The same they did by several of their own Prophecies. See 1st *Pet.* 1:11,12. 9:2: Ibid. '**That he would accomplish Seventy (70) Years in the Desolations of Jerusalem**'.] See *Jer.* 25:11,12; 29:10. The *Seventy (70) Years* mentioned both here and in *Jeremy* are to be dated from the End of the *Third (3rd)*, or Beginning of the *Fourth (4th)* Year of *Jehoiakim*: Comp. *Jer.* 25:1 with *Dan.* 1:1. from which Time to the first (1st) Year of *Cyrus*, according to the Scripture-Account, are just Seventy

Years. These Desolations began from the fourth (4th) Year of *Jehoiakim*, when the City was taken by *Nebuchadnezzar*. See Chap. 1:1. at which Time the King of *Judah* became tributary to the King of *Babylon*: and they were from time to time increasing, till the eleventh (11th) Year of *Zedekiah*, when they were fully accomplished in the burning of the City and Temple; after which Time it continued desolate till the End of the Captivity, 2nd *Chron.* XXXVI. 36:21. 9:21: Ibid.

'Touched me [See Chap. viii. 8:18; 10:10.] **about the time of the Evening Oblation**']. There were three (3) Hours of Prayer: See Chap. 6:10. but the two (2) most solemn Seasons of it were at the Time of the Morning and Evening Oblation, that solemn Service which was offered daily in the Temple in the Name of the whole Nation: See Chap. 8:11. This Service was performed at the Third (3rd) and Ninth (9th) Hours of the Day, answering to our *Nine* (9) of the Clock in the Morning and *Three* (3) in the Afternoon. Devout Persons that could not attend the Temple Service, set apart those Hours for their private Devotions: and we find *Elijah* made that solemn Prayer and Sacrifice recorded 1st Kings 8:36. at the time of the offering of the Evening Sacrifice. But upon their solemn Days of Fasting and Humiliation, they continued their Devotions from the Time of the Morning Sacrifice till that of the Evening was finished. Such was this of *Daniel*, and that of *Cornelius*, mentioned *Acts* 10:30. This Custom was continued among the Primitive Christians, who did not conclude their Prayers or Fasts on their Stationary Days, till three (3) in the Afternoon. See Mr. *Bingham*, *Ecceff. Antiq.* Book 21. Chap. 3. 9:24:

"Seventy (70) Weeks are determined upon thy People and upon thy Holy City']. To recite all the different Methods Chronologers have taken of computing these IXX (70) Weeks, would be too large a Work for a Commentary. I shall only take Notice of three (3) Opinions, which seem most agreeable to the Text. The first (1st) is, that of *Petavius Rationar. Tem. par.* 2. p. 154. and Archbishop *Usher, Annal. V.T. ad. An. P. J.* 4260. These two (2) learned Authors date the Beginning of this Prophecy from the 20th Year of **Artaxerxes Longimanus**, when he gave his Commission to *Nehemiah* to rebuild *Jerusalem*, *Nehem.* 2:1. -from which Time they reckon *half (1/2) of the Week* here specified, ver. 27. to be completed at the Death of Christ. But then these Authors suppose *Artaxerxes* to have begun his Reign nine (9) Years sooner than the Historians commonly date it. The second Opinion is that of Dr. *Prideaux, Connect. of Scrip, par. 1. ad an. ante C.* 458. who fixes the Date of this Prophecy to the seventh (7th) Year of *Artaxerxes*, when he gave a Commission to *Ezra*, to settle the State of the *Jews* at *Jerusalem*, to which Sense he understands the Commandment to restore and to build *Jerusalem*: from which Time he computes 490 Years to the Death of Christ. The Third (3rd) Opinion is that of the late Right Reverend and Learned Bishop *Lloyd*, which may be seen in the Chronological Tables published by his Direction *Numb.* 3d and 4th. He supposes the Years here specified to consist of 360 Days: Such Years he affirms the Scripture always makes use of in the Computation of Time: as appears in the History of *Noah's Flood*, *Gen.* 7:11 compared with ver. 24 and Chap. 8:4 and from *Rev.* 12:6. compared with ver. 14 and Chap. 13:5. where 1260 Days are reckoned equivalent to three (3) Years and an half (1/2), and to Forty (40) and two (2) Months. The same Computation of Years was generally made use of in antient Times by all Nations, particularly by the *Chaldeans*, where *Daniel* now lived. The Reasons of this Opinion are at large set forth by Mr. *Marshall*, in his *Treatise upon the IXX (70) Weeks*, Part 2d, Chap. 4. The Bishop proceeding upon this Hypothesis, computes the Date of this Prophecy from the 20th Year of *Artaxerxes*, and reckons 69 Weeks of Years, or 483 *Chaldean* Years, from thence to the Year before Christ's Death. But then the last or single Week that

remains to make up the Number of Seventy (70), he separates from the rest, and begins it from the Year of Christ 63, in the latter Half of which the *Sacrifice and Oblation* were to cease, and the *City and Sanctuary to be destroyed by the Romans*: all which was fulfilled in the IXXth (70th) Year after Christ. The Difference of these Three (3) Opinions, as to the main Point, the Completion of this Prophecy, is not very great; for as the learned Bishop *Chandler* hath judiciously observed, (*Answer to Grounds and Reasons*, p. 139.) "The Commencement of the Weeks must be either from the seventh (7th) of *Artaxerxes*, which falls upon the 457th Year before *An. Domini*, or from the 20th of *Artaxerxes*. Add to 457 Years before Christ, 26 Years after Christ, (which is the Number that 483 Years, or sixty nine (69) Weeks exceeds 457 Years) and you are brought to the Beginning of *John* the Baptist's preaching up the advent of *Messias*: add seven (7) Years, or one (1) Week to the former, and you come to the 33d Year of *An. Domini*, which was the Year of *Jesus Christ's* Death. Or else compute 490 Years, the whole IXX (70) Weeks, from the seventh (7th) of *Artaxerxes*; by subtracting 457 Years (the Space of Time between that Year and the Beginning of *An. Domini*,) from 490, and there remains 33, the Year of our Lord's Death. Let the 20th of *Artaxerxes* be the Date of the IXX (70) Weeks, which is the 445 Year before A. D. and reckon 69 Weeks of *Chaldean* Years; to *Chaldee* Years being equal to 69 Julian; and so 478 Julian Years making 483 Chaldee Years, and the end in the 33rd Year after Christ, or the Passover following. Any of these Reckonings, adds this learned Author, are sufficient for our Purpose. It is rather to be wondred, how, at this Distance of Time, learned Men have been able to come "to any Exactness in these Matters. 9:24 Ibid. '**Seventy (70) Weeks are determined**'.] By Seventy (70) Weeks are to be understood Seventy (70) Weeks of Years, or Seventy (70) times seven (7) Years, i.e. 490 Years: each Day being accounted for a Year, according to the Prophetical way of reckoning: See *Numb.* 14:34, *Ezek.* 4:6. *Daniel* distinguished between these Weeks and the Weeks after the common reckoning, by calling the latter Weeks of Days, Chap. 10:2. according to the Sense of the Hebrew, expressed in the Margin. And *Isaiah* distinguished a Natural Year from a Prophetical One, by calling it '*the Year of a hireling*', *Isa.* 16:14; 21:16. The Jews numbered their Time by sevens (7s) of Years: every seventh (7th) Year was a Year of Release, and after seven (7) times seven (7) Years, i.e. 49 Years, came the Year of *Jubilee*. So the Computation of Time here made use of alludes to *Levit.* 25:8. '*Thou shalt number seven Sabbaths [or rather Weeks] of Years, seven (7) times seven (7) Years*'. The Hebrew Word *Sabbath* signifying the Number Seven (7), as it is rendered ('*Ebdomas*'), by the LXX (70), in the latter Part of the Verse: and so the *Greek* Word (*Sabbalon*) is used *Luke* 8:12; 24:1. *Daniel*, by examining the Prophecy of *Jeremiah*, had discovered how the Seventy (70) Years of the Captivity were near expiring: and here the Angel discovers to him another Line of Time, importing, that after the Restoration of *Jerusalem* it should continue for a Period of Time consisting of *seventy (70) times seven (7) Years*, which being expired, it should be finally destroyed. Seventy (70) Weeks contain ten (10) *Jubilees*, and Ten (10) being the Number of Perfection, these seventy (70) Weeks denote the bringing in the most complete *Jubilee*, or *Remission*, as the LXX (70) render that Word: when all former Trespasses should be cancelled, and Men should be restored to that Heavenly Inheritance they had forfeited, by the Death of the *Messias*. 9:24: Ibid. '**Upon thy People and thy holy City**'.] *Daniel* in his Prayer to God, speaking of the *Jews* and *Jerusalem*, had used these Expressions, **Thy People**, and **thy holy City**, ver. 18,19. as if their Title to God's Favour were indefeasible. To correct this Mistake, the Angel directing his Discourse to *Daniel*, returns him his own

Expressions, as if the *People* and the *City* were rather *His* than *God's*. In the same Phrase God speaks to *Moses*, after the Sin of the *Israelites* in making the Golden Calf: *Exod.* 32:7. At the 26th Verse of this Prophecy, the Angel tells *Daniel* how they ceased to be God's People. 9:24: Ibid. '**To finish the Transgression, and to make an End of Sin, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness**'.]

This the Messiah did by making an Atonement for Sin, and absolving Men from the Guilt of it: by giving Men the best Rules and Assistances for the promoting true and inward Righteousness: called here **everlasting Righteousnes**, in Opposition to the Righteousness of the Law, a great Part of which consisted in external Ordinances, imposed on them for a Season, **till the Time of Reformation**: Heb. 9:10. Where the *English* Text reads, '**to make an End of Sin**', the Margin translates it, '**to seal up Sin**', following a various Reading in the *Hebrew* : but the Sense comes all to one (1), for the Verb which signifies to seal up, denotes likewise the *accomplishing* of anything, and is applied to Sin, or the Punishment of it, *Lament.* 4:22. See likewise the following Note. 9:24: Ibid. '**To seal up the Vision and Prophecy**'.] To fulfil the Prophecies of foregoing Ages concerning the *Messias*, and to confirm them, by making the Event to answer the Prediction, as the setting of a Seal confirms the Authenticalness of any Writing. Thus the *Rabbins* upon the Text interpret the Words, *All the Prophecies*, say they, shall be fulfilled at the Coming of the *Messias*. Bishop *Lloyd* explains the Sentence of the finishing and completing the Prophetical Writings of the Old Testament, which he supposes to have been done 49 Years after the Commencement of this Prophecy. See the Note upon the following Verse. 9:24: Ibid. '**And to anoint the most Holy**'.]

The Word *Anoint* plainly alludes to the Name of *Messiah*, expressed in the following Verse, which signifies in *Hebrew* the *Anointed*, and is translated *Christ* in *Greek* : See *John* 1:41. To anoint is the same here as to consecrate the *Messiah* to be a Priest, Prophet, and King, all which Offices were conveyed by the Ceremony of Anointing. The *Messiah* is styled here *the most Holy*, upon the Account of his unspotted Original, as well as his unblameable Life. See *Luke* 1:35; *Acts* 3:14; Heb. 7:26; *Rev.* 3:7. The Words may be literally translated, '**to anoint the Holy of Holies**': an Expression which usually signifies the inner Sanctuary, called '**the Holiest of all**', Heb. 9:3, and it is very properly applied to the *Messias*, who was greater than the Temple, *Matth.* 12:6. because '**in him dwelt the Fulness of the Godhead**', *Coloss.* 2:9. whereupon he calls his Body the *Temple*, *John* 2:21. 9:25: '**Know therefore and understand**'.] See ver. 23. 9:25: Ibid. '**From the going forth of the Commandment to restore and to build Jerusalem**'.]

Or, '**to build again Jerusalem**', as the Margin reads; and so the Verb '*Shub*' is translated in the latter Part of the Verse, and see Chap. 11:10. *Daniel* had besought God to behold their Desolations, and the Ruins of the City which is called by his Name, ver:18. In answer to this his Supplication, the Angel acquaints him, that the City, both the Streets and the Wall thereof, should be rebuilt. These Expressions do very much confirm their Interpretation, who date this Prophecy from the 20th Year of *Artaxerxes*, when he gave a Commission to *Nehemiah* to rebuild the City and its Walls, *Nehem.* 2:11. -Whereas Dr. *Prideaux*, who dates this Prophecy from the seventh (7th) Year of *Artaxerxes*, is forced to understand these Expressions in a metaphorical Sense, for restoring and establishing the Church and State of the Jews. Now it is a received Rule, that a *literal Sense is always to be preferred*, if it be consistent with the main Scope of the Text. 9:25: Ibid. '**Unto Messiah the Prince**'.] Anointing being the ancient Ceremony of investing Persons in the highest Offices and Dignities, the Name of *Messias*, or *Anointed*, was in an eminent Manner

appropriated to him that was *sanctified*, or set apart, and *sent into the World* under the highest Character of being the Redeemer of it. By that Name he was commonly known unto the *Jews*, *John* 1:41; 4:25, and that Title was chiefly given to him from the Authority of this Prophecy. He is called here the *Prince* or *Ruler*, a Title often given to *David*: See 1st *Sam.* 9:16; 2nd *Sam.* 5:2; 8:8, and applied to the *Messiah* himself, spoken of under the Name of *David*, *Isa.* 55:4. The Author of the first (1st) Book of *Chronicles* probably alludes to this Place of *Daniel*, Chap. 5:2 *Judah* prevailed over his Brethren, and of him was the Chief Ruler (the Nagid here in the Text) to come: as the Words may best be translated. The *Messiah* was commonly known under the Title of King of *Israel*, or King of the *Jews*: See *Matt.* 2:2; *Luke* 23:2,3; *John* 1:49; 19:19.

9:25: Ibid. '**Shall be seven (7) Weeks, and threescore (60) and two (2) Weeks**'.] A Colon should be placed at the end of this Sentence, which is wrong placed in the Middle of it in our *English Bibles*. '**Seven (7) Weeks and threefcore (60) and two (2) Weeks**' put together make **sixty nine (69) Weeks** of Years, or 583 Years. As the cutting off the *Messiah* is appropriated to the Period of threescore (60) and two (2) Weeks in the following Verse, so the seven (7) Weeks or 49 Years here mentioned must in all Probability be assigned to the Building of **the Street and the Wall**, whether we understand it literally, or metaphorically with Dr. *Prideaux*, for the restoring and settling the *Jewish Church* and State. See Dr. *Prideaux ubi supra*, & *ad Ann. ante C.* 409. Bishop *Lloyd*, who reckons the Date of this Prophecy from the twentieth (20th) of *Artaxerxes*, concludes the seven (7) Weeks, or 49 Years, in the eighth (8th) Year of *Artaxerxes Mnemon*, at which Time he supposes *Malachi* to have writ his Prophecy, and thereby finished the *Old Testament Canon*, or '*sealed up the Vision and Prophecy*', after whom the *Jews* were to look for no other Prophet till *John Baptist*: See *Malach.* 4:4,5. compared with *Matt.* 11:13,14.

9:25: Ibid. '**The Street shall be built again, and the Wall, even in troublous Times**'.] When the *Jews* were sorely assaulted by their Adversaries, who did all they could to hinder them from rebuilding the City, and fortifying it with a new Wall. See *Nehem.* 4:7, &c. 6:15. These Words, taken in their obvious Sense, plainly fix the Date of this Prophecy to the 20th Year of *Artaxerxes*, who then gave *Nehemiah* a Commission to repair the City, and raise up the Walls and Ramparts of it: See *Nehem.* 2,3,4 compared with *Ecclus.* 49:13. Before which Time the *Jews* that returned from Captivity lived in the Cities where their Inheritance lay: See *Ezra* 2:70, *Nehem.* 8:4. "The Word '*Haruts*', translated '*Wall*', properly signifies the Circuit bounding out the Limits of the City, where on the Wall was built, and antiently used to be marked out with a Plough making a Furrow round about," as Mr. *Mede* observes, Works, p. 700. And by '*Rechob*', the '*Street*', or broad Place, he understands the *Area*, or Plat of Ground, whereon the City was to be built. Or else we may suppose the Singular put for the Plural, an *Enallage* very common in Scripture.

9:26: '**And after threescore (60) and two (2) Weeks shall Messiah be cut off**'.] Or, '**after those threescore (60) and two (2) Weeks**' -for the 'He' prefixed to the Word '*Shebunim*' is Emphatical, as the Grammarians express it. The common Interpretation of the Word is, that in the seventieth (70th) or last Week the *Messiah* should be put to Death. The *Hebrew Verb* here translated *cut off*, is by the Jewish Rabbins interpreted of a Death inflicted by the Sentence of a Judge, which Sense they confirm by the use of it in a parallel Place, *Levit.* 17:14 to which we may add 1st *Sam.* 27:9. Our Saviour plainly refers to this Text, among others, *Luke* 24:26, 46. Bishop *Lloyd*, who makes a Break between the sixty-nine (69) Weeks and the seventieth (70th), supposes the sixty-nine (69) to expire in May, A.D. 32, which was

the Year before our Saviour's Passion. In Correspondency with this Prophecy, our Lord could not survive a whole Year after the sixty-nine (69) Weeks were expired: nor did he: but since he was to be CUT OFF at the Passover, himself being the true Paschal Lamb, he died in the following Year in the Month *Nisan*, answering to our *April*, the very same Day and Hour that the Paschal Lamb was wont to be killed. See the *Chronological Tables* above mentioned. 9:26: Ibid. '**But not for himself.**'] *'The Just suffering for the Unjust'*, 1st Pet. 3:18. The *Vulgar Latin* renders the Words to this Sense, '*And the People that deny him shall be no longer his*'. The *Hebrew* Phrase is used in the same Sense, Chap. 11:17; Job 39:16. To confirm this Interpretation, we are to suppose the Word *People*, which follows, to be understood here, and may with Bishop *Lloyd* translate this and the following Sentence thus: '**And the People that deny him shall be no longer his**', but the Prince's (i.e. the Messiah's, ver. 25.) '**future People shall destroy**', &c. And then the Jews will properly be called '*Lo-ammi, not my People*', Hos. 1:9. 9:26: Ibid. '**But the People of the Prince that shall come.**'] The *Romans*, under the Conduct of *Vespasian* and his Son *Titus*, who were the Generals in that War, and both of them dignified with the Title of Prince or *Cæsar*. Bishop *Lloyd* corrects the common Translation thus, '**The Prince's (i.e. the Messiah's) future People**': The *Hebrew* Word '*Haba*', as the Greek (*erchomenos*), which answers it, often signifying the future, or that which is to come: See *Isa.* 27:6, 44:7, *Mark* 10:30, *Rev.* 1:4. This People that learned Prelate understands to be the *Romans* and their Empire, which was the Seat of the Christian Church. So when our Saviour tells us, that *before the End* of the *Jewish Nation* come, '*the Gospel shall be preached in all the World*', *Matt.* 24:14 and St. Paul speaks to the same Purpose, *Rom.* 10:16, *Coloss.* 1:6, 23, we are there to understand *the World* of the Extent of the *Roman* Empire. And our Lord speaking of the final Destruction of the *Jewish Nation* by the *Romans*, expresseth it by sending forth '*HIS ARMIES to destroy those Murderers, and burn up their City*', *Mat.* 22:7 which exactly agrees with the Words here following. 9:26: Ibid. '**Shall destroy the City and the Sanctuary.**'] After that the *Romans* had burnt both City and Sanctuary, they so entirely destroyed them, that it could scarce be perceived the Place had ever been inhabited, as *Josephus* relates, *de Bello, lib.* vii. c. 1. *Edit. Hudson*. And the *Jews* relate, that a Plough was drawn over the Ground where they both stood: See Dr. *Lightfoot* upon *Matt.* 24:2 which were evident Accomplishments of our Saviour's Prediction, that one (1) Stone should not stand upon another, with respect either to the City, *Luk.* 19:44, or to the Sanctuary, *Matt.* 24:2 and Chap. 33:38. 9:26: Ibid. '**And the End thereof shall be with a Flood.**'] The Desolations made by an Army are often compared to the Inundations of a Flood, whose Violence nothing is able to withstand. Comp. Chap. 11:10, *Isa.* 8:7,8. 9:26: Ibid. '**And unto the End of the War Desolations are determined.**'] Or, *Decreed*. That War shall make an utter Destruction both of the City and the Nation. 9:27: '**And he shall confirm the Covenant with many for one Week.**'] The former Part of the Verse may be literally translated thus: '**One Week shall confirm the Covenant with many; and the midst of, or the half part of the Week, shall cause the Sacrifice and Oblation to cease**'. Most Interpreters suppose the seventy (70) Weeks to be completed at the Death of Christ, or at least one half of the seventieth (70th) and last of them: accordingly they understand the Confirming the Covenant of the new Covenant, and the Terms of Salvation therein proposed, first by *John Baptist*, as the Forerunner of *Christ*, and then by *Christ* himself. Comp. *Isa.* 42:6; 45:3, *Jer.* 31:31, *Ezek.* xvi. 16:60, 61,62. They that confine the Promulgation of the new Covenant to the

first (1st) half (1/2) of the IXXth (70th) Week, understand it of Christ's Preaching for three (3) Years and a half (1/2), and then suffering in the midst of that Week. They that understand the Confirming the Covenant to be of the same Extent with the Seventieth (70th) Week, suppose John Baptist's Preaching to have taken up three (3) Years and a half (1/2), before *Christ* entered on his Prophetical Office, and translate the following Words, '**In the half (1/2) Part of the Week**'. See the next Note but one (1).

9:27: Ibid. '**With many**'.] The same Expression is elsewhere used of the universal Redemption, or general Promulgation of Pardon by the Gospel Covenant: See *Isai.* 53:11, *Matt.* 20:28, *Rom.* 5:15, 19, *Heb.* 9:28. 9:27: Ibid. '**And in the Midst of the Week**'.] Our Translation of the Words follows their Opinion, who place the Death of Christ in the middle of the last Week: See Archbishop *Usher's Annals*, Par. 2. p. 569. whereas they that suppose the whole seventy (70) Weeks completed at our Saviour's Passion, translate the Sentence thus, '**In the half (1/2) part of the Week he shall cause the Sacrifice and Oblation to cease**'; understanding it of the latter half (1/2). See Dr. *Prideaux*, *ubi supra*. The Hebrew Word (*Chatsi*) signifies properly the half (1/2) Part, and is commonly translated by (*Emisu*) in the Septuagint (70). [In this Sense it is to be understood by our Translation, Chap. 12:7 of this Prophecy.] 9:27: Ibid. '**He shall cause the Sacrifice and Oblation to cease**'.] Christ, by his '*one Oblation of himself once offered*', shall put an End to all the Sacrifices and Oblations made in the *Jewish Temple*, Comp. *Heb.* 10:5,6, &c. Thus the Words are expounded by those that suppose the Seventy (70) Weeks to have been finished at our Saviour's Death. To confirm this Exposition, we may observe, that the putting an End to the Temple Service by Violence, such as was that threatened under *Antiochus Epiphanes*, is expressed in a different Manner, viz. '**By taking away the daily Sacrifice**', Chap. 8:11,12; 11:31. Others understand these Words of the final Destruction of the *Jewish Temple* and Worship by the *Romans*; and it may be observed, that the Word (*Mincha*), *Oblation*, is sometimes used for the daily Sacrifice: See 1st Kings 18:29, 36. Bishop *Lloyd* explains the Words to this Sense: he separates this *single* (1), or *odd Week*, (so he translates (*Sbabua Echad*), *one Week*) from the other sixty-nine (69): and makes it commence in the 63rd Year after Christ, and to end in the final Destruction of the City and Temple of *Jerusalem*, which came to pass A.C. 70. It must be granted, that this Interpretation agrees better with the Letter of the Text than the former: and the *Abomination of Desolation* immediately following it, they may both be reasonably thought the express Characters of one (1) and the same Week, viz. the Seventieth (70th), determined upon Daniel's *People* and *City*. The same learned Prelate understands the Words, '**He shall confirm the Covenant with many of the Prince's future People**', mentioned in the foregoing Verse, viz. the *Romans*: who by their General *Corbulo* made a Peace with the *Parthians*, *Medes*, and *Armenians*, that they might be better at Leisure to make an entire Conquest of *Judea*; of which *Tacitus* speaking, saith, '*There never was so firm a Peace as now*': *Annal. lib.* xv. There is one Difficulty which attends this Explication: viz. That instead of setting forth one (1) continued *Line of Time*, from the '**Going forth of the Commandment to rebuild Jerusalem**', to the Conclusion of the Events here foretold, it makes a considerable Break, or Interval of Time, between the fulfilling one (1) Part of the Prophecy and the other. Whereas the other Interpretations suppose the Destruction of the City and Temple to run beyond the Computation of the Seventy (70) Weeks, and to be immediately subjoined to the Death of Christ, as we see they are, ver. 26. to shew what shall be the *Catastrophe*,

or final Punishment which shall attend so great a Wickedness. Ibid. '**And for the overspreading of Abominations, he shall make it desolate**'.] Mr. Mede translates the Words thus, And being a Desolator, he shall command over a Wing of Abominations: Works, p. 407. Bishop Lloyd, with some little Variation, renders them, '**And upon the Battlements shall be the Idols of the Desolator**'. They both understand by the Phrase the *Roman* Army, which is the Interpretation Christ himself gives of it, Luke 21:20 compared with *Matt.* 24:15. The Word (*Kenapb*), translated in the *English Overspreading*, properly signifies a *Wing*, and may either signify an Army, as it is used *Isaiah* 8:8. or else stand for the Battlements of the Temple, as the *Greek* (*Pterugion*), which answers to it, plainly does, *Matt.* 4:5. Here the *Romans*, after they had set the Temple on fire, placed the idolatrous Ensigns of their Army over-against the Eastern Gate of the Temple, and offered Sacrifice to them, as Josephus expressly tells us, *Bell. Jud.* lib. vi. cap. 6. *Edit. Hudson.* The Word (*Shikutsim*), *Abominations*, is commonly used for Idols: See 1st *Kings* 11:5, 7, 2nd *Kings* 23:13. And the *Abomination of Desolation* set upon the Altar by *Antiochus*, 1st *Maccab.* 1:54 is explained by the *Idol-Altar*, *ibid.* ver. 59. So the Abominations here spoken of do very properly signify the Ensigns, or Standards of the *Roman* Legions; each Standard having stamp't upon it the Image of the *Tutelar* 'God' of that Legion, to whom they offered Sacrifice. *Tacitus* calls the Eagle and the other Ensigns, '*Propria Legionum Numina*', The '*Deities which were peculiar to their Legions*': *Annal.* lib. 2. *Tertullian's* Words are to the same purpose: '*Religio tota castrensisigna veneratur, signa jurat, & Diis omnibus præponit: All the Religion of the Army consists in paying divine Worship to their Standards, in swearing by them, and preferring them before all other Deities*'. *Apol.* c.16 9:27: Ibid. '**Even until the Consummation**'.] Till God's Indignation be accomplished, as the same Sense is expressed, Chap. 11:36. 9:27: Ibid. '**And that determined [or which is decreed] shall be poured upon the Desolate**'.] Comp. ver. 11 of this Chapter. Mr. Mede translates it, '**shall continue upon the Desolate**': p. 709. The Words briefly declare those terrible Calamities which made an entire Destruction of that City and People, and were executed upon them in the most dreadful Manner that any Nation ever suffered, and with the most evident Tokens of a divine Vengeance upon them, according to the Relation of their own Historian *Josephus*, who was an Eye-witness of these Desolations. And ever since their Posterity have been dispersed all the World over, living only upon Sufferance in their several Dispersions, and very often exposed to grievous Oppressions and Persecutions, enough to have extinguished their Race, unless they had been preserved by Providence, on purpose to verify the Truth of those Prophecies which foretold these Calamities: and particularly those Words of Christ, which have a plain Aspect upon the Text before us, *Luke* 21:22, 23, 24. '*These be the Days of Vengeance: that all Things that are written may be fulfilled for there shall be great distress in the Land, and Wrath upon this People: And they shall fall by the Edge of the Sword, and be led away captive unto all Nations, and Jerusalem shall be trodden down of the Gentiles, untill the times of the Gentiles be fulfilled*'! i.e. till the Times of the Fourth (4th) Monarchy, spoken of Chap. 2, and 7 are expired. See the Note upon Chap. 12:7. Bishop Lloyd renders the last Word (*Shomem*), '*Desolate*', in an active Sense, The Desolator, or him that makes Desolate: in which Sense the Word is plainly taken, Chap. 8:13; 12:11. The Sense he gives of the Sentence is much the same with the former: viz. that the divine Vengeance shall continue upon the *Jews*, till it be returned upon under the Seventh (7th) Head: See *Rev.* xvii. 1. Having given a particular Account of the Author of their Desolations, which he interprets of

the *Roman* Government, as it was exercised the most probable Expositions of this famous Prophecy, I need not take any Notice of Sir *John Marsham's* Explication of it in his *Chronicus Canon*, p. 568. since a learned Writer, Mr. *Marshal*, in his *Treatise upon the LXX (70) Weeks*, lately published, hath shewed it to be inconsistent with itself, as well as with the undoubted Monuments both of Sacred and Prophane History. The late Author of *Grounds and Reasons of the Christian Religion*, hath thought fit to mention Sir *J. M.'s* Hypothesis with Aprobation : but it is to be presumed that this took it upon Trust, without ever examining it, and was glad to find an Opinion prejudicial to Christianity countenanced by so great a Name. }}

{{ Chapter 10: '*The Argument: The three (3) following Chapters contain the last Vision of Daniel's Prophecy, wherein the several Successions, both of the Persian and, Grecian Monarchies are represented, together with the Wars that should be raised between the Kings of Syria and Egypt under the latter Monarchy, as far as the Times of Antiochus Epiphanes: who being the Type and Forerunner of Antichrist, (as bath been observed upon Chap. 8) the latter Part of the Vision from Chap. 11:36. seems chiefly to relate to the Persecutions of the Church in the Times of Antichrist, till it's being finally cleansed from all those Profanations, as the Temple of Jerusalem was purified from the Pollutions of Antiochus: after which will follow that Kingdom of the Saints mentioned Chap, 7:18, 27 of this Prophecy.*' 10:1: '**In the Third (3rd) Year of Cyrus King of Persia**'.] Daniel must now have been above 90 Years of Age; he could not be less than twenty (20) when he was carried Captive: (See the Preface to this Commentary) and that was seventy-three (73) Years before the Date of this Vision; which was the last *Daniel* saw, and it is likely he himself survived it long. }}

{{ Chapter 11: (See Chapter 10 Argument): 11:2. '**And now I will shew thee the Truth**'.] What is contained *in the Scripture, or Writing of Truth*, Chapter 10:21. Or I will shew thee the Succession of the Persian and Grecian Empire in plain and naked Truth, not in symbolical or figurative Representations, as it was shewed before, Chap. 8. 11:2: Ibid. '**There shall stand up yet three (3) Kings in Persia**'.] After *Cyrus* shall succeed *Cambyses*, *Smerdis*, and *Darius Hystaspes*. So *Ezra* mentions two (2) Kings, whom he calls *Ahasuerus* and *Artaxerxes* (Names which were common to most of the *Persian* Kings in the *Jewish* History) who reigned between *Cyrus* and *Darius Hystaspes*, *Ezra* 4:6, 7. 11:2: Ibid. '**And the fourth (4th) shall be far richer than they all**', &c.] This plainly means *Xerxes*, who brought together an Army of above *four (4) Millions*, according to *Herodotus's* Account: of *eight (8) Millions*, as others say, to over-run the whole Country of *Greece*. These Wars, carried on by *Xerxes's* Successors, ended at last in the Conquest of the *Persian* Monarchy by *Alexander the Great*. Upon this account the Angel passes over the rest of the *Persian* Kings, and proceeds immediately to relate the Successes of *Alexander*: it being the chief Design of the former Part of this Vision to foretel the Translation of the Empire from the Persians to the Greeks: See Chap. 10:20. St. *Jerome* rightly observes upon the 5th Verse of this Chapter, "That it was not the Design of the Scripture to give us an Historical Narrative of the Actions of Heathen Princes, any farther than the Affairs of the Jewish Nation were concerned in them." In like manner at the 36th Verse, the Angel breaks off the Succession of the *Syrian* Kings after *Antiochus* to describe *Antichrift*, of whom the former was the Type and Fore-runner. [So Chap. 8:9. The Prophet passes over all the Successors of *Alexander* to *Antiochus Epiphanes*, whose Reign had a particular

Influence upon the *Jewish Affairs*.] 11:3. '**And a mighty King shall stand up, and do according to his Will**'.] Compare ver. 16. This denotes *Alexander* the Great, whose Success was so uninterrupted, that nobody was able to put a Stop to the Progress of his Victories: See Chap. 8:5. 11:4. '**And when he shall stand up**'.] When he shall be in the Height of his Prosperity. 11:4: Ibid. '**His Kingdom shall be broken, and shall be divided toward the four (4) Winds of Heaven**'.] See the Notes upon Chap. 8:8. 11:4: Ibid. '**And not to his Posterity**'.] *Alexander* had a Brother, *Aridaeus*, and two Sons, *Alexander* and *Hercules*: these were all cut off in a few Years after his Death, to make way for his Generals, who divided his Empire among themselves. 11:4: Ibid. '**Nor according to his Dominion which he ruled**'.] They did not immediately take upon them the Title of Kings: See Dr. *Prideaux*, *ad ann.* A. C. 301, and his Dominion being divided, lost much of that Strength and Power which the Empire had when it was united in the Person of *Alexander*: See Chap. 8:22. 11:4: Ibid. '**For his Kingdom shall be plucked up for others beside those**'.] *Alexander's* four (4) Great Successors were *Ptolemy*, *Cassander*, *Lysimachus*, and *Seleucus*: See the Note upon Chap. 8:8, but others beside them came in for a Share of his Dominions, such as *Eumenes*, *Philotas*, and others. The Word translated '*plucked up*' is the same as '*rooted up*', or destroyed, and is opposed to '*planting*', or making to thrive, *Jer.* 1:10; 24:6; 31:28, or the Phrase may allude to the Feathers of a Bird being plucked and scattered abroad. Compare Chap. 7:4. 11:5: '**And the King of the South shall be strong**'.] By the '**King of the South**', in this and the following Verses, is meant the King of *Egypt*: and by the '**King of the North**', the King of *Syria*. These two Kings came at length to have the principal Share of *Alexander's* Dominions, and make the greatest Figure among his Successors. But the Reason why they only are mentioned here, is, because they only were concerned in the Affairs of the *Jews*: *Judea* bordering upon each of their Dominions, and sometimes belonging to one, and sometimes to the other of those Princes. The King of the South mentioned in this Verse, denotes *Ptolemy* the first (1st), the Son of *Lagus*, called by way of Distinction, *Ptolemy Soter*. The Text saith of him, that he should be '**strong**': for he had all *Egypt* and the adjacent Parts of *Libya* under his Dominion, besides *Palestine*, *Cæle-Syria*, and most of the Maritime Provinces of the *Lesser Asia*. 11:5: Ibid. '**And one of his Princes, and [or even] be shall be strong above him, and have dominion**'.] Another of the Successors of *Alexander*, who took upon them the Style of Kings or Princes: (See the Note on ver. 4.) This was *Seleucus Nicator*, the first King of the *North*, or of *Syria*: who by the Conquest of *Lysimachus* King of *Thrace*, and *Demetrius* King of *Macedon*, obtained the Name of *Nicator*, i.e. Conqueror. 11:5: Ibid. '**His dominion shall be a great dominion**'.] He had under his Dominion all the Countries of the East, from Mount *Taurus*, to the River *Indus*: and from thence Westward to the *Egean-Sea*: whereupon *Appianus* the Historian reckons him the most Potent of all *Alexander's* Successors. 11:6: '**And in the end of Years, they shall join themselves together**'.] In process of Time the Successors of these two Kings, viz. *Ptolemy Philadelphus*, the Son of the former *Ptolemy*, and *Antiochus Theus*, the Grandson of *Seleucus Nicator*, shall enter into a League or Confederacy with each other. 11:6: Ibid. '**For the King's Daughter of the South /ball come to the King of the North to make an agreement**'.] This League shall be concluded by the Marriage of *Berenice*, Daughter to *Ptolemy Philadelphus*, with *Antiochus Theus* King of *Syria*, altho' he had another Wife *Laodice*, and two Children by her, *Seleucus Callinicus*, and *Antiochus*. 11:6: Ibid. '**But he shall not retain the power of the arm**'.] She shall not

be able to keep her Power or Interest with *Antiochus*: for as soon as her Father *Ptolemy* was dead, *Antiochus* divorced her, and recalled his former Wife *Laodice* and her Children. 11:6: Ibid. '**Neither shall he stand, nor his arm**'.] Nor shall *Antiochus* himself long survive, for *Laodice* being jealous of his fickle Temper, procured him to be poisoned, and concealed his Death till her Son *Seleucus* had secured the Succession. 11:6: Ibid. '**But he shall be given up, and they that brought her**'.] *Berenice*, after she had shut herself up in the Asylum, or Place of Sanctuary at *Daphne*, was betrayed into her Enemies Hands, and basely murdered with all those that attended her out of *Egypt*. 11:6: Ibid. '**And he that begat her**'.] If we follow this Translation, see the Explication of it in the next Note: But the *Marginal* Reading gives the better Sense, '**He whom she brought forth**'; her Son who was slain with her: The *Hebrew*, (*Yoled*), is in the Form of the Participle Active: but the same Form is sometimes used in a Passive Sense: of which we may produce an Instance from Chap. 9:27 of this Prophecy, where the Word (*Shomem*) is rendered in a Passive Sense, '*Desolate*', by most Interpreters. 11:6: Ibid. '**And he that strengthened her in thesetimes**'.] Her Father who should have supported her with his Interest under these Difficulties, but died himself a little before. All these Particulars, and what are mentioned in the following Notes, are fully related in the Historical Accounts of those Times, as may be seen by those who will consult the Authors referred to by St. *Jerom*, in his Commentaries upon *Daniel*, and Dr. *Prideaux* in the second Part of his *Script. Connection*. 11:7: '**But out of a Branch of her Root shall stand up one in his Estate, and shall enter into the Fortress of the King of the North**'.] One of the same Stock or Original with *Berenice*, viz. her Brother *Ptolemy Euergetes*, shall succeed his Father in the Government of *Egypt*, and shall revenge his Sister's Quarrel, by invading the Frontiers or Territories (see ver. 10.) of *Seleucus*, and prevail against him. 11:8: '**And he shall also carry Captives into Egypt their Gods, with their Princes**', &c.] St. *Jerom* tells us out of Writers extant in his Time, that *Ptolemy* made himself Master of all *Syria* and *Cilicia*, and passing the *Euphrates*, conquered as far as *Babylon*: and carried back into *Egypt* vast Plunder from all the conquered Provinces, together with two thousand five hundred (2500) *Egyptian* Idols, which *Cambyfes* upon his Conquering *Egypt* had carried into *Persia*. This Action of his so highly obliged the Egyptians, that they gave him the Title of *Euergetes*, or, the *Benefactor*. 11:8: Ibid. '**And he shall continue more Years than the King of the North**'.] *Ptolemy* out-lived *Seleucus* the Space of four (4) Years. 11:9: '**So the King of the South shall come into his Kingdom**', &c.] *Ptolemy* shall return home without Molestation, and quietly enjoy what he had gotten by his Victories. 11:10: '**But his Sons shall be stirred up, and assemble a multitude of great Forces**'.] The Sons of *Seleucus*, *Seleucus Ceraunus*, and *Antiochus*, called afterwards the Great, shall assemble a mighty Army, in order to recover all that their Father had lost. 11:10: Ibid. '**And one shall certainly come, and overflow and past over**'.] *Antiochus* shall certainly overrun *Judea* and *Cæle-Syria*, with other Provinces belonging to the King of *Egypt*; taking the Advantage of *Ptolemy Euergetes's* Death, and the Succession of his Son *Ptolemy Philopator*, a weak and profligate Prince: under whose Reign he attempted the Recovery of *Syria*. We may observe the Text here speaks only of a single Person, viz. *Antiochus*, for his Brother *Seleucus* died in the Beginning of this Enterprise, having scarce reigned three (3) Years. The Devastations of an Army are fitly compared to Innundations: See ver. 22, 40 and Chap. 9:26. 11:10: Ibid. '**Then shall he return, and be stirred up even to his Fortress**'.] Or, '**He shall again be stirred up**', &c. See the Note upon Chap.

9:25. At the Spring of the next Year he shall take the Field again, and encamp at *Raphia*, a Frontier Town upon the Borders of *Egypt*. See the History of this Engagement in *Polybius*, lib. 5. p. 573. Edit. 8vo.

11:11: '**And the King of the South shall be moved with Choler, and shall come forth and fight with him, even with the King of the North**'.] *Ptolemy Philopator*, the young King of *Egypt*, being enraged at the Attempts of *Antiochus*, shall come with a great Army to encounter him.

11:11: Ibid. '**And he shall set forth a great Multitude**'.] If we understand the Words of *Ptolemy's* Army, that consisted of seventy thousand (70,000) Foot, five thousand (5,000) Horse, and seventy three (73) Elephants. *Antiochus's* was little inferiour to his, for he had sixty-two thousand (62,000) Foot, six thousand (6,000) Horse, and sixty-two (62) Elephants.

11:11: Ibid. '**But the Multitude shall be delivered into his Hand**'.] The Army of *Antiochus* was discomfited by *Ptolemy*, ten thousand (10,000) being slain, and four thousand (4,000) taken Prisoners. The Author of the third (3rd) Book of *Maccabees* ascribes this Victory to the passionate Importunity of *Arsinoe*, *Ptolemy's* Sister, who ran about the Army with her Hair about her Shoulders, and by Promises and Entreaties engaged the Soldiers to fight with more than ordinary Resolution.

11:12: '**His Heart shall be lifted up**'.] So far as to offer to force his Passage into the Holiest Part of the *Jewish* Temple, when he came to Jerusalem to offer Sacrifices there, after his Victory: the Story is related at large in the fore mentioned third (3rd) Book of the *Maccabees*, Chap. 1.

11:12: Ibid. '**And he shall cast down many ten thoufands (10,000s), but he shall not be strengthened by it**'.] Or, 'Tho' he shall cast down he shall not be strengthened by it. He shall content himself with recovering the Provinces of *Cæle-Syria* and *Palestine*, and make no farther Advantages of his Victory; being willing to agree to a Peace, that he might securely follow his Pleasures. See Dr. *Prideaux*, par. 2. ad ann. A.C. 217.

11:13: '**For the King of the North shall return, and shall set forth a Multitude greater than the former, and shall certainly come (after certain Years) with a great Army**', &c.] Fourteen (14) Years after the ending of the former War, upon the Death of *Philopator*, and the succeeding of his Infant Son *Ptolemy Epiphanes*, *Antiochus* the King of the North shall return into *Cæle-Syria* and *Palestine*, for the Recovery of those Provinces, and shall bring with him a greater Army than he had in the former War, the same which he brought out of the East, at his late Return from thence.

11:13: Ibid. '**After certain Years**'.] The Hebrew reads, '**At the end of Times, even Years**': which Expression confirms the Interpretation given before of the Word *Times* in this Prophecy: See the Note upon Chap. 4:16. 11:13: Ibid. '**And with much Riches**'.] With abundant Supply of all necessary Provisions for an Army: and especially with Beasts of Burden for removing their Baggage: for that is the proper Sense of the Word '*Recush*'.

11:14: '**And in those times many shall stand up against the King of the South**'.] *Antiochus* King of *Syria* and *Philip* King of *Macedon* entered into a League, to divide the Dominions of *Ptolemy Epiphanes* King of *Egypt*, being then an Infant of six (6) Years of Age. *Agathoclea* his Father's Concubine, and her Brother *Agaibocles*, who managed everything under *Ptolemy Philopator*, were framing Projects to keep the Regency in their own Hands during the Minority of this Prince. And *Scopas*, one of his Generals, sometime afterwards formed a Design of usurping the Sovereignty over *Egypt*.

11:14: Ibid. '**Also the Robbers of thy People shall exalt themselves to establish the Vision, but they shall fall**'.] The Apostates from the *Jewish* Law shall exalt themselves under the Favour of the King of *Egypt* and his Ministers, to accomplish what is said in the Writings of the Prophets concerning the Persecutions that should

befal God's People, and the Punishments that should at length overtake those that forsake the Truth. These Apostates accordingly did fall, and were cut off by *Antiochus*; for in the ninth (9th) Year of *Epiphanes's* Reign, *Antiochus* made himself Master of *Jerusalem*, and cut off or drave from thence all those *Jews* that were of *Ptolemy's* Party, and bestowed particular Favours upon those that persevered in the Observance of the Law. *Josephus* Antiq lib. xii. cap. 3. gives us a Copy of *Antiochus's* Decree in favour of their Temple, and the Service therein performed, and to secure it from being profaned.

11:15: '**So the King of the North shall come, and take the most fenced Cities**'.] *Antiochus* having vanquished the King of *Egypt's* Army under *Scopa*; at *Paneas*, near the Fountainhead of the River *Jordan*, he besieged and took first *Sidon* and *Gaza*, then all the other Cities of that District, viz. *Abila*, *Samaria*, and *Gadara*: and afterwards became Master of the whole Country. The Word (*Sollelab*) tranflated a 'Mount', does likewise signify Battering Engines for the throwing Stones, and such like offensive Artillery. See 2nd *Kings* 19:32, *Jer.* 32:24; 33:4.

11:15: Ibid. '**And the Arms of the South shall not withstand, neither his chosen People**'.] Neither the King of *Egypt's* best Generals, such as *Scopas*, and others that came to relieve him, nor his choicest Troops, shall prevail or be able this own Will', &c.] No body being able to oppose him in *Cæle-Syria* or *Palestine*: Comp. Chap. 8:4, 7 and ver. 36. of this Chapter. 11:16: Ibid. '**And he shall stand in the glorious Land, which by his Hand shall be consumed**'.] He shall make himself Master of *Judea*: See the Note upon Chap. 8:9, which shall be consumed by the foraging and plundering of his Soldiers. *Jerusalem* itself receiving great Damages during the Siege of the Garrison which *Scopas* left there; as appears by *Antiochus's* Decree for repairing the Ruins of the City, in *Josephus*, *ubi supra*. In the Contests between the Kings of *Syria* and *Egypt*, *Judea* lying in the middle between o withstand *Antiochus*.

11:16: 'But he that cometh against him shall do according to them, whoever were Conquerors, that Country was sure to suffer: *Josephus* compares its Condition to that of a Ship in a Storm, which is beaten by the Waves on both Sides: *Antiq. lib.* xii. c. 3. *init.* The *Greek* Interpreter renders the former Part of the Sentence, '**And he shall stand in the Land of Sabi**': which Dr. *More* in his Notes upon the Place, supposes to be a Name of the God of Israel: and I have offered some Arguments to support that Conjecture, in the Notes upon *Jer.* 3:19.

11:17: '**He shall also set his Face to enter with the Strength of his whole Kingdom**'.] *Antiochus* will likewise design to invade *Egypt* with all his Forces, and make an entire Conquest of it.

11:17: Ibid. '**And upright ones with him**'.] Or rather, '**And he shall make Agreements with him**': '*Yesharim*' here probably signifying the same as '*Mesharim*' does ver. 6th: i.e. he shall make Proposals of concluding a Marriage between his own Daughter *Cleopatra* and King *Ptolemy*, to be consummated when they come of Age: which Offer made by *Eucles* of *Rhodes* was accepted, and a Contract fully agreed between them.

11:17: Ibid. '**Thus shall he do**'.] Or, '**He shall succeed**', as the Word is taken, ver. 28, 32. He shall succeed in this his Proposal.

11:17: Ibid. '**Giving him the Daughter of Women, corrupting her**'.] In making this Proposal of Marriage, his Intent was that she should betray her Husband to him, and by that means become Master of *Egypt*. She is called the '*Daughter of Women*', (*kai exochên*), by way of Excellence, either upon the Account of her Quality, or else because of her great Beauty.

11:17: Ibid. '**But she shall not stand on his Ride, neither be for him**'.] When she was married to *Ptolemy*, she forsook the Interest of her Father, and embraced that of her Husband: and we find her joining with him in an Embassy to the *Romans*, to congratulate the Victory they had

obtained over her own Father, as Dr. *Prideaux* observes out of *Livy*, lib. 37. See *Script. Connect. part. 2. ad ann. C. 187.*

11:18: '**After this he shall turn is Face unto the Isles, and shall take many**'.] *Antiochus* shall set out a great Fleet for reducing the lesser Asia, which failing along the Coasts of *Cilicia*, *Pamphylia*, *Lycia*, and *Caria*, took a great many of the Maritime Cities of those Provinces, and the Islands adjoining All Countries lying upon the Sea-Coasts are called Islands, in the *Hebrew* Dialect, as has been observed in the Notes upon *Isa. 11:l 1.*

11:18: Ibid. '**But a Prince for his own Behalf shall cause the Reproach offered by him to cease: without his own Reproach he shall cause it to turn upon him**'.] Or, '**But a Prince shall cause to cease his [i. e. Antiochus's] Reproach against him: moreover he shall cause his Reproach to return upon him**'. Compare *Hos. 12:14.* The particle '*Bilti*', translated without, signifies likewise moreover: See *Noldius*, p. 202. *Lucius Scipio* the *Roman* Consul made the Reproach, which *Antiochus* had offered to the *Romans* by that Invasion, to return upon his own Head, by overthrowing him in Battle at Mount *Sipylos*, and forcing him to quit all the Conquests he had made in the Lesser Asia. From this great Victory, whereby *Asia* was delivered out of the Hands of *Antiochus*, this *Scipio* had the Sir-name of *Asiaticus*: This Action is at large related by *Livy*, in the 37th Book of his History.

11:19: '**Then he shall turn his Face toward the Fort of his own Land, but he shall stumble and fall**'.] After this great Defeat, *Antiochus* returned back to *Antioch*, the chief Seat and Fortress of his Kingdom. From whence going into the Eastern Provinces, to raise the Money he was by Agreement to pay to the *Romans*, and attempting to rob the Temple at *Elymais*, for that Purpose, he was slain there, and never returned again into *Syria*.

11:19: Ibid. '**And not be found**'.] An Expression, denoting utter Destruction: See *Job 20:8*, *Psal. 37:36*, *Ezek. 26:21.*

11:20: '**Then shall stand up in his Estate, a raiser of Taxes, in the Glory of the Kingdom**'.] *Seleucus Philopator*, the Son of *Antiochus*, shall succeed in the Kingdom of *Syria*: Comp. ver. 7. His Father by the Treaty of Peace was obliged to pay a thousand (1,000) Talents for twelve (12) Years together to the *Romans*: and it was the main Business of his Son's Reign to raise this Money upon his Subjects. His Necessities put him upon offering to seize the Treasures which were laid up in the Temple at *Jerusalem*; for which attempt his Treasurer *Heliodorus* was miraculously punished, as the Story is told at large, 2nd *Macc. 3:4*, &c.

11:20: Ibid. '**But within few days he shall be destroyed, neither in Anger nor in Battle**'.] Dr. *Prideaux*, Part. 2d of *Script. Connect.* at the End of the 2nd Book, translates this Sentence, '**Within few Years he shall be destroyed**': The Word '*Yamim, Days*', often signifying Years: which Sense suits better with the Event here foretold. For *Seleucus* reigned but eleven (11) Years, which may properly be called a few, in comparison of the thirty-seven (37) Years of his Father's Reign: and he came to his End neither by War abroad, nor by a Sedition at home, but was poisoned by *Heliodorus* his Treasurer, who designed to usurp the Kingdom to himself, as *Appian* relates it.

11:21: '**And in his Estate [or place] shall stand up a vile Person**'.] This is a Description of *Antiochus Epiphanes*, the great Persecutor of the *Jewish* Nation and Religion: He is called here a vile Person, not for any want of Wit or Parts, but for the Extravagance of his Life and Actions, which made many doubt whether he had more of the Fool or the Mad-man in him: so instead of *Epiphanes*, the *Illustrious*, they called him *Epimanes*, the *Mad-man*. See the Fragments of the 26th Book of *Polybius*, p. 1492 of the *Leyden* Edition.

11:21: Ibid. '**To whom they shall not give the Honour of the Kingdom, but he shall come in peaceably, and obtain the Kingdom, by Flatteries**'.] The Right of Succession did belong to

Demetrius, the Son of *Seleucus Philopator*, and Nephew to *Antiochus*: but he being sent an Hostage to Rome by his Father, *Antiochus* took advantage of his Absence, and by courting *Eumenes* King of *Pergamus*, and *Attalus* his Brother, with flattering Speeches and great Promises of Friendship and Assistance against the Romans, prevailed with them to stand by him against the Usurper *Heliodorus*, and so came peaceably into the Possession of the Kingdom. 11:22: '**And with the Arms of a Flood shall they be overflown from before him, and shall be broken**'.]

Compare ver. 19. *Antiochus* by the Assistance of *Eumenes* and *Attalus*, shall vanquish all the Forces that opposed his Pretensions, both those raised by the Usurper *Heliodorus*, and those which *Cleopatra*, Mother to *Ptolemy Philometor*, had got together to assist her Son's Right, as being Nephew to the deceased King *Seleucus*. 11:22: Ibid. '**Yea also the Prince of the Covenant**'.]

Onias the High-Priest, as several interpret it, whom they supposed to be meant by the **Prince of the Host**, Chap. 8:11, where the Prophet speaks of the Persecution of the *Jews*, of which the same *Antiochus* was the Author. This *Onias* was deposed and banished by him, and afterwards murdered by one of his Lieutenants, 2nd *Macc.* 4:10, 34. But the following Verse inclines me to think that *Ptolemy Philometor* is meant here, for he it is with whom the League there mentioned is made; and he was the principal Person that opposed *Antiochus* chiefly in his Pretension to *Coele Syria* and *Palestine*: in whose Name a War was carried on against *Antiochus*, the Success of which is foretold in the following Verses. 11:23: '**And after the League made with him, he shall work deceitfully**', &c.] This League was made between *Ptolemy Philometor* and *Antiochus* in the Life-time of *Cleopatra* his Sister, and Mother of *Ptolemy*. But when the King of *Egypt's* Ministers demanded the Restitution of *Cale-Syria*, and *Palestine*, as belonging to the King of *Egypt* by Virtue of the Marriage-Articles between *Ptolemy Epiphanes* and *Cleopatra*, *Antiochus*, without any regard to the League he had made with *Philometor* his Nephew, marched his Army toward the Frontiers of *Egypt*, and having obtained a Victory over the *Egyptian* Army in a Battle fought between Mount *Casius* and *Pelusium*, he the next Year made himself Master of the greatest Part of *Egypt*, *Philometor* himself falling into his Hands: whom he pretended to take care of as his Nephew, and to manage his Affairs as his Tutor and Guardian. But this belongs to his second Expedition mentioned ver. 25.

11:23: Ibid. '**And shall become strong with a small People**'.] His Forces then were but small, as St. *Jerom* observes out of *Sutorius*, an Historian extant in his Time: at least in comparison of those he brought with him in his second Expedition: See the Note upon ver. 25. 11:24: '**He shall enter peaceably into the fattest places of the province, and he shall do that which his Fathers have not done, nor his Fathers Fathers; he shall scatter among them the Prey, and Spoil, and Riches**'.]

'By his Clemency toward the *Egyptians*, and civil Treatment of *Philometor*, he shall succeed in his Attempts upon *Egypt*, beyond all his Predecessors, the former Kings of *Syria*: viz. *Antiochus Theus*, *Seleucus* and the Attempts upon it, as *Epiphanes*: who miserably plundered the whole Country, and divided the Riches of it among his Followers: See 1st *Macc.* 1:19 St. *Jerom* in his Notes upon the place, and *Athenæus*, *Deipnosophist.* lib. v. and x. *Epiphanes* was in himself of a profuse and prodigal Temper, as the Author of the first Book of *Maccabees*, Chap. 3:30, and several other Historians agree in giving his Character, from whence he gained the Name of Munificent and Liberal, as *Josephus* informs us, *Antiq.* lib. xii. c. 11. 11:24: Ibid. '**And he shall forecast his Devices against the strongholds**'.]

He shall not only seize upon the richest Parts of *Egypt*, but shall likewise make himself Master of the chief Places of Strength in that Country,

keeping Pelusium in his Hands, which was the Key of *Egypt*, and laying Siege unto *Alexandria*. 11:24: Ibid. '**Even for a time**'.] . See ver. 27. 11:26: '**And**

be shall stir up his Power and his Courage against the King of the South with a great Army, &c.] The Preparations here described belong to *Antiochus's* second Expedition into *Egypt*, as the Author of the second (2nd) Book of *Maccabees* rightly calls it, Chap. 5:1 when he invaded that Country with great Forces both by Sea and Land, as that Expedition is described, 1st *Mac*. 1:17,18. where the Historian adds, that *Ptolemy* fled from him, and many of his Army were wounded to Death: thus they got the strong Cities in the Land of *Egypt*, and he took the Spoils thereof. After which Victory *Ptolemy Philometor* surrendered himself, into *Antiochus's* Hands; as was observed before: whereupon the *Alexandrians* set up his Brother upon the Throne, whom they surnamed *Euergetes*. 11:26: Ibid. and Ver. 26 [25].

'But be shall not stand, for they shall forecast Devices against him: yea they that feed of the Portion of his Meat, shall destroy him'.] The ill success of *Philometor's* Expedition was chiefly owing to the Male-administration of *Lenæus*, *Eulaeus*, and other Ministers and Officers employed under him, and to the Treachery of *Ptolemy Macron*, who forsook *Philometor's* Interest, and went over to *Antiochus*.

11:26: Ibid. '**And his Army shall overflow**'.] The Arms of *Antiochus* shall overrun the whole Kingdom of *Egypt*, like a sudden Inundation: See ver. 10, 22.

11:27: '**And both these (2) Kings Hearts shall be to do mischief: and they shall speak Lies at one (1) Table, but it shall not prosper**'.] These two (2) Kings shall meet at *Memphis*, and frequently eat at the same Table as Friends. *Antiochus* pretending to take Care of the Interests, of his Nephew *Philometor*, especially after the *Alexandrians* had proclaimed his Brother *Euergetes* King: and *Philometor* seemingly confiding in his Uncle's Protection. But herein they both design'd to impose upon each other; *Antiochus's* Design being to seize the Kingdom of *Egypt* to himself, and *Philometor's*, to disappoint those Designs of his, by coming to an Agreement with *Euergetes* and the *Alexandrians*. So this pretended Friendship broke out into open War, wherein *Antiochus* subdued all the Country as far as *Memphis*, and march'd to *Alexandria* to besiege that City. 11:27: Ibid. '**For yet the End shall be at the time appointed**'.] These Wars and Calamities are not yet come to an End, but shall be determin'd at the Time of God's Appointment. See ver. 29, 35, 36. Chap. 8:19.

11:28: '**Then shall he return into his Land with great Riches**'.] Having taken the Spoils of *Egypt*, 1st *Mac*. 1:19. See the Note upon ver. 24. This Return of *Antiochus* into his own Dominions, is the same which is again mentioned at the End of the Verse: So the Sense might be more clearly expressed thus: Then shall he return into his Land with great Riches, having had his Heart stirred up against the Holy Covenant, and having finished his Designs, he shall even return into his own Land. 11: 28: Ibid. '**And his Heart shall be against the Holy Covenant**'.] While *Antiochus* was in *Egypt*, a false Report was spread over *Judea* that he was dead, where upon *Jason* with his Party made himself Master of *Jerusalem*, in order to regain the Office of High-Priest, from which he had been turned out by the Fraud of his Brother *Menelaus*. Upon this, *Antiochus* supposing the whole Nation had revolted from him, marched with all haste out of *Egypt* into *Judea*, to quell this Rebellion: and taking *Jerusalem* by force of Arms, he slew forty thousand (40,000) of the Inhabitants in three (3) Days time, profaned the Temple, and took away all its Ornaments and Treasures. See 1st *Mac*. 1:20, --28, 2nd *Macc*. 4:23, 24, 5:11-20.

11:28: Ibid. '**And he shall do Exploits, and return into his own Land**'.] Or, '**having finished his Designs, he shall return**', &c. See the last Note but one (1), and Comp. ver. 30, 32. Chap.

8:12. After having satisfied his Revenge upon the *Jews*, he shall return to *Antioch*, the chief Seat of his Empire, with the Spoils of the Temple at *Jerusalem*; (beside those of *Egypt*) amounting to eighteen hundred (1800) Talents: 2nd *Mac.* 5:21.

11:29. '**At the time appointed he shall return, and come toward the South, but it shall not be as the former, or as the latter**'.] *Antiochus* shall make a third (3rd) Expedition into *Egypt*, in order to reduce *Alexandria*: but this Attempt shall not be attended with the same Success as the two former, for the Reason mentioned in the next Verse.

11:30: '**For Ships of Chittim shall come against him, therefore he shall be grieved and return**'.] The Ambassadors *Popilius Lænas* and his Companions coming in Ships from the Coasts of *Macedonia* and *Greece*, shall come to him, bringing peremptory Demands from the *Romans*, that he should desist from making War against *Egypt*, otherwise they would denounce War against him. This Message will make him, to his great Grief, return out of *Egypt*, and quit his Designs upon that Country. The Isles of *Chittim*, *Jer.* 2:10, *Ezek.* 27:6. signify the Coasts of the *Mediterranean* Sea, so as to comprehend both Italy and Greece.

11:30: Ibid. '**And have Indignation against the Holy Covenant**'.] Being enraged at this Disappointment, he shall vent his Fury and Indignation against the *Jewish* Church and Nation: and send *Apollonius* with an Army of seventy-two thousand (72,000) Men to lay *Jerusalem* waste, and cause the Temple-Worship to cease there: this happened two (2) Years after the first taking of *Jerusalem* by *Antiochus*. Comp. 1st *Maccab.* 1:29-40 with 2nd *Maccab.* 5:24, 25, 26.

11:30: Ibid. '**So shall he do, [or, he shall prosper in his Undertakings: See ver. 28.] and shall return and have Intelligence with them that forsake the Holy Covenant**'.] At his Return from *Egypt*, he shall practise with the Deserters of the *Jewish* Religion, such as *Menelaus* and the like Apostates, and make use of them as Instruments in making Converts to Heathenism. See 1st *Macc.* 1:43, 52, 2nd *Macc.* 5:15.

11:31: '**And Arms shall stand on his part, and they shall prophane the Sanctuary of Strength, and shall take away the daily Sacrifice**'.] His Arms shall so prevail, as to make an entire Conquest over the *Jews*, to prophane the Temple, and cause the Service daily performed there to cease: Comp. Chap. 8:11. and 1st *Maccab.* 1:39, &c. 2nd *Maccab.* 5:2-5. The Temple is called the *Sanctuary of Strength*, because it was a Token of the divine Protection, being the Place of God's especial Residence. See *Psal.* 88:61; 96:6, *Ezek.* 24:21, 25.

11:31: Ibid. '**And they shall place the Abomination that maketh Desolate**'.] Idols are commonly called *Abominations* in Scripture, as hath been observed upon Chap. 9:27. In agreement with that Usage of the Word, **The Abomination of Desolation** must signify the *Idol* which was placed upon the Altar of Burnt-Offerings: See 1st *Maccab.* 1:54, 59. As the Temple itself was dedicated by the Heathen to *Jupiter Olympius*, 2nd *Maccab.* 6:2. so the *Idol* was probably the Image of *Jupiter*. This *Idol* is said to make Desolate, because it banished the true Worship of God, and his Worshipers from the Place: See 1st *Macc.* 4:38.

11:32: '**And such as do wickedly against the Covenant, shall be corrupt by Flatteries**'.] Such as *Jason* and *Menelaus*, who had bought the High-Priesthood of him, and became his Instruments in spoiling and prophaning the Temple. See 2nd *Macc.* 4:13,14; 5:15 and such other Apostates whom the King by fair Words and Promises brought over to comply with his Designs. See 1st *Macc.* 1:52, 2nd *Macc.* 6:21.

11:32: Ibid. '**But the People that do know their God, shall be strong, and do Exploits**'.] Or, '**shall prosper**': See ver. 28, 30. They that have a Sense of their Duty shall courageously resist these Attempts, and behave themselves valiantly. See 1st *Maccab.* 1:62; 2:41, 42,43;

3:43, 44, &c. 2nd *Maccab.* 5:27. 11:33: '**They that understand among the People, shall instruct many**'.] They that know their Duty, and are zealous in doing it, will arm others against the Temptations whereby the Wicked would persuade them to forsake the true Religion. Such were *Mattathias* and his Family, 1st *Macc.* 2:1, &c. *Eleazar*, 2nd *Maccab.* 6:18,19 and the Mother and her seven (7) Children, 2nd *Macc.* 7. 11:33: Ibid. '**Yet they shall fall by the Sword**'.] It was Death for any Person to observe the Law, and disobey the King's Command: and accordingly many suffer'd for their constancy in adhering to their Religion. See 1st *Macc.* 1:50, 63, 2nd *Macc.* 6:6, 9,10,11, 19, 30; 7:1, &c. Ibid. '**And by Flame**'.] This was remarkably verified in the Torments inflicted upon the seven Brethren, recorded 2nd *Macc.* 7:3, 5. Burning alive was a Punishment usual in those Countries: See Chap. 3:6. 11:33: Ibid. '**By Captivity and by Spoil**'.] By Banishment and Loss of Goods." 11:33: Ibid. '**Many Days**'.] For three (3) Years and a half (1/2), as the time is computed by *Josephus*, reckoning from the first Beginning of the Persecution till the Sanctuary was cleansed: See the Note upon Chap. 7:25. The Persecution may be enlarged to a longer time, if we date it from the Beginning of this Apostacy. See the Note upon Chap. 8:14. 11:34: '**Now when they shall fall, they shall be holpen with a little help**'.] That of *Judas Maccabeus* and his Followers : See 1st *Macc.* 3:10, &c. 4:14, 2nd *Macc.* 8:1. 11:34: Ibid. '**But many shall cleave to them with Flatteries**'.] Not sincerely: Such were *Joseph* and *Azarias*, who engaged in the common Cause out of Ambition, and a desire of Fame: 1st *Macc.* 5:56, 62. Such were they who after their Death were found with Idols consecrated under their Cloaths, 2nd *Macc.* 12:40. Such was *Rhodocus*, who disclosed their Secrets to the Enemy, *ibid.* Chap. 13:21. 11:35: '**And some of them of understanding shall fall, to try them, and to purge them, and to make them white**'.] Some of the principal Men for Piety and Knowledge, shall fall under this Persecution: See ver. 33 for the Trial of their Faith and Patience, and to purge them from lesser Corruptions, which are the usual Effects of Prosperity. Comp. 1st *Pet.* 1:7. The Persecutions which shall befall the Church under *Antichrist*, are designed for the same Purpose, as appears by comparing Chap. 12:10 with the Words here: *Antiochus's* Persecution being a Type and Figure of that under *Antichrist*. See the Note upon Chap. 8:14, 23,24 and the 31st Verse here, with Chap. 12:11:11:35: Ibid. '**Even to the time of the End, for it is yet for a time appointed**'.] Till the Time appointed by God for an End of those Calamities shall come. Comp. ver. 27. Chap. 8:19. Mr. *Mede* refers the latter Part of the Sentence to the following Verse, and so connects the following Prophecy with what went before, to this Sense: "This Persecution shall last to the time of the End: for as yet for a time appointed a King shall do according to his Will." See his Works, p. 903. [To the same Sense the vulgar Latin translate it, '*Quia adhuc aliud tempus erit*' ['because it's still for another time'].] 11:36: '**And the King shall do according to his Will**'.] *Antiochus* was a Type and Forerunner of *Antichrist*, as hath been observed: So the Angel makes a sudden Transition from the Type of *Antichrist* himself: the Words in the four (4) following Verses being not at all applicable to *Antiochus*. And several Passages in the twelfth (12th) Chapter shew that some Parts of this Prophecy belong to the latter times, or Ages of the World. See Dr. *Prideaux*, Part 2d, B. 3d toward the End. We may observe such a sudden Transition in our Saviour's Discourse, Mat. 24 from a Prediction of the Destruction of *Jerusalem*, to a Description of the General Judgment. 11:36: Ibid. '**The [or, a] Kings shall do according to his Will, [see ver. 16.] and he shall exalt himself and magnify himself above every God, and shall speak marvellous things**

against the God of 'gods'.] Comp. Chap. 7:25; 8:11, 25. St. Paul describes *Antichrist* almost in the same Words, 2nd *Thess.* 2:4 '*who exalteth himself above all that is called God*'. Comp. *Rev.* 13:5, 6. 11:36: Ibid. '**And shall prosper till the Indignation be accomplished**', &c.] He shall succeed in his Attempts of aggrandizing himself, and asserting his own Supremacy, till the Time of God's Indignation be accomplished, Comp. *ver.* 27, 35. i.e. for a Time, Times, and a Half, as it is expressed, Chap. 7:25; 12:7. 11:37: '**Neither shall he regard the God of his Fathers**'.] *Antichrist* is described as the Seventh (7th) Head of the *Roman Empire*, *Rev.* 17:11 and as the Sixth (6th) Head revived, *ibid.* & Chap. 13:3, 14. But before he arrived at his Dominion, the Worship of the Heathen 'Gods', which had prevailed under the sixth (6th) Head, was destroyed by the Christian Emperors. 11:37: Ibid. '**Nor the Desire of Women**'.] Mr. *Mede* hath observed in his Works, p. 668., that the Expression properly signifies a Desire of Hives, i.e. of a married State, which should be discountenanced by the King here described. In like Manner Forbidding to marry is a Character of some *Anti-Christian* Teachers, 1st *Tim.* 4:3. The Word *Desire* signifies that Affection which married Persons have for each other. See *Gen.* 3:16, *Cant.* 7:10, *Ezek.* 24:16. 11:37: Ibid. '**Nor regard any God, for he shall magnify himself above all**'.] He will dispense with the Laws of God, and make Religion subservient to his own Greatness and Interest. 11:38: '**But in his Estate shall he honour the 'God' of Forces**'.] I prefer Mr. *Mede*'s Translation of this and the following Verse, as giving a clearer Sense and more agreeable to the Original: This Verse he thus interprets: '**But, (or for) together with God in his Seat shall he honour Mauzzims**'. This last Word, both the *Greek*, the *Vulgar Latin*, and several other Translations retain without interpreting it. The Word imports Protection, or a Protector, the Abstract being often used for the Concrete: See *Psal.* 27:1; 28:8; 31:3, 5 and is often render'd (*'hyperaspistēs* [lit.= over-shield, shield covering, protection, champion, etc.]) [compare *Erasmus' Hyperaspistes* (1526): Luther's *Anti-Traditional Elements*], by the LXX (70). The same learned Person supposes the Word here to denote Saints and Angels, in whom the Votaries of the Church of Rome place a great Trust and Confidence, and fly to their Protection in their Distress, and assign to some of them the Patronage of whole Countries, as is more fully expressed in the following Verse. To these, saith this Interpretation of the Text, shall the King here described give Honour and Worship in the Places dedicated to the Service of that 'God' whom his Fathers knew not; as it follows, Ibid. '**And a 'God' whom his Fathers knew not shall he honour with Gold and Silver**', &c.] Mr. *Mede* translates the Sentence thus: '**Even together with the God whom his Fathers knew not (see ver. 37.) shall he honour [them] with Gold and Silver**', &c. i.e. with the most costly Ornaments. 11:38: Ibid. '**And pleasant Things**'.] The Hebrew Word '*Hamudoth*', is used by the Prophet *Isaiah*, Chap 44:9 to signify the costly Ornaments wherewith the Heathens decked their Images. *Grotius* and some others explain this Verse of *Antiochus's* setting up the Statue of *Jupiter Olympius* within the Precincts of the Temple, 1st *Macc.* 1:54, 2nd *Macc.* 6:1. But I do not apprehend how he can be called a 'God' whom *Antiochus's* Father knew not, since he was worshipped under the Name of Baal by the Phœnicians many Ages before. 11:39: '**Thus shall he do in the most strongholds with a strange 'God'**'.] According to Mr. *Mede*, the Words should be thus translated: '**And he shall make the strongholds [or For tresses] of the Mauzzims jointly with [or to] the strange [or foreign] 'God'**': i.e. He shall consecrate his Temples and religious Places jointly to the Honour of God and of his Saints. Temples may fitly be called '*strong Holds*', or Places of Defence, as being

in the Opinion of those that pay their Devotions there, the Earnests of that Protection which they expect in answer to their Prayers. So the *Jewish* Temple is called the *Sanctuary of Strength*, ver. 31. of this Chapter, the Word '*Mauz*' being used in both Places, Comp. Psal. 27:5. A strange 'God' in the Old Testament, usually signifies a false God: but the Phrase being here used in opposition to the 'Gods' who were worshipped by the Gentile Ancestors of the *Romans*, it may properly denote the true God, whom the *Athenians* called by the Name of a strange 'God', Acts 17:23. For the entire Inscription of that Altar St. *Paul* takes Notice of here, is supposed to be, '*To the unknown and strange 'God'*': whom St. *Paul* tells them, they ignorantly worshipped, as not knowing him to be the one supreme God.

11:39: Ibid. '**And he shall cause them to rule over many, and shall divide the Land for Gain**'.] Or, '*distribute the Earth for a Reward*': i.e. he shall assign whole Provinces and Kingdoms to the Protection of several Saints and Angels, to whom they may have Recourse as their Patrons: and shall give them suitable Titles and Honours, as a Reward of their Care and Protection.

11:40: '**And at the Time of the End**'.] At God's appointed Time: See ver. 35. or, in the latter Days: See Chap. 12:8.

11:40: Ibid. '**Shall the King of the South push at him, and the King of the North shall come against him**'.] They that understand this and the following Verses of *Antiochus Epiphanes* and *Ptolomy Philometor*, suppose that the Angel recapitulates what he said before at large, from ver. 23. 'Tis certain these and the following Words can't be explained of any farther Wars between the Kings of *Egypt* and *Syria*: for *Antiochus* never made any farther Attempt upon *Egypt*, after that peremptory Demand of the *Roman* Ambassador, requiring him to desist from that Enterprize, mentioned ver. 30. Whereupon venting all his Indignation against the *Jews* upon that Disappointment, he afterwards took a Journey into *Persia*, where he died: 1st *Macc.* 6:1-6. 2nd *Macc.* 9:1-28.

These Difficulties attending the common Interpretation, Mr. *Mede*, p. 674, and 816, by the '**King of the South**' understands the *Saracens*, and by the '**King of the North**', the *Turks*, who should both at different Times afflict the Western Parts of the World, where he supposes the Seat of *Antichrist* to be: the being denoted by the Locusts, Rev. 9:3 and the latter by the *Euphratean Horsemen* described in the same Chapter, ver. 15,16, &c. as *two* (2) *Woes* or *Plagues* sent to chastise the corrupt Part of *Christendom*, ver. 12. The *Saracen* is called the '**King of the South**', because that People were Inhabitants of *Arabia Felix*, which lay Southward of *Palestine*, whereas the *Turks* were originally *Tartars* or *Scythians*.

11:40: Ibid. '**Shall come against him as a Whirlwind**'.] Comp. *Isa.* 21:1, *Zech.* 9:14.

11:40: Ibid. '**With Chariots and Horsemen**'.] This answers the Description given of them in the fore-mentioned Place, Rev. 9:16. And the Army of *Gog* and *Magog*, which may probably mean the *Turks*, is described as consisting principally of Horsemen: *Ezek.* 38:4, 15. The Strength of the *Turkish* Armies consists chiefly in the Number of their Cavalry: which makes them carry an Horse-Tail before their chief Officers, as an Ensign of Honour.

11:40: Ibid. '**And shall overflow and past over**'.] See Ver. 10, 22.

11:41: '**He shall also enter into the glorious Land**'.] The Land of *Judea*: See ver. 16. and Chap. 8:9. If we understand this of *Antiochus Epiphanes*, his Invasion of *Judea* hath been described at large, ver. 31, &c. If we expound it of the *Turk*, with Mr. *Mede*, he hath had Possession of the *Holy Land* for several Ages.

11:41: Ibid. '**But these shall escape out of his Hand, even Edom and Moab, and the chief of the Children of Ammon**'.] *Grotius* expounds the Words to this Sense: that *Antiochus* did not make War upon these People, because they readily complied with his Commands, and joined with him against the *Jews*: for which Cause *Judas*

Maccabeus made War upon them, 1st *Mac.* v. 3,4. Mr. *Mede* understands the Words of *Arabia Petraca*, whose Inhabitants were never subdued by the *Turks*. 11: 42, 43: **'And the Land of Egypt shall not escape, but he shall have Power over the Treasures of Gold and Silver, and over all the precious Things of Egypt'**.] If we understand this of *Antiochus*, the Notes upon ver. 24. shew how it has been compleated. Mr. *Mede* expounds the Words of the final Conquest of *Egypt* by the *Turks*, A.C. 1517 after it had held out against them for a great while under the *Mamulukes*. 11:43: **'And the Libyans and Ethiopians shall be at his Steps'**.] Shall readily obey him, and follow his Commands, Comp. *Exod.* 11:8, *Judg.* 4:10, 1st *Kings* 20:10. *Cushim* is here rightly translated *Ethiopians*, being joined with *Libyans* or *Africans*, as they are in some other Places: See 2nd *Chron.* 12:3; 16:8 and the Note upon *Jer.* 13:23. St. *Jerom* observes upon the Place, that it is not recorded of *Antiochus Epiphanes*, that he ever marched so far as into these Countries, or had any footing there. So Mr. *Mede* more probably expounds the Place of the *Turks*, who have extended their Dominions into these Parts of the World. 11:44: **'But tidings out of the East, and out of the North shall trouble him'**.] This Dr. *Prideaux* explains of *Antiochus* thus: That in the East, *i.e.* in *Persia*, his Taxes were not duly paid, which engaged him to take a Journey into *Persia*, to gather up the Arrears due to him there. And in the North, *Artaxias* King of *Armenia*, had revolted from him. They that understand the Words of later Times, suppose them not yet fulfilled, and so not capable of a certain Interpretation. 11:45: **'And he shall plant the Tabernacles of his Palace between the Seas, in the glorious holy Mountain'**.] If we apply the Words to *Antiochus*, the Sense will be, that he shall place the Ensigns of his Sovereignty as a Conqueror at *Jerusalem*: (Com. ver. 41, *Psal.* 48:2.) which City was placed upon a Mountainous Situation, between the *Mediterranean* Sea, and the Sea of *Sodom*, near the middle of *Judea*, which had those two Seas for its Boundaries: See *Joel* 2:20, *Zech.* 14:8. To plant the Tabernacle of his Palace or Pavilion at *Jerusalem*, is an Expression denoting an entire Conquest, and is applied to *Nebuchadnezzar* in that Sense, *Jer.* 43:10, where the Hebrew Word '*Shaphrir*', translated '*Pavilion*', is expounded in the *Chaldee* Paraphrase by '*Apadan*', the Word used in the Text here. The '*holy Mountain*' oftentimes denotes the '*Christian Church*' in the prophetical Writings: See the Note upon *Isa.* 2:2 and if we apply this Text to Antichrist, we may compare it with the Boasts of that proud Prince, who is supposed to be the Figure of Antichrist, *Isa.* 14:13 where he saith, '*I will sit in the midst of the Congregation, in the Sides of the North*': and we may explain both these Texts by those Words of St. *Paul*, who describes '*Antichrist as sitting in the Temple of God*', 2nd *Thess.* 2:4 meaning the Christian Church, as that Phrase commonly signifies in St. *Paul's* Writings: See 1st *Cor.* 3:16, 2nd *Cor.* 6:16, *Eph.* 2:20. 1st *Tim.* 3:15. 11:45: Ibid. **'Yet he shall come to his End, and none shall help him'**.] He shall be broken without Hand, *i.e.* by a Judgment immediately inflicted by God, as is said of *Antiochus*, Chap. 8:25. The like Judgment is denounced against *Antichrist*. 2nd *Thess.* 2:8. } }

{ { Chapter 12: (See Chapter 10 Argument): 12:4. **'But thou, O Daniel, shut up the Words, and seal the Book, even to the time of the End'**.] To shut up a Book, and to seal it, is the same with concealing the Sense of it, and hiding its Meaning from common Understandings; as hath been observed upon Chap. 8:26. And the same Reason is assigned in both Places for this Command, *viz.* because there would be a long Interval of Time between the Date of the Prophecy, and the final Accomplishment of it. Comp. Chap. 10:1. with both these Texts. But the

nearer that Time approached, the more Light should Men have for understanding the Prophecy itself; as is implied in the following Words: 12:4: Ibid. 'Many shall run to and fro, and Knowledge shall be increased.] Many shall be inquisitive after Truth, and keep correspondence with others for their better Information: and the gradual Completion of this, and other Prophecies, shall direct observing Readers to form a Judgment concerning those Particulars which are yet to be fulfilled. From hence we may learn the Reason of the Obscurity of several Prophecies in Scripture: and it may be observed, that generally those Prophecies are most obscure, the Time of whose Completion is furthest off. For the same Reason, in interpreting the Prophecies relating to the latter Times of the World, the Judgment of the latter Writers is to be preferr'd before that of the Antients; because the Moderns living nearer the Times when the Events were to be fulfilled, had surer Marks to guide them in their Expositions. Bishop *Andrews* hath a remarkable Passage to this purpose, in his *Tortura Torti*, p. 186. in the following Words: '*Neque vero mirum, si ista quædixi, [de Roma fede Antichristi] tam vel claram, vel certam interpretationem in scriptis Patrum non habeant. Signatus adhuc erat liher Prophetiae: verisimum autem verbum est, anigma esse Prophetiam omnem cum nondum completa est: ut quamvis Prisci illi omni genere charismatum, vitæ vero sansimonia longonos intervallo superarint, mirari tamen non de beat quis, si non illis tum adeo explicita omnia suerint, quam nobis per Dei gratiam jam sunt, qui consummatam jam Prophetiam illam quctidie oculis usurpamus*'. "It is no wonder, that what I have said concerning *Rome's* being the Seat of *Antichrist* described by *St. John*, is not clearly asserted in the Commentaries of the antient Fathers upon the *Revelation*; that Book of Prophecy was then sealed: and it is a certain Rule, that every Prophecy is a Riddle before its Completion: so that tho' we grant those ancient Worthies to have far exceeded us, both in Gifts, and in Holiness; yet it is not to be wondred, if they had not such clear Apprehensions concerning this Matter, as we of later Times have, by the Grace of God, attained, who see this Prophecy every Day "fulfilled in our Sight."'

12:11: '**And from the time that the daily Sacrifice shall be taken away, and the abomination that maketh desolate shall be set up**']. The same Expressions made use of to describe *Antiochus's* Persecution, Chap. 11:31 are here applied to the Desolations made by *Antichrist*, of which the former was a Figure. See the Note upon Chap. 8:14, 23,24 and Chap. 11:26. 12:11: Ibid. and Ver. 12. 'There shall be a thousand, two hundred and ninety (1290) Days : Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty five (1335) Days.'] Here the Time allotted for the Persecutions of *Antichrist*, till the Church be entirely cleansed and purified, is enlarged from 1260 Days, denoted by time, times, and a half, ver. 7 to 1290 Days; and then to 1335 Days. Mr. *Mede* wisely forbears giving an Interpretation of these Particulars, telling us, that Time would make them manifest: See his *Works*, p. 674. However, we may venture to say in general, that there may be a considerable Space of Time between the Fall of *Antichrist*, and the last Judgments which shall be inflicted upon him. Some learned Men, who have compared the Prophecies of *Daniel* and the *Revelation* together, suppose the Interval of Time between the 1260 Days, and the 1335 Days, to be included within the Times of the *seventh Trumpet*, during which, the *seven last Plagues* will be fulfilled. See Rev. 11:15, 18 and Chap. 15:1, 7,8. }}

5. Stuart.

CommentaryBookDaniel.MosesStuart.Bost.CB.1850.gs

Commentary on the Book of Daniel. by Moses Stuart. Boston. Crocker & Brewster. 1850.gs

{{ Preface: While engaged In writing my Commentary on the Apocalypse, I found myself so often remitted to the book of Daniel, for the sake of illustration, that I of necessity was obliged to study that book with more than ordinary care and diligence. It was natural for me, in the course of an often repeated study of the book, to contract a fondness for it, or at least to take a deep interest in it. When I had completed my apocalyptic labors, and acquitted myself of some engagements which followed them, I began the study of Daniel anew, and with a view to the writing of a Commentary on it.....As to the book of Daniel itself, I believe that no other of the scriptural books, the Apocalypse excepted, has called forth such a variety of discrepant opinions and interpretations. How can I agree with all of them ? And yet the great mass of readers are ready to say, each one for himself, that I ought to agree with him.....What happened then, may and probably will happen now. I have not come to the conclusion, that Daniel has said, or knew, anything about the Pope and his Cardinals. This will be enough to pass sentence of condemnation. *Do manus*. I can have no dispute with criticism like this. Of all the books in the Bible, except perhaps the Apocalypse, Daniel has been least understood, and most perverted and abused. I will bide my time, and wait with patience to see, whether this will be conceded and myself justified in the attempt to vindicate its true meaning.....M. Stuart. Andover, May 24, 1850.

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[Chap. 1. Early history of Daniel. Siege of Jerusalem by Nebuchadnezzar, capture of Jehoiakim, and deportation of a part of the vessels of the temple to Babylon; vs. 1,2. Daniel with some of his companions is selected by the king's overseer to be trained up in the Chaldee manner, for the personal service of the king; Babylonish names are given to the young Hebrews, and they are supported from the king's table, vs. 3-7; Daniel makes earnest request that he and his companions may have liberty to adopt a simple vegetable diet, so that they may not defile themselves with the royal viands; he obtains liberty, and thrives remarkably well under his new regimen; vs. 8 -16. All four of the Hebrew children make unusual progress in knowledge; but Daniel is endowed by God with uncommon sagacity and knowledge, and becomes able to interpret visions and dreams: v. 17. At the end of three years, Daniel and his companions are brought before the king, and they are found to be far more intelligent and sagacious than any of the Chaldean astrologers; vs. 18-20. The 21st verse contains an indication of Daniel's long continuance at court, even until the restoration of the Hebrews to Palestine, during the first year of Cyrus's reign. In other words, Daniel, in person, was a witness to the beginning and end of the Jewish exile.]

Chap. I. 1. **In the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon to Jerusalem, and besieged it.**

(bishnath shalosh), lit. '*in the year of three*'. This is the usual method of expressing time in this book; see 1:21; 2:1; 7:1 (Chald.); 8:1; 9:1. So frequently elsewhere, e.g. 2nd K. 12:2; 13:1; 15:1; al. The Hebrew usually employs '*cardinal*' numbers (1-10) for '*ordinals*', when '*years*' or '*days*' are reckoned, Roed. Heb. Gramm. § 118, 4 e.g. the construct form of the noun designating '*year*', etc. (as in the case before us), is often employed, comp. Gramm. § 118, 4. —(*lemalkuth*), '*of the reign*', the Gen. in such a case being ordinarily marked by prefixing (*le*), when it is preceded by numerals; Roed. Gramm. § 113. 2. c. —(*yehudah*), first the name of Jacob's oldest son, and (after the exile) employed also for the name of the Jewish country as it is here. —(*bo'*) came. Hengstenberg (Authent. Dan. p. 61) translates it '*zog*', i.e. '*proceeded*', or '*set out*', viz. upon an expedition. But the sequel (*and*

besieged it) shows, that the usual sense of (*bo'*) (= *erchomai*) must here be attached to the word; and so I have rendered it in the version above —The name (*nebukadnetzar*) is probably composed of (*nebo*) = '*Mercury*', who was worshipped by the Babylonians, (Aramaic)(*chodan*) = '*deus*', and (*sar*) = '*prince*', i.e. the name means '*prince of the god Nebo*', or Mercury, i.e. belonging to him, and so of high rank. —(*waiyatzar*) (either Imperf. Hiph. of the root (*tzarar*), or the Imperf. Kal of (*tzur*), the '*Pattah*' of the final syllable being adopted because of the final (*r*), Roed. Gr. § 22. 2.a and 5. Moreover, a shortened Imperf. and a retracted accent are normal here, Gramm. § 48. b., 2.b. The (*'al*) (with Suff. it becomes (*'aley*)) lit. means '*against*'; but here it qualifies the preceding verb, and the construction resembles Isa. 7:1, (hillathem). (*'al*) is usually found after this verb in the sense of '*besieging*', Lex. (*tzur*) No. 2. (the more probable stem.)

1:2. And the Lord gave into his hand Jehoiakim king of Judah and a part of the vessels of the house of God, and he brought them to the land of Shinar, to the house of his 'god', and the vessels he carried to the treasure house of his 'god'.

(*beyado*), '*into*' or '*in his hand*', very frequently employed by the Hebrews to designate the idea of '*putting in one's power*' or '*at his disposal*'. As to the fact of the invasion itself, comp. 2nd K. 24:1. —(*miqtzath*), '*a part of*', ((*qetzath*) is an abridged form of (*qetza'th*) = (*qtzeeth*), from (*qatzah*)). It is disputed whether (*mi*) is a *prefix-formative* here or a *preposition*. I regard it as being the latter, i.e. as derived from (*min*), the Daghesh which we should expect in the (*q*) being omitted, because it would make the Sheva vocal under this letter in case of its insertion; Gr. § 20. 3. b. This usage of omitting Daghesh in such cases, is not unfrequent. Comp. the same word, although with a sense somewhat diverse, in Dan. 1:15, 18. Here the '*form*' is the same, and (*mi*) is unquestionably a '*preposition*' in both these cases. So in Neh. 7:70, comp. Ps. 135:7. In 2nd Chron. 36:7, the same idea as here is expressed simply by (*mikeley*), '*a part of the vessels*', instead of (*miqtzath keley*) as in our text. But the passage in 2nd Chron., I cannot well doubt, describes the '*second*' invasion of Palestine by Nebuchadnezzar, at the close of Jehoiakim's reign, when this king was put in chains to be carried to Babylon, and probably died in this condition, Jer. 22:18,19; 36:30. Still the occasion and the transaction are of the like nature with those which pertain to the first invasion. At the first invasion, Nebuchadnezzar, who made Jehoiakim the Jewish king tributary to him, rifled the temple of only a '*part*' of its treasures; at the second, he took away another portion of them, 2nd Chron. 36:7. At the third, he repeated the same thing on a more extensive scale, 2nd K. 24:13. At the fourth and final invasion under Zedekiah, when the temple was destroyed, all its treasures were carried away, together with king Zedekiah, his family, and his court, 2nd K. 25: 6—20. A part of these treasures were brought back under Cyrus, Ezra 1:7; and the rest under Darius, Ezra 6:5. (*yaibiam*) '**and he brought them**' —who? where? The vessels and Jehoiakim, (for the verb of itself with its suffix might easily have this meaning), or only the vessels? The latter only, as the sequel shows; for surely he did not bring Jehoiakim and '**put him in the treasure-house of his 'god'**'. As the actual coming of Jehoiakim to Babylon is not here mentioned, it is probable that he died on the way, after he was taken captive and bound in fetters, 2nd Chron. 36:6; see and comp. Jer. 22:18,19; 36:30. —'**Land of Shinar**' is the old name for the province of Babylon; see in Gen. 10:10; 11:2; Isa. 11:11; Zech. 5: 11, the last two cases seem to be a kind of poetic use. The origin of the name has not yet been developed. —'**And the same vessels did he bring to the house of his 'god'**', is a literal rendering of the last

part of the verse. As to the version above, we may render the second (hebi') by '**deposited**', (Sept. (*apëreisato*), '**safely conveyed**' or '**carried**'), which will preserve the sense, and avoid a seeming tautology in case we here render it '**brought**'. In fact, (*waiyitnem*) often means '*introduced*', (*eispherein*) (Sept.), and corresponds to (*waiyitnem*), and '**he put**' or '**deposited them**', in 2nd Chron. 36:7. The writer first designates, generally, the deportation of a part of the vessels to Babylon, and then he names the particular locality where they were there deposited. He had special reasons for so doing, in reference to a part of his subsequent history; see Dan. 5:3,4, 23. Besides, the clause in question leads us to see, that the vessels were in safe keeping, and that Nebuchadnezzar's motive was probably to make acceptable presents ((*anathēmata*), as the Greeks called them in such cases), to his 'god' Belus—a thank-offering for the victories he had won, and at the same time an evidence of his glorying that Belus was more powerful than the God of the Hebrews. The famous temple of Belus, at Babylon, is known to all. That the vessels were put into the '**treasure-house**' shows, moreover, both the precaution taken for their safe-keeping and the value attached to them. All the temples of antiquity had treasure-houses, from which the priests were supported; see Num. 31:48-54, Josh. 6:19. Comp. Mal. 3:10, Neh. 13:5, 12, 18.....

Excursus I: Alleged Errors in Dates:—On the alleged discrepancy between Daniel 1: 1 and Jer. 25: 1, and some other passages.

The charge of '*historical incorrectness*' against the writer of the book of Daniel, rests partly upon some '*dates of time*', and partly upon some '*historical occurrences*'. I shall first examine the allegation of error in respect to the designation of '**Time**'. In Dan. 1:1 it is said that Nebuchadnezzar, king of Babylon, came up against Jerusalem, besieged it, took Jehoiakim captive, and rifled the temple of a part of its furniture, '**in the third year of Jehoiakim**'. In Jer. 25:1 it is explicitly said, that the '**first**' year of Nebuchadnezzar's reign was the '**fourth**' year of Jehoiakim's. Moreover, in Jer. 46:2 it is said that king Nebuchadnezzar smote Carchemish on the Euphrates, then in possession of Pharaoh-Necho king of Egypt, in the same '**fourth**' year of Jehoiakim. Taking all these passages into view, it is alleged that the writer of the book of Daniel could not have lived in the time of Nebuchadnezzar, when the true date of the invasion of Palestine by that king must necessarily have been well known; but at a subsequent period, when the chronology of these events was more obscure, and when he might be misled by erring tradition. That period is placed, by most of the recent critics belonging to the so called '*liberal*' School, near to the close of the Maccabaeon times, with the history of which, as they aver, the book of Daniel concludes.

As this has been, of late, an almost uniform assertion among critics of the new School, and has been placed in the front rank of objections against the genuineness of the book of Daniel, it becomes necessary to give it an attentive examination. Lengerke says of it, in his recent Commentary on this book, that "all attempts to remove this objection have to the present hour been frustrated. . . . Not only is the '*date*' wrong, but the '*deportation*' [of captives] under Jehoiakim remains at least unproved ;" p. 2 seq. The documents which must guide our inquiries, are a fragment of Berosus (preserved by Josephus), and several brief passages in the Hebrew Scriptures. These are all the historical data on which we can place any reliance. All subsequent testimony is either a mere repetition of these, or a constructive exegesis of them, or if not, it is mere conjecture. In respect to the original documents, we have evidently the same right of interpretation as Abydenus, Megasthenes, Josephus, Eusebius, and others

had. The native Greek historians, whose works are now extant, make no mention at all of Nebuchadnezzar; consequently, Josephus's quotations from the oriental writers, and the historical notices comprised in the Hebrew Scriptures, are all on which we can place any dependence as legitimate sources of testimony. These consist of the following particulars.....I would merely observe, at the close of this difficult and perhaps too long protracted investigation, that no one who has experience in these matters will think of arguing against the actual occurrence of certain particular events, merely because they are not stated in this book of Scripture or in that, since nearly all of the Jewish history in later times is given to us in professed and acknowledged '*summaries*' only. One writer sometimes sees fit to insert some special particular, which the rest have passed by. E. g. Jer. 51:59 seq. mentions a journey of Zedekiah, with some of his courtiers, to Babylon, in the fourth year of his reign. In 2nd Chron. 33:11 seq., we have an account of Manasseh as having been carried to Babylon, and of his penitence, and his return to Jerusalem. Nowhere else is either of these events even alluded to, so far as I can find. Yet after the recent investigations respecting the books of Chronicles by Movers, Keil, and others, I think no sober critic will be disposed to call in question the position, that neither of these accounts is improbable, and that neither can, on any grounds worthy of credit, be fairly controverted. And I would again suggest, that when leading events as to time and place are certain, an assumption of particular circumstances and events attending them, which is built upon the common course of things and supported by probability, is surely neither uncritical nor unsafe. When we suppose, for example, that Daniel and his associates were sent to Babylon as '*hostages*', at the time when Jehoiakim first became a vassal to Nebuchadnezzar, and combine this supposition with the declaration in Dan. 1:1 seq., we suppose what seems to be altogether probable, although we cannot establish this particular by any direct testimony, but merely by implication. It may not be useless to add, that as the Jews evidently called Nebuchadnezzar '*king*', from the time that he invaded Palestine, so by a comparison of Dan. 1:1 seq. Jer. 25:1, 2nd K. 25:27, we make out forty-five (45) years (inclusively) as the period of Nebuchadnezzar's reign, according to the Hebrew method of reckoning. At the same time, Berossus and others make out only forty-three (43) years. Still, there is no real disagreement in the case. The Jews began to reckon two years earlier than Berossus, who counts only upon the '*sole*' reign of Nebuchadnezzar after the death of his father.....

Excursus on Chap. VI. Thus ends the '*historical*' part of the book of Daniel. It is easy to see that the object of the writer has not been, to give a regular and complete history, either of the Babylonish kings, of their successor, or of Daniel himself. Those, and only those, events are noticed, which make for the purpose of the writer; and this is, to exhibit a God working wonders among those who held the Hebrews in bondage, in order to fill them with respect for this people, and to prepare the way for their final liberation. Most plainly, moreover, is it a part of the design of the writer, to commend a steadfast adherence to the principles and practice of piety and virtue amidst the trials and temptations to which this people was subjected. The religious and ethical design of the narrations presented in the book before us, lies upon the very face of it, and no one should hesitate to avow this. But to prove that all this was calculated and designed merely for the times of the Maccabees, is quite another matter, and seems to me to have very little probability in its favor.....

Chapter VII: Introduction: In the remarks made upon the symbol of the colossal statue seen in the dream of Nebuchadnezzar (ch. 2), no particular discussion was entered upon respecting the '*four great empires*'. Mere hints were thrown out, and it was assumed, that in all probability the Babylonish and the Medo-Persian empires were symbolized by the head and breast of the image; that the abdomen and loins represented the dominion of Alexander the Great; and finally that the legs and feet were symbols of that intermingled and confused empire, which sprung up under the Grecian chiefs who finally succeeded him. To this conclusion I have been forced to come, after an attentive consideration of the various schemes of interpretation that have been proposed and urged. As this must have an important influence on my views respecting the prophecies that follow, I feel bound to lay before the reader, the reasons which have led me to adopt such a conclusion. This I shall do as briefly as the nature of such a controverted case admits. And in order to do it briefly, I feel compelled to depend on reasons drawn almost wholly from the book itself. '*A priori*' reasoning, in this case, the basis of which is an assumption of what we '*ought*' to expect from the pen of Daniel; or reasoning borrowed merely from the Christian fathers, who assumed as a part of their basis, that the '*Romish Antichrist*' was before the mind of the prophet; we cannot assume without examination, if we would keep our exegetical conscience quiet. There is no expositor of an author, so legitimate and authoritative as himself. And it is by an appeal to Daniel himself, that I hope, and I shall endeavor to explain Daniel. If this may be done, it is not worthwhile to occupy our time with either relating or refuting the almost numberless schemes of interpretation which have been applied to the book before us. Long ago was it said, (and with sound common sense), that '*The best way to refute error, is to teach the truth*'. If a subject can be made plain, and withal be so presented as to convince and satisfy the mind, it becomes unnecessary to dwell upon all the discrepant views that have been taken of it, or to describe the causes which operated to produce them, or to refute one by one in detail the errors that have been committed. It would occupy a volume by itself to do this, on the present occasion.

In order to throw upon the subject now before us the light which the book of Daniel itself affords, it becomes necessary to compare with each other the various representations which are made of the same things or persons. What is obscure to us in one passage, may thus perhaps be fully illustrated by another; what in one case is expressed only in a generic way, may be found sufficiently specific in another to remove all uncertainty. It is in this way, that we proceed, or at least should proceed, with difficult passages in any book whatever, either sacred or profane; and in like manner, and for a like purpose, do we compare the different Evangelists with each other. Before I engage in this process of comparison, I would premise a few general remarks, to which I would hope a general assent will not be denied.

(1) The book of Daniel is not to be regarded either in the light of a general '*syllabus*' of civil history, nor even in that of a particular history of the four empires named. The Assyrian empire is not touched upon at all in it, nor that of India, or China, or Tartary; not to speak of European and African kingdoms in general. And with regard to Babylon, Persia, Greece (in the personal conquests of Alexander), and the mixed dominion, which is fourth in order, nothing more than mere out-line sketches are given, which may suffice to identify the empires in view. To this there is but one exception, which is the Syrian part of the fourth dominion. The sketch of this is more particular; but that which occupies more room here than all the rest, is the description of Antiochus Epiphanes and his deeds. Such being the

state of '*facts*', the reason or ground of such a course in the writer of the book, becomes quite apparent. It is '*the people of God, the Hebrew nation*', which is everywhere the highest and ultimate object of the writer. Those dynasties only which have, or will have, a special concern with the Hebrews, are touched upon; and these are brought successively into view, down to the time when deliverance from disasters, little short of those occasioned by the Babylonish exile, shall have been completed. Subsequent and temporary invasions of Palestine, which wrought no essential and permanent change in the state or affairs of the Jews, are not in any degree noticed. The writer's plan or design evidently does not, in any degree, resemble a regular chronological history, or annals that both preserve the order of time and record all particular events which are worthy of notice. Daniel gives mere outlines, rapid, striking, brief, generic. It is evident that his design is mainly a '*religious*' one. The people of God; the '*foreign*' sway to which they are, and are to be, subjected; the period in which a second Nebuchadnezzar shall lay waste Jerusalem and profane the sanctuary the leading trials through which the Hebrews must pass before the Messianic period commence? —these are the topics concerned with the prophetic part of the book of Daniel. Above all, the second great catastrophe to the Jewish nation, under Antiochus Epiphanes, which in some respects was more grievous than that of the Babylonish exile, is that which is most particularly and graphically set forth; and with this the writer concludes his development of Jewish history, excepting that the introduction of the subsequent Messianic period is here and there set forth, and placed in a very striking light. In a word, ch. 7-12 might be justly characterized by giving them the title: '**Sketches of the Leading Events Preparatory to the Messianic Period**'. The '*nucleus*' lies in Nebuchadnezzar's dream (ch. 2); the development in ch. 7-12. Great errors in the exegesis of this book may be committed, by either ascribing '*too much*' to its design, (which is the common error), or else '*too little*'.

(2) The reader must not look here for the common traits of regular annals, which are found in a book merely historical. Here (in 7-11) all is '*prophetical*'. It has the costume of prophecy, and is replete with figurative language and with symbol. It gives leading characteristics of an empire by a single sentence, without minute specification; sets up no chronological boundaries to the respective kingdoms; presents simply changes and transitions of empire without any detail of the means by which they are brought about; and introduces those empires, and only those, which are concerned with the Jewish people. As a whole, these productions are merely generic and prophetic pictures of the mutable and perishable empires that have concern with the Hebrews, until the Messianic period, so as materially to affect them for good or for ill. The Persian dominion affects them mostly for good, (see Ezra and Nehemiah); that of Alexander indeed scarcely touches them, but it prepares the way for an empire (the Syrian), which most of all persecuted and injured them. The prophetic part of Daniel, I readily concede, is not regular Hebrew '*poetry*' as to its form; but it is poetic in its spirit and imagery, like Ezekiel, and Zechariah, and the Apocalypse, and demands the application of poetical exegesis in order to interpret it. A part of the 11th chapter is the only exception to be made to these remarks; where the representation is so historically graphic, that Porphyry and others, specially many of the recent critics, have even brought against it the charge of being written '*post eventum*'. The particularity of the description here fully shows, how prominent in the writer's mind were the cruelty and persecutions of the (nibzach), i.e. Antiochus Epiphanes.

(3) The reader, who wishes to discover with certainty the real empires that are the subject of prediction in the book before us, should carefully investigate '*the particular period, when they will individually and severally have all passed away*'. The Messiah's empire, as is clearly and repeatedly asserted, is to be '*built on their ruins*'. It '*succeeds*' them all, in order of time and of events. So chap. 2; 7; 12 plainly represent the matter. And if so, this will be one decisive test, as to the empires brought into view by the prophet. That they are '*Asiatic*' empires, although some of them are swayed by men of Grecian origin, seems to lie upon the face of the book, and accords with the nature of the case. In the time of Daniel, Rome was a petty State of Italy, and was scarcely known, still less feared, in Palestine or in Babylon. It is not the manner of the Hebrew prophets, to concern themselves with the history of nations or empires sustaining no relation to the Hebrews. It is true, indeed, that some sixty years before the birth of Christ, Palestine was overrun by Pompey; and in the sequel it was made an allied province. But it was not until '*after*' the Christian era had begun, that it was deprived of its kings, and subjected to a Romish governor. Nor did the Romans undertake to crush it, until about A. D. 67. The book of Daniel "prepares the way of the Lord." The coming of the Messiah is its main design; and the state and circumstances of the Jews, until that period, are passed in brief and rapid review. With the considerations in view that have now been suggested, we may next proceed with the development of '**The Four Great Empires**'.....

Chap. VII. 1. [After the introductory remarks already made, the contents of ch. 7 may be sketched in a few words. The prophetic vision of Daniel was by night, and in a dream, v. 1. After great commotion of the sea by stormy winds, four great beasts come up from it, strong and ravenous, yet diverse in kind, vs. 2,3. The first is a '*lion*', furnished with wings, to which, after severe castigation, a more gentle and humane spirit is given, 4. The second is a '*bear*', whose position, and grasp of prey, as well as the language addressed to it, indicate a watchful rapacity for conquest, v. 5. The third is a '*panther*', with four wings and four heads, bearing extensive sway, v. 6. The fourth is a monster without a name, strong and terrible, with teeth of iron and ten horns; out of which comes up a little horn, which roots out three of the others, and becomes insolent and blasphemous, vs. 7, 8. When the destruction occasioned by it reaches its height, the Ancient of Days prepares his tribunal, and ascends it surrounded by flaming fire and myriads of ministering servants. The trial proceeds, the charges are made, and the beast is condemned to excision, which sentence is executed, vs. 9-11. The like had been already done to the other three beasts, v. 12. The Son of Man now makes his appearance before the Ancient of Days, and dominion universal and permanent is given to him, vs. 13,14. Daniel, overpowered by the vision, is troubled in his mind, v. 15. He approaches an angel-interpreter, and seeks to know more particularly the meaning of the vision. He is told, in a few words, the sum of its meaning: There are and will be four dynasties; to be followed by a fifth which belongs to the saints, and is to be perpetual, vs. 16-18. But his curiosity is not satisfied, in regard to the '*fourth*' beast, the characteristics of which he recapitulates, vs. 19, 22. The interpreter informs him, that the fourth kingdom will be diverse from the other three, and very destructive; that the ten horns signify ten kings; that another (the little horn) shall arise, who will humble three of the ten, utter boasting and blasphemy, and undertake to change times and abrogate the law; that these latter transactions of the little horn are limited to three and a half years, vs. 23-25; and finally that the destroyer shall himself be

condemned and destroyed, v. 26. After this, "the people of the most high God" shall receive a dominion that shall never end, v. 27. Here ends the vision ; but Daniel was filled with agitation and concern respecting the things predicted, although he kept the whole matter to himself, v. 28.]

Chapter VII.1.....This chapter begins the second and peculiarly '*prophetic*' part of the book of Daniel, in which the writer forsakes the '*chronology*' of the preceding historical part that he had brought down to the Median dominion, and goes back some seventeen (17) years to the first year of Belshazzar. The date of the time, when a prophecy was received, is commonly affixed by the Hebrew prophets to the oracle itself. It is not unusual for prophets to receive a special command, to 'commit to writing' their disclosures; comp. Isa. 30:8; 8:1, 16; Hab. 2:2; Apoc. 1:19; 21:5; 14:13. Daniel does not inform us, whether he in this case received a special command to write down his vision, nor of the time when he did write it; but the importance of the subject-matter of the vision, and the trouble that it gave to his mind, would be very likely to lead him to a speedy record of what he had seen.....

Chap. VII. 8. '**Excursus on the Fourth Beast**'. To facilitate our future progress, it may be well to satisfy ourselves of the position, which, as interpreters, we ought to take; for much is dependent on it. Having already discussed this subject at large, in the introduction to this chapter, I shall give here only brief and summary views of points already illustrated, touching occasionally on other points necessary to complete a view. To me it seems a philological impossibility, provided we first make a thorough comparison of the third and fourth dynasties, (as presented in chaps, ii. vii. viii. xi., and fully spread before the eye of the reader in the preceding pages), to maintain that the third dynasty is not that of Alexander, or that the fourth is not that of his successors, the Grecian chiefs. But for the sake of obtaining still further satisfaction, let us for a moment reverse the method of considering the subject, and begin with the '*fourth*' dynasty. What are the discriminating features, the true and satisfactory diagnostics of this dynasty? I shall mention only such as I deem to be decisive and satisfactory.

(1) The '*ten horns*' belong to the '*fourth*' beast (7:7, 19,20, 24), and the '*little horn*' springs up '*among them*' (7:8, 20, 24). The ten horns are ten kings (7:24), and the '*little horn*' is the eleventh (7:24). Now it is quite plain, from a comparison of 7:7,8, 23-25, with 8:8-12, 22-25, and 11:21-45, that the same individual is characterized in all these passages. His gradual growth, his cunning, his destructive aggressions, his persecutions, his pride, his boasting, his blasphemies, his profanation of sacred things, and his sudden and violent death, are all depicted in colors so nearly alike, and in outlines so exactly alike, (excepting that in some of the cases, e.g. in chap. 11, the sketch is much more amply filled out), that I cannot perceive any reasonable ground of doubt that they respect the same personage. But if this be a correct position, then is the fourth dynasty plainly designated beyond a reasonable question. "**The little horn**" did not spring from a '*Roman*', but from the '*Syrian*' dynasty. It came up amidst ten horns, and rooted out '*three of them*' (7:8, 20, 24); and if the '*little horn*' be Antiochus Epiphanes, then is it certain that the '*ten horns*', i.e. the ten kings (7:24), are '*Syrian*' and not Roman. It is no objection to this argument, that the imagery employed in chap. 8 '*varies*' from that of chap. 7. What is a '*bear*' in 7:5, is a '*ram*' in 8:3 seq. What is a '*panther*' with four wings and heads in 7:6, is a "**he-goat that touched not the ground**," with a notable horn, in 8:5 seq. In chap. 7, the destruction of the beasts is not described

severally, but collectively, (7:11,12); while in chap. 8, the destruction of each preceding dynasty is '*severally*' related (vs. 7,8), before a new one is announced. The '*diversity*' of the fourth beast from all the others, is specifically declared by direct assertion in 7:7, 19, 23, while in chap. 8 it is described by symbolic imagery, viz. **"the great horn [Alexander] is broken, and in its room came up four notable ones, toward the four winds of heaven,"** (8:8). Now these four horns have no direct concern with the '*ten horns*' of 7:7, 20, 24. The latter are '*kings*' (7, 24); the former are '*kingdoms*' (8:8, 22); not kingdoms in the sense that they make what the writer, for his particular purpose, regards as '*separate*' dynasties, but minor kingdoms under one comprehensive view, viz. that of '*Grecian sway*', or sway by Alexander's successors. So 8:8, 22, and 11:4, clearly show. The last or fourth is the '*divided*' kingdom; for it has no symbol among beasts that can be named (7:7); it consists of iron and clay (2:40-43); it is divided to the four winds of heaven (8:8; 11:4). Of course there is no incongruity between the '*four horns*' in 8:8, 22, and the '*ten horns*' in 7:7, 20, 24. The former merely symbolize the four great divisions of Alexander's empire (8:21,22; 11:4); the latter signify ten kings (7:24), which will precede **"the little horn"** (ib.), and '*among which*' this horn springs up (7:8). The ten horns, moreover, all belong to '*one*' of the four great divisions; for out of '*one of these four*', the little horn springs up (8:9), which shoots forth in the midst of the ten (7:8). Here then is no '*incongruity*'. It is merely a diversity in the mode of representation, grateful to the reader, and meeting the reasonable demand of aesthetics in regard to variety, in the modes of description. On the other hand, the '*parallels*' in the descriptions of the fourth beast, and above all in those of the '*little horn*', 2; 7; 8; 9, are so striking, that '*identity*' of person or object in all of them seems to be a thing so evident, that fair denial is out of question. Hengstenberg, who strenuously contends for the '*Roman*' dynasty as the fourth, acknowledges that the resemblances between the '*little horn*' in chap. 2, and the descriptions in 8:9 seq. 11:21 seq. are such as to constitute the most weighty argument in favor of '*identity*' of person in all, (Authentic des Daniel, s. 213). How then is this argument to be answered? In his view very easily, viz. 'Antiochus is the '*prototype*'. Antichrist the '*antitype*'; what had a partial fulfilment in the former, will have a complete one in the latter.' In other words, a ('*huponoia*') is here to be supposed, i.e. a double sense must be given to the words. And why? "Because '*Typik*'" grounded in the very essence of the O. Test.," (s. 213). I deny not at all the typical nature of much that was Mosaic and Levitical, as to rites and ordinances. I fully assent to all which the writer of the Epistle to the Hebrews has said on this subject. But all the '*types*' relate to 'Christ', his offices, his sufferings, his atonement, and in a word to his whole work of redemption. Where are the types of Satan, and of his coadjutors, the '*Antichrists*' of the Christian period, to be found in the Jewish ritual? Hengstenberg appeals to 2nd Thess. 2:3, and avers that this is built upon Daniel. I accede; but only so far as to recognize a '*similarity of description*' in a case where there is '*similarity of character and of action*'. What does one need now to satisfy himself of such a usage among the N. Test. writers, than to turn to Matt. 2:15, 18, 23, and compare these passages with the original Hebrew? The (plērōsis); of the N. Test. is far enough from being always a fulfilment of what is strictly prediction. From its very nature, a ('*hupnoia*') must always be merely a matter of '*guessing*'; for what language does not of itself speak, can only be '*guessed*' at. But how can we accede to a principle of interpretation so hazardous as this, and specially so indefinite and in fact undefinable?

(2) The four dynasties, whatever they are, '*perish before the Messianic kingdom is introduced*'. Thus is it represented in 2:44,45; 7:11,12, 22, 26,27; 8:20-25; 11:45. This is of itself so plain, and so conclusive, that it would alone be sufficient to decide that the fourth kingdom cannot be '*Roman*'.

(3) It lies upon the face of all the prophecies in this book, that the Messianic kingdom is their '*ultimatum*'. What will befall the Hebrews '*before*' this is introduced, is evidently the object which the prophet has in view to declare. But here, however, let it be remembered, that it is not at all his object, to give a minute civil history of all the Jewish affairs, but only to

touch summarily on the most distressing of their trials. Under Antiochus they were to suffer even worse things, in some respects, than they had done under Nebuchadnezzar. Thus much disclosed, he passes over the interim, and touches upon the introduction of the '*new kingdom*'. Summarily does he describe even this, but he strongly asserts its '*perpetuity*'. To suppose Daniel to supply the place which John has filled in the Apocalypse, and to go beyond the simple generic views that I have suggested, would be to appropriate to an O. Test. writer all the views and feelings and knowledge of a Christian writer. The same spirit Daniel doubtless had. But he did not move in the same circle of action, nor did he address the same classes of readers.

(4) The difficulties that lie in the way of acknowledging the fourth dynasty to be '*Roman*', not only appear great, but to me they seem insuperable. Applied to the '*Roman dynasty*', what mean the four kingdoms in 8:22; 8. What mean the '**ten horns**' in 7:7, 20, 24? And the ten toes in 2:42? And more than all, what means it, that Antiochus comes '**from the midst of the ten horns**'? Hävernicks confesses (Comm. s. 570), that "as yet the Roman history gives us no diagnostics by which we can ascertain the '**ten**' horns." What then is to be done?" We must wait," says he, "with a believing confidence, that we shall yet see a time, when faith will be turned into vision, and thus will take the veil from our eyes, and make plain the secrets of the Lord." '*Secrets*' they are truly, and must remain so, on the ground which he takes. All hope of any intelligible meaning is out of question. But for myself, I must always doubt the soundness of a position, which forces us to conclusions like this, in regard to any matter of prediction.

But the advocates of that exegesis which assigns the '*Roman dynasty*' to the fourth beast turn the tables upon us, and object to the application of this symbol to the dynasty of Alexander's successors, on the ground that in this way no satisfactory account can be given, either of the '**ten kings**', or of the '**three**' who were rooted out by the little horn, 7:7, 8, 20, 24. Candor requires us to say, that this may be reasonably demanded of those who reject the application of what is said concerning the fourth dynasty to Rome, because they explain the prediction as applicable to a dynasty which existed and came to an end before the birth of Christ. Now as such a dynasty belongs to the history of the '*past*', some probable application of the prophecy to it should be pointed out by those who decline the interpretation of Hengstenberg, if they expect to make good their position. This, as I apprehend the matter, is what may be done. I must, first of all, ask the particular attention of the reader to what has already been intimated and explained, viz. that Daniel does not undertake to write universal history, nor even the particular history of the empire which he actually brings into view, but only describes such occurrences or personages as come in contact and conflict with the Jews, mostly to their harm and danger. The rapid outline in 7: 4-8 is proof of this; and like to this are the passages in chap. 2; 8; and also 11, with the exception of the Syrian kingdom, (the king of the north), and particularly that of

Antiochus Epiphanes, 11:21 seq. The '*ten kings*' belong to the '*fourth beast*', as all the passages in chap. 7 show, and the little horn comes from the midst of the ten, vs. 8, 20, 24. But in 8:8,9, the '*little horn*' is expressly said to come '*out of one of the four great divisions*' of Alexander's kingdom. This then shows that the generality of the dynasty as a whole is dismissed by the writer after merely touching upon it, and that he turns his attention only to that part of it which is annoying and terrible to the Jews. That the little horn means Antiochus may, after all that has been said, be taken for granted; and as he was a '*Syrian*', so were the ten kings '*Syrians*', whom he succeeded, inasmuch as he came from the midst of them. We have then simply to inquire, whether there were ten kings who actually preceded him in this dynasty. This inquiry seems not to be difficult.

1. Seleucus I. Nicator. 2. Antiochus I. Soter. 3. Antiochus II. Theos. 4. Seleucus II. Callinicus.
5. Seleucus III. Ceraunus. 6. Antiochus III. the Great. 7. Seleucus IV. Philopator. 8. Heliodorus.
9 Ptolemy IV. Philometor. 10. Demetrius I. 11 . Antiochus Epiphanes.

All of these are unquestionable, excepting 8, 9, and 10. 'These,' says Hengstenberg (s. 208), 'were mere '*pretenders*' to the throne, and nothing more; whereas the text requires that they should be actual kings, and be dethroned.' I doubt whether his demand is not somewhat too strenuous here; at least a comparison with Rev. 17:12 would not favor a construction so rigid. But be it so; we will not decline to answer even the rigid demand which he makes. Appian testifies (De Reb. Syr. c. 45), that Seleucus Philopator, when king, was destroyed by the conspiracy of Heliodorus. In the same passage he says, that Eumenes and Attalus, kings of Pergamus, in conjunction with Antiochus, and at his solicitation, deposed Heliodorus, (*es tēn archēn biazomenon*), '*who had seized by violence upon the government*'. The simple history is this: Antiochus Epiphanes, son of Antiochus the Great, and brother of king Seleucus Philopator (who was destroyed by Heliodorus), had, for some years, been sent as a hostage by his father to Rome, and on his return, (being recalled by Seleucus his brother, who sent his own son Demetrius to supply his place), while at Athens, he heard of all that Heliodorus had done, and then visiting Attalus and Eumenes, on his way home, he persuaded them to assist him. Such was their interposition, that all other claims to the throne were silenced, and the parties awed into submission, without any bloodshed in the way of contest. In respect to Heliodorus, he was doubtless punished as a rebel. But still he had occupied the throne; he was "rooted out" from it by Antiochus, or (to use the language of 7:20) "he fell before him."

The second of the three kings, "who were humbled" (7:24), appears to be Ptolemy IV. king of Egypt. His mother, named Cleopatra, being guardian of this young child who was heir to the throne of Egypt, on the death of Seleucus Philopator, claimed the throne of Syria in behalf of her son. She was the sister of Philopator, as also of Antiochus Epiphanes, all three being children of Antiochus the Great. She claimed Palestine and Phenicia as the dower pledged to her by her father, when she was married to Ptolemy Epiphanes the king of Egypt. When her brother Seleucus was assassinated by Heliodorus, she, as already intimated, ambitious of her son's promotion, laid claim to the throne of Syria for him. We have no history of what was done to carry through her designs; for, unhappily, all the particular histories of that period which are now extant, are only a few fragments. But that she succeeded in forming a party in favor of her young son, Ptolemy IV,

Philometor, seems to be a matter of fact; and also, that he had an actual investiture of the kingly office over Syria. Thus in 1st Macc. 11:13, it is said of the prince in question: "And Ptolemy entered into Antioch, and put two crowns upon his head, that of Asia and of Egypt." The '*Asia*' named here undoubtedly means '*the Syrian empire*', inasmuch as Ptolemy was now in its capital (Antioch). In Polybius' *Reliquiae*, XL. 12, this same prince is named "Ptolemy, (*`ho tēs Surias [kai Aigupiou] basileus*), i.e. king of Syria" [and Egypt], the latter words included in brackets being of somewhat doubtful authority. There is no good ground of doubt, however, that the Ptolemy in question is the one here named. It would seem, then, since it is certain that Antiochus got the better of all his antagonists, that Ptolemy was "*humbled*" as to his claim upon the throne of Syria.

But who is the '*third*' king, that Antiochus '*rooted out*'? I cannot hesitate to say, that, so far as I can see, reference is made to *Demetrius I, Soter*, as he was afterwards named. He was the son of Seleucus Philopator, and of course the nephew of Antiochus Epiphanes. By right, i.e. by the established custom of regal succession in the monarchies of the East in general, the '*inheritance*' of the throne belonged to Demetrius, as soon as his father was dead. He was its rightful occupant. But Antiochus did not recall him from Rome, whither he had gone as a hostage, in order to redeem Antiochus himself from that condition. The Roman Senate could have no inducement to send him back. They kept him as a security of Antiochus' good behaviour ; for in case the latter gave umbrage to the Roman power, they could set up Demetrius and urge his lawful claims against Antiochus ; which would be very likely to defeat and overthrow him. Thus, by the collusion of Antiochus on the one hand, and the crafty policy of the Romans on the other, Demetrius was obliged to forego his rights as a prince, until after the death of Antiochus and his son. In this way did Antiochus defeat the claims of '*three*' kings, and "humble them," 7:24. The two former of them he actually '*dethroned*', the latter he excluded from the rightful occupation of the throne, at least so long as he and his son lived. He did indeed not actually dethrone Demetrius, but '*he kept him out*' of his throne. All this agrees well with 7:8, 20, 24, and is sufficient to answer the demands of interpretation. He who has a '*right*' to a throne, and is kept from it either by the craft or violence of another, is '*humbled*' as to his pretensions, and '*fallen*' as to his purpose. All three were '*rooted out*' (7: 8), as to their '*kingly office*', and Antiochus remained the sole and triumphant king of Syria. That all this should be done by craft, and flattery, and dexterous management, without any open war or contention, is indeed somewhat strange, but by no means impossible. See how graphically Antiochus is characterized in 8:23,24, but specially in 11:21, 23,24,25, 27, 30, 32. **"He shall come in peaceably, and obtain the kingdom by flatteries,"** says Daniel, 11:21. One can hardly wonder that Porphyry was so struck with this and other like passages, as to affirm that it must have been written '*post eventum*'. But when Porphyry, and others since his time, suggest that Ptolemy VI and Ptolemy VII kings of Egypt, and Artaxias king of Armenia, are the three kings that were humbled, it seems to be a mistake. It is true that Antiochus gained victories over them in contest; but this was after some years, when he had become established in power. I understand 7:8, 20, 24, as relating to what Antiochus did, in order to secure the throne to himself; for this is the natural implication of the passage.

What now can be done with these '*ten kings*', and the '*three kings*' humbled by Antiochus, if the whole be referred to the '*Roman*' dynasty, no one can tell us. Hengstenberg and Havernick give up the attempt, and resolve the whole into a

prediction of an Antichrist yet future, and of ten future Roman kings or kingdoms, three of which are to be humbled by Antichrist; and they bid us to wait with patience, in expectation that '*dies indicabit*', i.e. future events will make plain what is now dark and unintelligible. But I cannot think that a prophetic '*revelation*' is constructed of such material. A '*prophecy*' addressed to any class of men, must needs have at least some respect to the information of those for whom it is uttered, and to whom it is addressed. But for what valuable purpose a prediction altogether unintelligible can be uttered or written, it would be difficult to form any satisfactory conception.

Finally, whatever may be the difference of opinion about the '*fourth beast*', and the dynasty symbolized by it, all must concede, that the facts respecting the '*ten kings*' and the '*three kings*', as related above, are at least very singular and striking. Could there be such a coincidence between them and Daniel's prediction, unless they in reality are connected together? We may indeed concede the '*possibility*' of it; but can anyone well defend the '*probability*' of it? After all that can be said on this subject, the simple but conspicuous truth, that the Messiah's kingdom follows the ruin of the four dynasties, renders the application of the symbol of the fourth beast to the '*Roman*' dynasty altogether improbable, nay exegetically impossible.

Let those who are deeply versed in the prophecies of the O. Test., ask the question: Do any O. Test. predictions, in any other case whatever, describe the apostasies and the heresies that will spring up in the bosom of the '*Christian church*'? Unless the prediction in Dan. 7 is of this nature, no example, so far as I know, can be found. It is not impossible, I concede, that Dan. 7 may be '*unique*' in its kind; but unless some very good reason for a prophecy of such a character can be given, and some important object to be accomplished by it pointed out, I must regard it as altogether improbable.

On the ground that the views above given are reasonable and well supported by the laws of interpretation, our future progress in the exposition of the book before us, will be greatly facilitated. As these views appear to me just and well grounded, I must of course avail myself of them, and I shall often recur to them as matters no longer in need of a new defense, or to be regarded as mere conjectures.

In reviewing this whole subject, it seems plain to my mind, that Jerome, and others of later times, who refer the '*little horn*' in chap. 7 to Antichrist, were led to do so by the language of the N. Test., which in several instances is borrowed from Daniel, and applied to objects belonging to the period of the Christian dispensation. That like events, and like characters of this period, should be described in language borrowed as it were from ancient prototypes, is very natural, and is indeed what is often done in all parts of the New Testament. But it requires great care not to confound '*prediction*' with mere cases of '*resemblance*'; and it is a work not yet fully done, to separate the one from the other, and satisfy the intelligent inquirer where the metes and bounds actually are between the two things. This is a work, moreover, which, if well done, would dispense with any further necessity of resort to ('*hupnoia*'), in order to elicit the true meaning of the Old Testament. Those (and they are not a few) who find the '*Pope*' in the little horn, go still further than Jerome, who, although the Roman bishop in his day began sensibly to elevate himself, appears never to have thought of such an application.

7:25:The nature of the case shows that '*two times*' is the probable sense here. The '*singular*' noun most naturally means a '*year*', which is a '*defined*' period

of time. So in 4: 13, '*seven times*' = seven years. The '*half*' of this period is designated by the phrase '*time, times and dividing of time*', which last expression means '*half year*'. The like in Hebrew, in Dan. 12:7 and in 9:27, we find '*half of a week*' or '*heptade*' [viz. of years]. See also the same in the Apoc. 12:14, comp. 13:5; 11:2,3; 12:6. A comparison of all these passages seems to settle the matter conclusively, that the prophetic year consists of 360 days = 12 months at 30 days each. It is of importance to note this; for accuracy of calculation must depend on it.

Is this expression of time poetical merely and figurative, consisting of round numbers (as they say), and comprising just half of the mystical number '*seven*', which is so often employed in a kind of tropical way? '*Historical facts*' seem to speak for the 'literal' interpretation, in the book before us. Yet, considering the nature of the case and of the number usually concerned with such reckonings, (i.e. the number '*seven*'), we surely need not be solicitous about a day, a week, or even a month, more or less. The convenience of the reckoning, when it is near enough to exactness for all the purposes of prophecy, is very obvious, and will account for adopting it.

In exhibiting the historical facts, we will begin with an era which is certain, viz. the time when Judas Macc. expurgated the temple, and began the service of God anew. This was on the 25th of Dec. 148 ann. Sel. = 165 B.C., see 1st Macc. 4:52. Counting back three and a half years, we come to June in 145 A.S. = 168 B.C. Livy has described the retreat of Antiochus from Egypt, in the '*early spring*' (*primo vere*, Liv. xlv. 11.) of that year. While on that retreat, Antiochus detached Apollonius, one of his military chieftains, to lay waste Jerusalem, (comp. 2nd Macc. 5:11, which makes the time clear), for he had heard that the Jews exulted at his misfortune, in being obliged by the Romans to retreat from Egypt, and he was determined to wreak his vengeance on them. He did so effectually, as 1st Macc. 1:29 seq. fully shows; and vs. 29, 20, of the same chapter, compared together, show that the year was 145, A.S. as above stated. From June, when Jerusalem was probably taken, to December, is six months; and from December in 168 to December, 165, is three years. In the same way, as to time, does Josephus reckon, Proem, ad Bell. Jud. § 7. But to avoid perplexity, it should be noted that a different mode of reckoning, viz. '*three years*', is sometimes employed. E.g. in 1st Macc. 4:54, and 2nd Macc. 10:5, such a method appears to be implied; and so in Jos. Ant. Jud. XII. 7. 6. An examination of the context in these cases shows, however, that this period designates only the time that intervened between the profanation of the temple by heathen sacrifices, 1st Macc. 1:54, and the consecration of it by Judas Maccabaeus, 1st Marc. 4:54. Some six months after capture of the city, during which all manner of cruelties and excesses were committed, appear to have elapsed before Antiochus began his '*swinish*' offerings in the temple. The consecration of the temple by Judas introduced regular Hebrew worship there; and the death of Antiochus happening shortly afterward, the period of his oppression was of course at its end. Thus did events correspond very exactly with the time designated in our text. We cannot indeed specify the exact '*day*' because history has not done this; but it is enough, that we come so near to the time designated, as to remove all serious difficulty respecting it.

Other passages corresponding, as to time, with the verse before us, may be found in Dan. 9:27; 12:7, and, with some modifications, the period) marked in 12:11,12, harmonize with these. The discussion respecting them, however, may be deferred until we come in course to consider them.

Chapter 8: Introduction: [In the third year of Belshazzar's reign, Daniel saw another vision, subsequent to that related in ch. 7. In this vision he was transferred to Shushan on the river Ulai, in the province of Elam, (the capital of the future Persian empire), vs. 1,2. Here he saw a ram, with two elevated horns, the one being higher however than the other, but more recent as to its origin. In various directions did the ram push, and nothing could stand before him, vs. 3,4. Upon this, a he-goat made his appearance, bounding over the earth without seeming to touch it; and this goat had a notable horn between his eyes, v. 5. He came to the ram with fury, smote him, broke his horns, and trode him down, while there was none to rescue, vs. 6,7. The he-goat now became very great, and at the height of his power, his great horn was broken in pieces, and there came up four other notable horns in its room, v. 8. From one of these sprang up a little horn, which waxed great toward the south, and east, and the goodly land of the Hebrews, v. 9. It waxed so great that it assailed the host of heaven [the sacred officiators in the temple], and some of these it cast down and trode upon, v. 10. Even the prince of that host [the God of the temple] was deprived by him of his daily sacrifice, and laws and ordinances were prostrated, and success attended the undertakings of the tyrannical oppressor, v. 12. While contemplating this scene of desolation, the prophet hears one of the holy angels asking another, how long this state of things is to continue, v. 13. The answer is 2300 days, at the close of which the sanctuary will be vindicated, v. 14. Daniel makes for himself still further inquiry respecting the meaning of the vision; an angel, on the river's bank, requires Gabriel (the angel-interpreter, to make the requisite explanation, vs.15,16. This angel approaches Daniel, who swoons, and is lifted up and revived by his kind interpreter, vs. 17,18. Gabriel informs him, that he shall make particular disclosures respecting what is to happen at the last part of the season of affliction, v. 19. He says that the ram symbolizes the kings of Media and Persia; the he-goat, the king of Grecia; the great horn is its first king, and the breaking of it is the ruin of his empire; out of this ruin shall arise four dynasties, with inferior power, vs. 20-22. In after-times shall arise from one of them a king, cruel, cunning, a fearful destroyer, specially of the holy people, vs. 23,24. By his craft and sagacity, he will destroy many without waging war; on account of his success, he will become haughty and set himself against the Prince of princes; by whom he shall be dashed in pieces, v. 25. Daniel is assured, that the vision is true, and he is directed to seal it up, because it pertains to a distant future, v. 26. Daniel again swoons, and is afterwards sick for some days. He after this returns to his ordinary official business, v.27.]

It is plain, at first view, that the Babylonish monarchy is here omitted. Twice (ch. 2; 7) had it already been described, and it was now near its close, and nothing specially worthy of particular note, in respect to the Jews, was to take place before that close. To Daniel, therefore, a further disclosure is made, in regard to those empires which would be particularly concerned, in future, either with favoring his countrymen or with annoying them. These were mainly the second and fourth dynasties, (so named in reference to ch. 7.) The third seems to be here introduced mainly because it stands between the Medo-Persian dominion and that of the fourth beast.

As might naturally be expected, Daniel, as he approaches nearer to the events predicted, becomes more specific in his statements respecting them. For example, in ch. 7 no account is given of the manner in which the second or Medo-Persian empire is overthrown; but here, in vs.5-7, we have a graphic account of its fall. In ch. 7, no account is given of the manner in which the third beast perishes,

and the fourth beast arises; but in v.8 here we have one specifically given. In ch. 7, the little horn is merely said to arise among the other ten horns of the fourth beast; here it is stated, that it arose out of one of the four dominions of the last empire. In ch. 7, the blasphemous, boasting, persecuting character of the little horn is merely glanced at, (vs. 8, 24,25); but here we have a full detail, as it were, of cruelties and abominations, vs. 9-12, 23-25. In ch. 7, we have a designation of the time, during which the desolations of Jerusalem and the temple shall take place beyond all former example (v. 25); while in ch. 8, we have a different designation of time, in respect to matters which are of wider extent. Finally, the whole circle of beasts in ch. 7, are different from those introduced in ch. 8. The beasts here are not chosen so much with reference to their rabid and destructive nature, as with reference to their active and rapid movements.

If any reader should be tempted to think it strange, that the same subjects should be repeated, even with additional specifications, (as is particularly the case with the fourth dynasty in this book, in chaps, 2; 7; 8; 11, and above all with the description of the little horn or Antiochus Epiphanes), he needs only to turn to Isaiah, and ask how often the Assyrian invasion is there depicted; or to the prophets in general and ask: How many are the prophecies respecting the destruction of Babylon, Egypt, Moab, Tyre, Philistia, etc. The answer to these questions will remove any difficulty which the book before us seems to present, in regard to repetition.

In fact, how can we be competent to decide, how often peculiar circumstances among the Hebrews demanded a renewal of the same subject? But in the present case, the later predictions are seldom, if ever, mere repetitions of the preceding ones. New circumstances are developed; or the subject is placed in a new attitude; or it is connected with some promise or threatening. In a word, there is always something in the later prediction, to adapt it to the time when it was uttered.

In the case before us, the time drew near when the Medo-Persian dynasty would commence. Before that period, the Jews were to change their outward circumstances in no important respect. The writer, therefore, now begins with the dynasty which would make a change. And in order to obtain an appropriate place of vision, he is transferred in his ecstasy to the capital of the Medo-Persian empire, and from its tower or citadel he looks out over the ground of empires yet future. And inasmuch as, from the nature of the case, the later vision is more specific than the earlier ones, it affords us very important aid in the explanation of what might otherwise be dubious from its brevity or generality, in the preceding oracles.

8:1: The reader will note that the Hebrew language is now employed [in contrast to the Syriac-Aramaic of the earlier chapters], and so through the remainder of the book.....

[Conclusion remark to chapter 8:] In several particulars the prophetic vision in this chapter differs from those in chap. 2 and 7. First of all, no notice is taken of the Babylonish monarchy, such as we find in 2:37,38 and 7:4. Then, secondly, there is a somewhat extended view of the second or Medo-Persian dynasty and its fall, vs. 3-7. Very brief and summary is the account of this dynasty in 2:39 and 7:5; and its fall in consequence of being invaded by the head of the third dynasty, is not at all noticed, as it is in 8:5-7. So likewise, in the third place, with respect to the third dynasty. It is summarily touched upon in 2:39 and 7:6; but a somewhat dilated account is given in 8:5-8. Fourthly, the manner in which the fourth dynasty arises, is given neither in 2:40, nor in 7:7 seq. But in 8:8, the manner of its rise is given. Fifthly, while the fourth dynasty is characterized in 2:40-43, merely in a general way, no particular notice is taken of Antiochus Epiphanes. But in 7:7,8, 19-21, 23-

26, this tyrant and persecutor is particularly described, and his end foretold. In 8:8-14, 22-25, there is still greater particularity in the description of Antiochus, and a new limitation of the whole period, during which he will carry on his persecutions and vexations. In fact, with the exception of the Medo-Persian dynasty and the rise of Alexander's, it is evident that almost the exclusive subject of the prophecy before us is Antiochus.

It appears, then, that this third vision differs from the others in the '*amplitude*' of its descriptions of the Syrian tyrant, and in making him altogether the prominent figure in the picture.

Lastly, it is a striking circumstance, that the visions in chap. 2; 7. both close with an extended view of the '*Messianic*' kingdom, which follows the downfall of all the others, while in chap. 8 it is wholly omitted. This is the more worthy of note because the circumstantial history of Antiochus, in chap. 11, is also followed by a development of a Messianic character. Such a departure from analogy, in the vision before us, would seem to have been occasioned by some circumstances of which we are ignorant. The character of Antiochus as exhibited in chap. 2; 7; (and probably in 9), is remarkably congruous; so much so, indeed, as to leave no good room for doubt, that the same individual is meant in all. If anyone is disposed to object against the interpretation which admits the '*repetition*' of predictions respecting Antiochus, and ask: 'Of what use could so many repetitions of the same thing be? The answer is easy. Of what use is the repetition of predictions, in Isaiah, respecting Assyria, Babylon, Tyre, and the like? Of what use is the frequent repetition of '*Messianic*' predictions? And the same questions may be put respecting the representations of other prophets. The general answer I should give would be, that different exigencies of the times demanded new and repeated developments. The same things are never simply repeated. The subject is placed in new attitudes, and new light is cast upon it. Events of deep interest to the civil and social, or to the religious community, will sometimes bear repetition to serious advantage. We must confide something, moreover, to the judgment of the prophets in regard to the importance of this, in cases where we have, and can now have, no knowledge of minute circumstances.

Chapter 9: Introduction: [Some fifteen years after the preceding vision, subsequent to the dethronement of Belshazzar and the fall of the Babylonish dynasty, and during the '*first*' year of the reign of Darius the Mede, into whose hands the fallen Babylonish empire came, Daniel, in hope that the time of the exile of his countrymen was near its end, betook himself after long continued prayer and fasting, to the diligent perusal of the prophecies of Jeremiah respecting the continuance of the captivity. There, in 25:11,12, and specially in 29:10, he found seventy years definitely named as the period, during which the exile should continue, and at the end of which a return to their native land would be allowed to the Hebrews; Dan. 9:1-3. Most fervently did he pour forth his supplications for the fulfilment of these predictions. But even this he ventured not to do, until he had first made most ample and humble and hearty confession of his own sins, and of the sins of the kings, the princes, and the people of the Jews who had disobeyed the prophets, and transgressed the laws of Moses, and rebelled against the Lord; vs. 4-15. The sequel, vs. 16-19, exhibits in a most striking manner, the fervency with which he wrestled with God in prayer, for his people, the holy city, and the temple.

Such prayers as this holy man uttered, are always heard before the throne of God. Forthwith Gabriel, one of the presence-angels, is sent to communicate with Daniel, and to make further disclosures to him respecting the Jewish nation. With

such haste did the angel come, that before Daniel had done speaking, he drew near and addressed him, and told him the object of his mission; vs. 20-22. Even at the beginning of Daniel's supplication a message went forth, and the angel declares that he had come to communicate it, because Daniel is greatly beloved. He exhorts the prophet, therefore, to give attention to his message, and to consider well the import of the prophetic vision; v. 23.

'**Seventy weeks**' [of years] are distinguished or absconded from the general course of time, as a peculiar period which must be passed through, before the new and glorious dispensation of the Messiah will introduce the expiation of sin, and reconciliation for iniquity ; bring in everlasting righteousness, and confirm what the prophets have foretold ; and consecrate a Holy of Holies belonging to the new and better dispensation ; v. 24. These '**seventy weeks**' are divided into three different periods, each distinctly marked by specific events at the commencement or close, or else by what takes place during their continuance. '**Seven weeks**' [of years] begin with a mandate to restore and build up Jerusalem, and end with the appearance of an Anointed One who is a Prince. During three score and two (62) weeks [of years], the city of Jerusalem shall be rebuilt and prosper, although in troublous times; v. 25. After this period, '**an Anointed One**' shall be cut off; in consequence of which the Jewish nation shall be destitute of a lawful and proper officer of this class. Moreover the people of a [foreign] prince shall come, and lay waste the city and the sanctuary; but he shall come to his end with overwhelming destruction. The invasion of the city and sanctuary will occasion resistance on the part of the Jews, and war will ensue ; but unto the end of that war the desolations which it will occasion, are limited by Heaven's decree, and cannot exceed the appointed measure; v. 26. The invading foreign prince will form close alliances with many Jews, for '**one week**' [of years] ; during half of that week he will cause sacrifice and oblation at Jerusalem to cease, an idol worthy of destruction shall be erected over an abominable bird [Jupiter's eagle], and unto consummation, even that which is decreed shall then be poured upon him who is doomed to destruction]

The first thing that strikes the attentive reader of this chapter as an object of inquiry is, '*how the predictive, or prophetic part of it compares with the other prophecies of Daniel*'. Those who find in it '*simply and only a Messianic prediction*', give it an interpretation which makes it entirely discrepant from all the other prophecies of this book. In all other cases where the fifth or Messianic kingdom is foretold, there are preceding dynasties and events also predicted. Only one vision (that in chap, 8) is destitute of a Messianic part; and only one (in chap, ii.) is destitute of a more or less specific description of the Syrian tyrant and persecutor. As this last oppression of the people of God, whose influences and whose relentless fury threatened far worse consequences to the Jews and to their religion, than did the Babylonish exile, is made so conspicuous in all the proper visions of Daniel himself, it would be at least singular, if the prophecy in Dan. 9 should pass him by in entire silence. Indeed the very outset of this vision (v. 24) seems explicitly to declare, that its design is to describe events which will happen '*before*' the introduction of that peaceful kingdom, which is to reconcile man to God, propitiate their sins, fulfil the most important part of all prophecy, and consecrate a perpetual holy of holies. That '**seventy weeks are appointed**' or '*limited*' to pass away '*before*' this will take place, seems to be the necessary implication of v. 24. These weeks are then distributed into three different periods, and have a relation to things somewhat diverse and distinct from each other. How can we suppose, now, that what will take place during these respective periods, is passed by in silence? Yet the

exegesis which makes the whole paragraph exclusively '*Messianic*', makes a part of these periods to '*precede*' and a part to '*follow*' the commencement of the Messianic kingdom. This seems to be evidently against the tenor of the prediction before us, and certainly against the tenor of the book in general. A mixture of sorrow and joy, of trouble and deliverance, is everywhere else to be found; why should they be excluded here? To me it seems very clear that they are not, but that the prediction before us follows the analogy of the others, in regard to the matter in question.

The circumstance, that in the present case the Messianic part of the prophecy '*precedes*', makes no important difference as to the nature of the case. The usual order in the prophets is, that the Messianic part of a prophecy comes at the '*close*'. But this is not always the case. Isa. 2 is a notable example of a contrary usage. So in the present case. The angel announces, that the expected era of spiritual deliverance will surely come; or, in other words, that what Daniel had already predicted more than once, would not fail of accomplishment. But these '**glad tidings of great joy**' are mingled with information that fills the prophet with deep solicitude.

One very important inquiry, which has not always been made, presents itself at the outset. What was the object of Daniel's fasting and prayer? Was it to obtain information, whether the seventy years predicted by Jeremiah were now at an end? There is nothing to prove this. He tells us (v. 2), that he '*understood*' by the writings of Jeremiah, that seventy years, and only so many, were to be accomplished or completed, in order to fill out the measure of Babylonish exile. He was in no doubt, then, concerning this point. He surely could be in none as to the '*terminus a quo*' of the exile; for he was himself one of its first victims. Now as Babylon was taken by the Medo-Persian army in 538 B.C. the first year of Darius the king would be either the latter part of that year, or the former part of 537, or it might comprise both; and of course this would be the sixty-ninth year of the exile. Probably the vision was near the close of this year; for Daniel appears to believe that deliverance is near at hand, and therefore prays the more earnestly for it. Vs. 16-19 fully develop his wishes and designs. The angel is not sent then to solve his '*doubts*' as to what Jeremiah meant, or to show when the seventy weeks would end. He comes to comfort and enlighten the solicitous worshipper of God, and to inform him what further troubles await the Hebrew nation, before their great and final deliverer will come. Wieseler (Die 70 Wochen, s. 13), lays it down as certain, that 'every explanation of vs. 24-27 is erroneous, which does not assign to them a disclosure of deliverance from the then present misery of the Jewish nation.' But whoever will carefully peruse vs. 16-19 must see that Daniel has more solicitude about the worship of God and the desolations of Zion and the sanctuary, than in respect to the mere outward civil and social condition of the captive Jews. The probability surely is, that under such men as Daniel and his compeers, who bore an active part in the government of Babylonia, they had been treated with more than ordinary lenity. At any rate, no persecuting fury had increased the miseries of their condition, and their bondage seems to have been quite tolerable in respect to their outward condition. It is the honor of God and the promotion of true piety and religion, for which Daniel is most anxious; and v. 24 contains an assurance, that in due time these will be amply provided for. The remark of Wieseler is too broad and indefinite, unless, like him, we limit v. 24 to a mere promise of return from exile and renewal of religious rites, services, and privileges, after seventy weeks of days, i.e. literal weeks, from the time of Daniel's vision. For many reasons I cannot accede to this view. The leading ones are, first, that on such a ground v. 24 would be entirely at variance with vs. 25-

27 in the mode of reckoning time since the triplex division of time in the latter evidently appears to amount to the seventy weeks of v. 24. Secondly, the language of v. 24 is too general and too significant to be applied to the mere literal return from exile. Well has Hoffman (Weissag. und Kröfüllung, s. 298) said : 'One can interpret the contents [of this verse] only in an arbitrary way, who applies it merely to the liberty of returning which Cyrus gave to the Jews, which liberty was so sparingly used, and so little satisfied anticipations.' Unquestionably there is a sense, an elevated one too, in which the angel's communication allayed the burdensome part of Daniel's solicitude about the honor of God and the interests of religion. But I find no specific limitation of the end of Jeremiah's seventy years. None surely was needed for Daniel. The '*terminus a quo*' was fully within his knowledge; the '*terminus ad quem*' of course could not be a matter of doubt to him.

This leads me to say, that the mode of interpreting the seventy years of Jeremiah adopted by some, who tell us that "the angel was sent to inform him, that so many '*literal years*' were not meant, but only a period of seventy mystic year-weeks," agrees very ill with the tenor of the book throughout. How anyone can be brought to believe, that the '*seventy weeks*' of Daniel are merely a new exegesis of Jeremiah's seventy years, and not the designation of a new period comprising new events, I am not able to see. Not a word about the Babylonish exile is contained in vs. 24-27. How could this be, if the new designation of the seventy weeks comprised in part that exile, and merely extended the period beyond the limits which Daniel had attached to it? It would seem that the angel must, in such a case, have been as uncertain about the distance of the '*terminus ad quem*', as those interpreters suppose Daniel to have been.

That Daniel should feel solicitude about the posture of affairs, at the time of the vision now under consideration, was quite natural. The time for the exile to come to an end was very near. The Babylonish monarchy, which held the Hebrews in bondage, had been destroyed. A new dynasty had arisen, viz. that of Darius the Mede. Although not disposed to persecute and oppress the Jews, he appeared at least to be indifferent to their sufferings and wrongs. No movement was made to relieve them. They were doubtless, in view of Jeremiah's prophecy, expecting relief. What could be more natural, than for Daniel to ask with earnest importunity that this relief might come, for the honor of God and of religion? This was a strong plea; and in the mouth of such a man we might expect it would be regarded (as it was) with great favor.

The predictions in vs. 24-27 cannot be considered, in any sense, as an exegesis of Jeremiah. Nor is the communication made entirely a '*new*' disclosure. That the Messianic kingdom was to commence, after the four great empires had ceased, was not new. Chap. 2; 7 fully exhibit this. That Antiochus would oppress and persecute, was not new. That he would cause the sacrifices and oblation to cease for three and a half years, was not new, for 7:25 discloses this. That his course of oppression in respect to the Jews, should continue about '*one week*' (of years), was not new; for 8:14 substantially discloses this. That the tyrant should at last suddenly and fearfully perish was not new; for 8:25 fully reveals this. But that the peculiarly oppressive trials and troubles of the Jews, before the coming of the Messiah, should be ended after a period of seventy weeks of years from the beginning or end of the Babylonish exile, was a fact not before revealed. That the existence and prosperity of the new Jewish Commonwealth, and the rebuilding of its metropolis, should be all along attended with "**troublous times**," and yet go forward —was a fact not before disclosed. That the Lord's '*anointed*' —the lawful

high priest— should be cut off by violence, and have no proper successor, was a new fact. All this was deeply interesting to Daniel and to the Jews. Forewarned, forearmed. Return from the exile was speedy and certain; but the hopes of continued peace and prosperity immediately after this must not be indulged. The Lord had many trials other than the present in store for his people before the great Deliverer would come. But it is not 'all' of them, that the prophet is now commissioned to disclose and to dwell upon. Only such times as might be compared with past events, the laying waste of the temple and holy city, the destruction of large numbers of the people, cessation of religious rites and civil privileges, the profanation of the sanctuary by heathen rites, —such events, and such only, are prophetically disclosed. The communication of the angel to Daniel' apparently amounts to the following declarations: 'Thy people have suffered one exile and all its mournful consequences. Other like events, differing indeed as to manner and time, but even more trying, more dangerous to the good, and more disgraceful and fatal to the wicked, are still before the Jews. A portion of the '*seventy weeks*' will bring them through this fiery ordeal; and after this, until the great Deliverer shall come, they shall only experience the ordinary trials of a nation in circumstances like to theirs.'

It is on some such ground, I apprehend, that we are to account for the fact, that all the prophecies of Daniel, developing what is to '*precede*' the Messianic kingdom, end with the life and actions of Antiochus Epiphanes. Other subsequent enemies did indeed maltreat the Jews; but none of them attained to that consummation of wickedness and cruelty which were exhibited by him. They are not, therefore, made conspicuous in prophecy.

Should any one feel disposed to object, here, that there is somewhat of the '*arbitrary*' in these suggestions, I would appeal at once to the books of other prophets, yea to the whole body of Hebrew prophecy, and ask: Whether they have not respect to particular events of interest and importance, or, in other words, whether they are merely a regular series of '*historic annals*'? If not, then events, such as I have just mentioned, are the appropriate subjects of prophecy. What more can be said of the book of Daniel, or what more need we say, in order to vindicate the view just taken?

To those who know the course which a portion of recent criticism has taken, in order to show that the book of Daniel was written after the death of Antiochus Epiphanes, no apology need be made for these remarks. It is a common allegation among critics of the so-called liberal class, that the book of Daniel was written '*post eventum*'; and that the writer was not confident enough in his own '*prophetic*' powers, to venture anything beyond what history already gave him, excepting that, in common with all the Jews, he was full of ardent expectations in regard to the Messianic kingdom. Hence, as they conclude, he stops short with Antiochus, and expresses his confident belief, that immediately after his death the Messianic kingdom would be established.

On the full discussion of this topic I shall not now enter, but, leaving it for another occasion, merely remark at present, that the writer must have been a man of great peculiarities, to declare himself so confidently about the Messianic reign as '*immediately*' following the death of Antiochus, if he himself lived at that very period, and saw no certain tokens that such a reign had commenced, or was indeed about to commence. He appeals to no such tokens; he gives no hint respecting them. What moreover was to become of the credit of his book, in case of a failure? Then as to all his prophecies ending with Antiochus, (the Messianic kingdom only

excepted), I would hope that the remarks already made above, suggest some other more satisfactory reason for the prophet's course, than that of his ignorance of the future. Revelation of events is made for '*special*' purposes, and to answer '*specific*' ends. It is not '*annals*'; it consists not of year-books and historical registers. The most hazardous period of the Jewish nation, down to its ruin by Titus, was that of Antiochus. It was the most trying to the good, and seemingly the most auspicious to the bad. It was the only period in which the sanctuary of God was daily polluted, for some years, by heathen rites and sacrifices. Should not such a period be designated, and the people of God forewarned? Daniel and the angel-interpreter seem to have so thought and decided. Might not prediction respecting the outward condition of the Jews before the coming of the Messiah, stop with events belonging to such a period, and omit the ordinary events that followed? So have other prophets done, in respect to other countries than that of Judea; and so, respecting the Hebrews; why should Daniel only be excepted from ordinary usage?.....

(9:24:) **"Seventy weeks are decided respecting thy people and thy holy city, to restrain transgression, and to seal up sin, and to expiate iniquity ; and to bring in everlasting righteousness, and to seal vision and prophecy, and to anoint a holy of holies."**

(*shabu`im*), from (*shabu`a*), and of an irregular masc. plur. form, retaining (*a*) under the first radical, (normally it would read (*shebu`im*)). The '*masc*'. plur. occurs only in the paragraph before us, and in Dan. 10:2,3. The fem. form (*shabu`oth*) also retains the (*a*) of the first radical. Why? none of the lexicons or grammars tell us. Fuerst (Concord.) says: "retento Qamets '*sibili*'" in respect to the plural forms; by which I suppose him to mean, that sibilant letters have a propensity to a '*Qamets*' vowel-sound. If this be his assertion, it needs illustration and confirmation. It is disputed whether the masc. singular occurs; but as the Masoretic text of Gen. 29:27,28 stands (*malle' shebu`a zo'th*), there is a clear instance of a masc. form in a '*const*'. state, from (*shabu`a*), showing that the Qamets in the sing. is mutable. Wieseler however, (Die 70 Wochen, s. 14), says that "the Masorites have certainly erred," and that we should read (*shaba`*), i.e. '*these seven*' (years), lit. this heptade (of years). As the form of the numeral is sing. and 'fem'. (§ 96. 1), it may be united with (*zo'th*); and (*shanim*) seems to be fairly implied, as anyone may see by comparing Gen. 29:18, 20, 27 together. If this criticism be just, (it seems to me plainly to be so), then we have no instance of a '*masc*'. form of the word in question, out of the book of Daniel. This however will prove nothing against the existence of one since it is altogether a feasible form. The simple truth is, that both (*shabu`im*) and (*shabu`oth*) are '*participial*' forms, meaning '*besevened*', (sit venia!), i.e. computed by sevens. Lit. then we might translate thus: '*Heptades seventy are decided upon*', etc. This leaves the question entirely open, whether the meaning is heptades of days, or of ordinary years, or of sabbatical years; and this question must be decided of course by the context. The Jews had three kinds of '*Heptades*' in respect to '*time*'; first, that of '*days*', seven of which make a '*week*'; secondly, that of '*years*', seven of which make a '*sabbatical year*', Lev. 25:1-7; thirdly, that of the seven periods of years before the '*jubilee-year*', for this last comprises seven times seven years = forty-nine years, after which comes the jubilee-year, Lev. 25:8. Which of these three is meant in the present case? for the clause before us may be interpreted in either way. Not the first, for this would make but about a year and a half for the fulfilment of all that is predicted in the sequel, and would fill the passage with contradictions. Wieseler, indeed, in his work quoted above, has labored to

show, that the first mentioned '*seventy weeks*' are merely literal and common weeks; for he holds that the sequel in v. 24 refers merely to the return from the Babylonish exile, and a restoration to all the rites and privileges of worship as prescribed by Moses, with an accompanying reformation of moral demeanor. But the subsequent '*weeks*' he counts as '*year-weeks*', i.e. periods of seven years each. Ingenious and acute as this writer surely is, I cannot accord with this view of the case; for, (1) It makes a violent disruption in the meaning of (*shabu`im*), to translate it '*weeks of days*' in v. 24, and then '*weeks of years*' in the following verses of the same paragraph. (2) Nothing seems plainer, than that the tripartite, 7, 62, 1, are designed to make up the number seventy stated in v. 24; and of course, the seventy at the outset must have the same relation to (*shabu`im*), that the subsequent numbers (the component parts of it) have; and Wieseler himself concedes, that in vs. 25-27 (*shabu`im*) means week-years, i.e. heptades (heptads, 7s) of years. (3) The application of the magnificent promises, in v. 24, merely to a partial return from exile, and to the broken and troubled state ((*betzoq cha`ittim*), v. 25) of the Jews for a long period (62 weeks), is something that savors too much of '*deducere aliquid ex aliquo*', to commend itself to the simple interpreter. There is too much of what the Germans name a '*hinein-exegesis* [*eisegesis*]', to meet with cordial reception. Hoffman ("Weiss. und Erfüll. s. 298) rightly says respecting it: "The universality with which the consummation of all the hopes of Israel is here spoken of, renders it impossible for anyone to interpret it, except in an '*arbitrary way*', as merely applying to the scanty return from the Babylonish exile by permission of Cyrus—a return which hardly satisfied the anticipations respecting it."—We may therefore abide by uniform '*consistency*' through the whole paragraph, in the use of (*shabu`im*). Then, of course, we must regard the meaning as $7 \times 70 = 490$ years.

So long a time, or thus much ground, is comprised in the prediction; not because this, (reckoned in any feasible way), reaches down to the Messianic period, but because so much of the time intervening, before the Messiah would appear, is for the most part 'troublesome time,' and resembles in this respect, that of the seventy years' Babylonish exile. The speaker means to say: 'The Messiah will surely come, and Jerusalem will be restored in a high and spiritual sense; but before all this takes place, there must be, not seventy '*years*' of literal exile again, but seventy '*times*' seven '*years*' of trouble and of trial. How soon after this is over, the king of the new and last dominion will make his appearance, the speaker does not say, nor does the context inform us. Enough that the days of peculiar trial and trouble like those of the Babylonian exile, will pass away within the period named; for that period (*nachtak*), i.e. is '*definitely limited*' or '*decided*'.

As to the masc. form (*shabu`im*) being employed here, in all probability the speaker meant to attract special attention to the word so important in the sequel, and therefore he has put it first, as well as given to it a peculiar form. He may also have been influenced in his choice of the form, by the (*shib`im*) which follows; or it may have been the prevailing dialect of the day. That he designs to designate '*heptades of years*' by it, would seem quite probable, if we merely compare 10:2,3, where (*yamim*) is added after it in order to explain it, and to tell the reader that he does not mean (*shabu`a*) of the same length or of the same kind as before. No explanation is needed, however, in the present case, except what the context gives. Daniel's meditation had been upon the seventy '*simple years*' predicted by Jeremiah. The angel tells him, that a '*new-seventy*', i.e. seventy week-years or seven times seventy years, await his people, before their final deliverer will come. The reader almost spontaneously adopts this view of the meaning, who is familiar

with the '*week-years*' of the Hebrews. As to the '*third*' way in which the Hebrews used the word (*shabu`a*), it designated the jubilee-year = forty-nine years or seven times seven. If now we choose this last period as the meaning of (*shabu`im*) then we should have $49 \times 70 = 3430$ years —a period incredible, on every ground, in respect to the events which follow. In other words, the first and last of the heptades lead to inconsistency or absurdity; neither of them, therefore, is meant by the text. 'In medio tutissimus,' one may safely say, in the present case. Nor is Daniel alone in such a mode of expression. Gellius (Noct. Att. III. 10) makes M. Varro say, that he had written '*septuaginta hebdomadas librorum*'. The like in Aristotle, Pol. VII. 16; and in Censorinus. De Die natali, c. 16.

(*nechtak*) is found only here, in the Hebrew Scriptures, but is more common in Chaldee and Rabbinic. The literal meaning is '*to cut*', but it does not necessarily involve the adjunct idea '*to cut off*'. The Vulgate, however, has rendered it '*abbreviatae sunt*', probably in reference to the idea that '*lunar*' months are here to be counted for the years, rather than '*solar*' ones. Wieseler (s. 95 seq.) defends the translation '*abbreviated*' or '*abridged*', and represents the angel as designing to say, that the period of seventy years' exile, as foretold by Jeremiah, is, through divine mercy, and in answer to the prayer of Daniel, '*abridged*'. As he makes the exile to begin with 599 B.C., (led, as he says, by Matt. 1:12, who seems to assign its beginning to the deportation of Jechoniah), so, at the time when Daniel fasted and prayed, only sixty-three years of it had passed away, and seven years were therefore to be abridged. But I cannot admit the probability of such an explanation. The idea of '*abbreviation*' would have assumed quite another form. Nor is it easy to see, how Daniel, in case he began the exile with the year 599 B.C. when Jehoiakim was carried into exile, could have supposed that seventy years had already come very near to the close, when seven years were yet lacking; for the three first verses of our chapter evidently present him as supposing this. The conclusion is inevitable, if chap. 1:1 be compared, that Daniel dates the exile in the third year of Jehoiakim's reign, or at least the attack of Nebuchadnezzar upon Jerusalem; and such being the case, there is no room for '*abridging*' the seventy years. They are already on the point of expiring, when Daniel betakes himself to prayer and fasting. We must admit, then, the figurative sense of (*nechtak*), viz. '*decided, defined, determined, decreed*'; for so the Latin '*decido*' means in its figurative sense, while lit. it means '*cut off*'; and so the Heb. (*gazar*) and (*charatz*), and the Greek (*temnö*). I would not aver, that simply '*decreed*' or '*determined*' would adequately translate the word, for it evidently means a '*definitive separation*' of the weeks in question from the mass of time, in order, that what is included in this separated and thus defined part, may present the extent of the ground which the predictions that follow are to occupy. In other words: 'Seventy weeks are '*definitely selected and decided upon*',' as a period in which various things are to happen, before the final consummation of the hopes of the Jewish nation, viz. the appearance of the Messiah. As to the sing. number of the verb, I see no need of so much difficulty as has been made. The seventy weeks are a definite period here '*generically*' presented; and as such they are '*one*'. The '*sing.*' number of the verb, therefore, is a mere case of '*constructio ad sensum*'. We need not resort (with Hitzig) to the passive form impersonal, as retaining the Acc., nor suppose (with Hengstenberg) ('*eth*') to be implied. Comp. the like in Gen. 46: 22, as to a plur. subject and sing. verb, although in other respects the case will not afford an exact parallel with the present one.

(*`al `ammka we`al-`ir qodsheka*), '**upon thy people and upon thy holy city**'. Here I have rendered (*`al*) '*upon*', (in the version above, '*respecting*'), in order

to approach nearer to the true idea of the Hebrew; for (*`a/*) often designates the idea of 'on' or 'upon' in the sense of what is burdensome, or it is used in what the lexicons style a '*hostile sense*'; Ges. Lex. (*`a/*) , 4. a. Plainly it is so here. The seventy weeks comprise the special burden, the trials, the troubles, through which Israel must pass, before the Great Deliverer will make his appearance, or, in the language of the remainder of the verse, before sin will be thoroughly subdued and expiated, and righteousness introduced in the full measure often predicted. — '**Thy people . . . thy holy city**', Wieseler (p. 16) says, 'indicate two things; (1) That the blessings promised pertain only to the Jews. (2) That they should share in them merely on *'Daniel's'* account, and not on their own.' I can find neither of these intimations in those expressions. Daniel was a native of Jerusalem, and probably of royal origin (1:3); and so we have '**thy city**'. '**Thy people**' means simply the people to which he belonged, and '**thy city**' is merely the city of his birth where his affections centered. There is doubtless, however, an emphasis beyond this in the word '**thy**'. Daniel had just been most earnestly and anxiously pleading in behalf of the city and people to which he belonged ; and '**thy**', applied to both of them, conveys the idea of a people and city for which he was most anxiously concerned, and for which he had just made such fervent intercession. The sequel of the verse does not indeed 'preach the gospel to the Gentiles;' but neither does it confine the promised good to any one nation. It simply assures Daniel that his people are to participate in it. The idea that 'the Jews are to be blessed merely on Daniel's account,' I am unable to find in the passage.

(*lekale' happesha`*), '*to restrain transgression*'; which version, however, takes for granted that the Kethibh, (*kale'*) is a Piel form of (*kala'*). Most of the ancient versions, and the mass of recent critics, have preferred to derive the verb from (*kala'*); and they aver, that here is merely an exchange of form in the (*loch*) verb, for a form of (*lo'*), which, as all concede, is a frequent occurrence; § 74. Note VI. and Note 22. c. ib. Hence they translate thus: '*to consummate transgression or to fill up the measure of rebellion*'; meaning, that during the seventy weeks, rebellion will reach its acme, and will not go beyond. Expressions similar to this there are, here and there in the Scriptures, e.g. in Gen. 15:16, "**The iniquity of the Amorites is not yet full,**" (*lo' shalem*). In the like way 1st Thess. 2:16, (*anaplērōsai tas`hamartias*); and so in Dan. 8:23, (*kechathem*). But objections not easily met, may be made against this view. (1) It comes not within the common usages of grammar, or of the book before us, to make such an exchange of (*kalleh*) for (*kale'*) here. The verb (*kalah*) elsewhere retains its (*n*) throughout, e. g. Dan. 9:27; 11:36, and in Dan. 12:7 we have the Inf. Piel (*kalloth*). This is of course the true Inf. of the Piel of (*kalah*); and where Gesenius and others find a ribs Inf. form, (for which they say (*kalleh*) is substituted), I know not. It is an '*Unding*' [absurdity] in grammar or in the Heb. '*usus loquendi*'. (2) The whole sentiment which is thus assigned to the passage, has an erroneous basis. They understand the speaker as now describing what will take place '*during*' the seventy weeks, i.e. rebellion will then be consummated, etc.; whereas it seems to lie on the very face of the remainder of this verse, that '*blessings*' which are to '*follow*' the seventy weeks are foretold. I would not deny, that there may be a point of view, from which one may regard a consummation of iniquity as desirable, all things considered, (for then comes of course the hope of better times); but nowhere in the Bible, as I believe, can it be found, that the perfecting of rebellion is represented as a '*blessing*', either present or in promise. If this view is correct, it is decisive of the whole question, and lays entirely aside the word (*kalleh*), unless it be taken in another and very different

sense, viz. that of '*completing*' in the sense of '*bringing to an end, destroying*'. But to change the text for the sake of this meaning, when (*kalle'*) comes virtually to the same point, and indicates an effectual check or restraint upon sin, is both unnecessary and uncritical. However, against retaining (*kalle'*) as a regular form from (*kala'*) it is objected, that the word has no '*Piel*'. All that this can properly mean is, that *Piel* is not elsewhere found. But how many verbs are there in the Hebrew, in the same predicament, i.e. where only one example of this conjugation, or of that, can be found? (*kala'*) has a transitive as well as intransitive sense (Num. 11:28, Ecc. 8:8, al.); and it may have a *Piel* of '*intensity*' or of '*habitual action*'; which is the very meaning appropriate to the passage before us. Then what objection can be made to the idea of '*restraining*', or rather of '*habitually and powerfully restraining*' (*pesha`*)? This last word is the most intense designation of wickedness, as it combines the idea of 'apostasy' and 'rebellion'. Both of these the prophet had confessed, in his prayer (vs. 5-11), to be chargeable upon Israel. These had taken the lead in bringing down divine judgments upon the nation. Hence the (*happesha`*) (***the transgression***) as it is named in our text; viz. the apostasy and rebellion already described. When the Great Deliverer shall come, he will effectually restrain such transgressions as bring down divine judgments upon the nation and send it into exile. The allegation of Lengerke and some others, that (*kala'*), which means to '*shut up, enclose*', as well as to '*restrain*', should have the first of these meanings assigned to it here, because to shut up transgression means to hide it or conceal it, and so to forgive it, has no foundation in the '*usus loquendi*' of the word. When a Hebrew spoke of '*covering*' sin in such a sense, he employed (*kissah*) or (*kaphar*). The text of the Kethibh may stand therefore untouched; and the meaning of it as it is, seems to be altogether apposite to the purpose of the speaker.

([*ulachatom**] *ulhathem** chatta'oth* [chatto'th**]*), '***and to seal up sins***', where the vowel-points of the verb belong to the marginal Qeri, (*ulhathem*), Hiph. Inf. of (*tamam*). The text should be pointed and read (*welachtom*), as in the sequel [7 words later]. The imagery of the language is evidently progressive. First we have the '*restraining*', lit. '*shutting up*'; then this work is completed by putting a '*seal*' upon it; comp. Matt. 27:66. Where we use '*bars*' and '*bolts*' only, in many cases the ancients also employed '*seals*', in order to make sure the object thus enclosed and guarded. See Lex. The '*literal*' meaning would be plain; the prisoner is '*first shut up*', then the '*seal*' is put upon his prison door. Thus Job 9:7, God '*seals up*' the stars, i.e. prevents them from shining; Job 37:7, he '*seals up*' the hand of all men, i.e. hinders them from any development of activity. So here; to '*seal up*' sins, is to render them inert, inefficient, powerless. They are not only '*restrained*', but rendered unable to break out, and bring men into danger of punishment. The other reading in the Qeri, viz. (*ulhathem*) arose, in all probability, from a comparison with 8:23, where we have (*behathem chapposh`im*) '***when the transgressors have come to the full***' [measure of their sin]. But this meaning does not fit in 9:24. It is what '*follows*' the 70 weeks, which is predicted; and after their expiration, there is no time for the consummating of wickedness; the time has come to '***seal it up***', as God does the stars and the hand of all men, i.e. to render it inefficient, incapable of acting at liberty. With Wieseler, then, we may justly prefer the text as it stands, to any of the changes proposed. The objection of Ewald, that in such a case we must suppose a repetition of the same word too speedily, amounts to but little; for in the next three verses, (*charatz*) and (*shommam*) are thrice repeated. Besides, the second case of (*chatham*) differs in the shade of its meaning from the first case.

(ulkapper `aon), lit. '**to cover sin**'; but this would not answer well here, in as much as sin is already '**shut up**' and '**sealed upon**'. It must then have one of the two tropical meanings which the word bears, viz. either that of '*forgiving sin*', or that of '*expiating*' it. Either meaning would suit the tenor of the passage, the amount of which is, that sin is either to be put under entire restraint, as in the case of obstinate offenders; or to be '*forgiven*' or '*atoned for*', as in the case of the penitent. In one way or another the power of sin to do mischief, or to occasion condemnation, is to be crippled. How well the idea of '*atonement*' accords with the epistle to the Hebrews, as the prominent feature in the development of the Messianic period, none need to be informed. Why not admit it here, where the angel is dwelling upon the distinguished blessings which will follow the 70 weeks of troublous times? Its '*appropriateness*' can hardly be doubted.

(ulhabi' tzedek olamim), '**to introduce everlasting righteousness**', i. e. the (*dikaïosunē Theou*) of Paul, in his epistles to the Romans and Galatians. It is '**everlasting**', because the Messiah's kingdom is so, Dan. 1:44; 7:14, 27. It is '**introduced**', because it is of God's giving, and is procured by the Messiah. The people are to be transgressors no more, so as to need punishment and exile. The first three (*stichoi*) disclose the '*negative*' portion of what is to be effected. Sin is to be checked, and removed. Now comes the '*positive*' part; righteousness, viz. that of the heart and life which God bestows, (not (*tzedeq*) in the sense of '*prosperity*'), that righteousness, which is the opposite of a sinful state, is to be the characteristic of the new kingdom.

(welachtom chazon wenabi'), lit. '**to seal vision and prophet**', where '*seal*' has the sense of '*confirming, authenticating*'. A seal was put at the end of a writing, to show that it was completed and was authentic. Prophecy is '*open*' so long as it remains unfulfilled. When it is fulfilled, it is '*completed*', which is one of the tropical meanings of the verb (*chatham*). The old dispensation was one of "**types and shadows of good things to come**," and in its very nature '*prophetic*'. Under it many predictions concerning the Messianic period were uttered; when that comes, these are '*sealed, completed, authenticated*'. Of course the '*good*' which those prophecies foretold is here in the speaker's mind. —(nabi'), prophet, has reference to the person who foretels, and (chazon) is his prophetic vision. Both are included here, because not only the vision is completed or fulfilled, but the character and claims of the prophet are authenticated. If this view be correct, then (*lachtom*), in this last case, has plainly a different shade of meaning from that in which it is first employed. Surely no one critically conversant with the Scriptures needs to be told, that cases of this nature are by no means of unfrequent occurrence. The idea of '**sealing up vision and prophet**' by the death of Christ, or by his coming and repealing the old dispensation, is quite foreign from the passage before us. Besides, were there no '*visions*' and no '*prophets*' under the new dispensation? So Peter did not view the matter, Acts 2: 17: 21. To maintain, as Wieseler does (s. 17), that the vision to be sealed or confirmed is only that of Jeremiah (25: 11), is palpably aside from the scope of the passage, which is of an extent much wider. Besides, this view of the matter would involve a (*husteron proteron*). All here related is to '*follow*' the 70 weeks; but the return from the captivity did not follow them. It occurred while they were '*in transitu*', and during the early part of them. Wieseler escapes from this, only by making the 70 weeks, in the verse before us, to mean merely 70 weeks of days, which passed away before the proclamation of Cyrus in Ezra 1; a new exegesis, I admit, but hardly a true one.

(*welimshoach qodesh qadashim*), '**and to anoint a Holy of Holies**'. Is it the Jewish sanctuary which is to be '*rebuilt*' and '*anointed*', i.e. consecrated to the service of God again? Or is it a '*new sanctuary*', such as becomes the new spiritual dispensation? Not the former; for then the article could not fail before (*qadashim*). Never is it omitted in any case, where '*holy of holies*' means '*the most holy place*' in the temple. The insertion of the article here would have misled the reader, and naturally obliged him to interpret the passage as designating the sanctuary of the temple of Jerusalem when rebuilt. In the present case, '*a sanctuary*', i.e. such an one as is appropriate to the new state of things, is designated. Of such an one the writer of the epistle to the Hebrews speaks: "Christ, the high-priest of good things to come, when he presented himself through a greater and more perfect tabernacle . . . not with the blood of bulls and goats, but by his own blood, once for all entered (*eis ta `hagia*), '*into the sanctuary*', procuring eternal redemption." Heb. 9:11,12. (*Ta `hagia*, and *ta `hagia tōn `hagiōn*) are N. Test. names for (*qodesh haqqodashim*). This is the '*sanctuary*' belonging to that temple, under whose altar the Apocalypticist saw the supplicating souls of the martyrs, Rev. 6:9, comp. also 8:3. 9:13. 14:18. Rev. 11:19 speaks of "**the temple of God ... in heaven, where was seen, in his temple, the ark of his testament or covenant.**" And although in the New Jerusalem there will be no temple (Rev. 21:22), yet before the final consummation of all things, the spiritual temple in heaven, the archetype of the earthly one (Heb. 8:5), is always spoken of by the Hebrew sacred writers, in the New Test. and in the Old, as having an existence. It is that into which Christ as high priest enters, and presents his own propitiatory blood, Heb. 9: 11-14. To '**anoint the sanctuary**' there, of course means to prepare it for this new offering; just as the tabernacle and all its furniture was anointed, in order to prepare it for sacrifices and oblations, Ex. 40:9. Indeed the phrase (*qodesh qadashim*) might be regarded as meaning '*temple*' instead of '*sanctuary*' merely ; for in Num. 18:10 it is so employed, with the article before the second noun, and in Ezek. 45:3 without the article. Yet I feel no need of resorting to this, as Hoffman does, (*Die siebenzig Jahre*, s. 65). The expression is more vivid if we take the thing as presented in Heb. 9:11-14. If Paul "**knew nothing else among the Corinthians but Jesus Christ and him 'crucified'**," and "**gloried in nothing save the 'cross' of Christ**," then the presentation of atoning blood in the eternal sanctuary, is the cause and consummation of all the blessings promised under the new dispensation. To '**anoint that sanctuary**' stands connected with this service in the temple above. Not that we are to suppose a material literal sense should be given to any of these descriptions, but that they are significant as symbolical or figurative. As God is a '*spirit*', his sanctuary, and the heaven which he has prepared, are '*spiritual*'. Very significant surely must the language of our text have been, to a Hebrew under the ancient dispensation. Wieseler (s. 18) applies the passage under discussion to the altar mentioned in Ezra 3:2, and remarks, (which is true), that the altar is sometimes designated (*qodesh qadashim*), as in Ex. 29: 37, 30: 29. I have no objections to '**altar**' as the meaning; but that any altar built by Jeshua or Zerubbabel corresponded to the one mentioned here, (if the passage indeed is to be so interpreted), I cannot admit. Well has Hoffman said, (I repeat it), that 'an interpretation which assigns to v. 24 only a description of the literal return from Babylon and its immediate consequences, is '*arbitrary*'. In fact, such an exegesis would at once show, that the language of the speaker on the present occasion is extravagant and bombastic.

The interpretation which assigns to '**holy of holies**' a '*concrete*' sense, and makes it apply to Christ himself, (C. B. Michaelis, Hāv.), or which makes it mean the '*church*' (Hengst.) is inadmissible. The phrase never designates '*persons*'. Besides, to apply it to the Messiah, would represent him as performing his whole work before he is '*consecrated*' to it; whereas the offering which he presents in the eternal sanctuary is the consummation of his mediatorial work.

(9:25:) The preceding verse in a generic way announces seventy weeks, which must pass away before a new and glorious period is ushered in, the characteristics of which are, the restraining and forgiving of sin, and the introduction of holiness and righteousness under a new dispensation. This is indeed the consummation, to which the whole passage in vs. 24-27 has relation. But vs. 25-27 are designed to answer the question that would naturally arise in the mind of Daniel: 'What then is to take place during this long interval of waiting for the accomplishment of our highest hope?' The angel informs him that the so-named '**seventy week**' may be subdivided into three portions, viz. into seven, sixty-two, and one. Each of these portions has peculiarities of its own, which mark and distinguish it. The period of '**seven weeks**' has a definitive beginning and end, by which it is distinguished, viz. "**from the going forth of a command to rebuild Jerusalem unto an anointed one, a prince,**" thus making the '*terminus a quo*' and '*ad quem*'. The second has no '*expressed terminus a quo*', but from the nature of the case it has apparently an '*implied*' one, viz. the end of the first period, or the appearance of an "**anointed one, a prince.**" This takes for granted, that the periods named here are '*successive*', and not parallel or contemporaneous. Such, it seems to me, is the first and spontaneous impression of every unbiassed reader ; for how else can the period of seventy weeks be made out ? The '*end*' of the second period is of course the end of the sixty-two weeks, i. e. sixty-two weeks from the appearance of the anointed one, the prince. But the end seems also to be marked by another circumstance, viz. '**the cutting off of an anointed one**'. So v. 26: "**After**' ('*achare*) **sixty-two weeks, an anointed one shall be cut off.**" Naturally this does not mean some indefinite time afterwards, but a time in near proximity with the end of the second period. The '*third*' period (one week) of course begins with the same excision of an anointed one, and continues seven years, during which a foreign prince shall come, and lay waste the city and sanctuary of Jerusalem, and cause the offerings to cease for three and a half years, after which utter destruction shall come upon him, vs. 26, 27.

Thus much for the definite beginning and end of the respective periods, considered as '*successive*'. We have further to say, respecting them, that each has its own appropriate occurrences. The '*first*' period (seven weeks) has indeed no specific and express description of events, which are to take place, attached to it. But the command '*to restore and rebuild*' seems to imply that the work was to be entered upon and advanced. The '*second*' period is characterized by the '*continued rebuilding*', but in a stinted or scanty measure, because of "troublesome times." Nothing of this kind is said of the first period. The '*third*' period is characterized by the occurrence of events, which have been stated in the preceding paragraph. Thus each is distinguished from the other, not merely by limitation of time, but by the events which were to take place respectively in each.

After taking this brief survey of the three component parts of the seventy weeks, and having seen how they are separated and distinguished from each other,

let us now return to the seventy weeks, i.e. the generic period, and inquire where we are to begin in counting them.

Daniel regards the period assigned by Jeremiah as very near its close, 9:2. He prays earnestly for the restoration of his people. The angel appears, and tells him, not that the seventy years are near their end (which Daniel already well knew), but that in the councils of Heaven another and larger period is assigned, viz. seven times seventy years, for till further trials of his people, before the great consummation of their highest hopes will be realized. 'When' then does this new period of 490 years commence? The most obvious answer '*a priori*' would seem to be: From the time when Daniel is addressed. But the '*events*' assigned to the second and third portions of the general period forbid this answer. Daniel saw this vision in B.C. 538. If 7 times 70 years = 490 be subtracted from this, it would bring the '*terminus ad quem*' of the whole seventy weeks (counting them successively and continuously), down to B.C. 48, a year in which nothing special took place to distinguish it from the time that followed after it, or went before it. All correspondence of prediction with event, must in such a case, be given up, of course, if such a '*terminus a quo*' be adopted.

Let us go back then to B.C. 606, the time from which Daniel plainly dates "**the desolations of Jerusalem**" (v. 2), and assume this as the '*terminus a quo*'; in this case the seventy weeks would end, (counted as before), with B. C. 116; a period, again, which offers nothing in history to distinguish it, and therefore it cannot be the subject of the following prophecy. On either of the preceding grounds, then, we find ourselves at a complete stand.

If we go on now, for the sake of trial, and endeavor to ascertain the '*terminus a quo*' of the first part of the seventy weeks, viz. the 7 weeks = 49 years, and begin the count from B.C. 606, i.e. the commencement of the desolations, then we must end the first period with B.C. 557, a period when there was as yet no '**command to rebuild**'. Nor was there any '**anointed one and prince**' to mark the end of the seven weeks at that time. To make another trial, let us suppose the seven weeks to be counted from the exile of Jehoiachim, 599 B. C., then we must end them with B.C. 550, another period of the like description as that of B.C. 557. If we begin these weeks with the captivity of Zedekiah and the actual and final destruction of Jerusalem B.C. 588, then we obtain 539 B.C. as the '*end*' of the period. At this time no command had been given to rebuild Jerusalem, and Darius the Mede was, or was about to be, possessed of the Babylonish throne, who surely cannot be reckoned a (*mashiach nagid* [*Messiah Prince*]) on any tolerable ground. At all events, any of these modes of counting would be utterly at variance with the first clause in the verse before us; for the command to rebuild '*precedes*' the forty-nine years, and the anointed prince marks the '*close*', while, in case Darius be made the '*terminus ad quem*', no such command had been given seven weeks (i.e. forty-nine years) '*before*' he was king.

The same difficulty lies in the way if we substitute '*Cyrus*' instead of Darius. According to Is. 45:1, we might apply (*mashiach*) to him, for Jehovah speaks of him as his '**anointed one**'; and a (*nagid*) i.e. '**preeminent civil ruler**', he certainly was. But history represents Cyrus as himself issuing a decree to rebuild (2nd Chron. 36:23, Ezra 1:1 seq.); and Cyrus could not have been at the beginning and at the end of the forty-nine years, either at one and the same time or at any time, for he reigned only seven years after his appearance in sacred history. If we take, now, the '*terminus a quo*' of the forty-nine years which commence with the command to rebuild, and count from the proclamation of Cyrus, (which in itself would agree well

with the command in question), then who is the anointed one and prince at the '*end*' of those forty-nine years? Xerxes was then on the throne, whose expedition into Greece does not favor his right to the magnificent title in question; and whose intended treatment of the Jews, at the instigation of Haman, as related in the book of Esther, favors it still less. Where then shall we look for the '**command to rebuild**', and for an '**anointed one, a prince**', forty-nine years afterwards? We have had no success thus far, and history down to the time of Cyrus, as it now lies before us, presents us with no '*data*' from which we can make out a period of forty-nine years so defined by events at the beginning and the end of them, as the first clause in v. 25 seems plainly to import or demand.

If we go lower down than Cyrus, we find under Darius Hystaspis the decree of Cyrus for rebuilding the temple renewed, in B.C. 519, (Ezra 6); but forty-nine years after this would bring us again into the reign of Xerxes (B.C. 470), who, as has already been remarked, was no (*mashiach nagid*). If we descend still lower, down to Artaxerxes Longimanus (B.C. 445), who gave unto Nehemiah full liberty to rebuild (Neh. 2), then the seventy weeks would reach forty-five years beyond the birth of Christ, which of course renders null this calculation. Besides, we can find no appropriate '**anointed one and prince**', forty-nine years after the decree of Artaxerxes. We must abandon the hope then of satisfying ourselves in this way, as to the limits of the first period, i.e. the seven weeks. Nor is this all of the difficulty. The '**seven weeks**', (and these only), are destitute of any express intimation of what was accomplished or happened, during their continuance. What then, it is natural to inquire, can be the object in view in designating them? Not events, as it would seem, '*during*' the forty-nine years, but events mentioned as the '*terminus a quo*' and '*ad quem*' of those years. Of course these must have their importance. But here again we are met with difficulties. The '**command to rebuild Jerusalem**' — when? By whom? After what destruction of it? for this command imports of course an antecedent destruction. Was this by Nebuchadnezzar? Or was it the more partial destruction by Antiochus Epiphanes? These are all the considerable destructions of which history gives us any account before the final wasting by Titus. But this last is out of question; for the whole period of seventy weeks, (of which seven are a part), '*precedes*' the Messianic period. As to the destruction by Nebuchadnezzar, we have already put that to the test. There remains, as history now stands, only that by Antiochus. If Judas Maccabaeus gave command to rebuild what had been destroyed, when his victories were consummated, (as he probably did), then who is the (*mashiach nagid*) that makes his appearance forty-nine years after this? Judas reinstated the temple worship B.C. 165, so that forty-nine years would bring us to B.C. 116. There was indeed on the throne of Judea, at that time, the most eminent prince that ever sat upon it after the return from the Babylonish exile, viz. John Hyrcanus, in whose praise Josephus is uncommonly lavish. However, he did not commence his reign then, but in B. C. 135, i.e. nineteen years earlier. Nor is there anything in the occurrences of B.C. 116, which distinguishes that year from any other of the thirty years of his reign. A '*terminus ad quem*', therefore, of the seven weeks seems to be looked for here in vain. If we admit that the seven weeks must '*precede*' the sixty-two weeks, (and any other order seems to be unnatural, and apparently against the tenor of the whole passage), then we cannot go down to a period so late as that of Judas Maccabaeus and Antiochus, for the commencement of the seven weeks, or the issuing of the command to rebuild.

What can we do then, or where shall we go, to find the appropriate limits of the forty-nine years? Perplexed by questions like these, Vitranga, Hengstenberg, and

many others, have adopted a peculiar course, in order to find an issue from these straits. First they have united the seven weeks into one mass with the sixty-two weeks, thus making in effect but two subdivisions of the seventy weeks, viz. one of sixty-nine, and the other of one. This is built on the assumption, that the command to rebuild, spoken of in v. 25, is that which was given by Artaxerxes in the twentieth year of his reign, as recorded in Neh. 2. They then count sixty-nine weeks (62+7) forward, i.e. 483 years. But as the twentieth year of Artaxerxes is usually reckoned at B.C. 445, their reckoning makes thirty-eight years too much on this ground. To avoid this, they reckon some thirty years of it to the private life of Jesus, and make his public ministry (not his birth) the '*terminus ad quem*'. Still there remain some eight or nine years too much. This excess is disposed of, by adding some eight or nine years more to the reign of Artaxerxes than chronology usually reckons, (which would make his decree so much earlier), and thus making the time to adjust itself to the events. In the usual chronology, (vouched for by Ctesias and Ptolemy in his Canon), Artaxerxes is represented as reigning forty or forty-one years, and Xerxes as twenty or twenty-one. Hengstenberg insists upon fifty-one for Artaxerxes, and eleven for Xerxes. In this way the twentieth year of Artaxerxes falls back some ten years, just about enough to save the excess above mentioned, made by carrying forward the sixty-nine weeks = 483 years. The '*terminus a quo*', then, of the sixty-nine weeks, is the decree of Artaxerxes to rebuild, Neh. 2; the '*terminus ad quem*' is the (*mashiach nagid*) in the emphatic sense, i.e. the '**Lord's Anointed**', the '**King of Israel**', when he enters upon his public office.

Certainly, this is ingenious; and the result is rather striking, at first view. But further examination throws in our way insuperable obstacles; at which, however, I can but merely hint. (1) The main assumption, that Artaxerxes was the first who issued a '**decree to rebuild Jerusalem**', (the terminus a quo), contradicts fact and Scripture both. '**Fact**' —inasmuch as Haggai. (in the second year of Darius = B.C. 520), more than seventy years before the twentieth of Artaxerxes, speaks of the people as "**dwelling at Jerusalem in ceiled houses**," while the house of the Lord lies waste, Hagg. 1:2-4; '**Scripture**' —inasmuch as God says expressly of Cyrus, that he shall rebuild the city, Isa. 45:1, 13 and 44:28, comp. 2nd Chron. 36:23, Ezra 1:1-3. In these two last cases, indeed, the temple only is specified, which, being the central and union-point of the whole enterprise of the returning immigrants, is very natural. But the implication of city-building at the same time, is unavoidable and plain. The history of the restored Israelites in Ezra shows beyond a question, that so early as the reign of Darius Hystaspis, (about 519 B.C), there was a very considerable population in Jerusalem —not, I trust, without '**houses**' to live in. (2) There is no authority, and no good reason for amalgamating the seven weeks and the sixty-two weeks. The writer has separated them, or at any rate the Masorites have separated them, by putting an Athnach on (*shib`'ah*). I say not that this is decisive authority; but I may say that departure from the accents is generally undesirable, and mostly hazardous. A really good reason for it must be one which is of an imperious nature. (3) The nature of the case separates the two periods in question. In making the simple sum of sixty-nine, (for simple it is, as made out by Hengstenberg), who would ever think of dividing this period into two parts, one of which has no special significance, and has nothing assigned to it which can be a reason for its being reckoned by itself? According to this method of interpretation, the '*terminus a quo*' and '*ad quem*' of the first period both belong to the period of sixty-nine weeks, and not to that of the seven weeks. But where else, in all the Scriptures, is there such a method of making out a simple number by dividing it into

arbitrary parts, and adding these together? (4) V. 26 disproves the assertion, that the speaker meant to reckon in the manner of Hengstenberg. What says he concerning the close of the great period in question? "**After sixty-two weeks an anointed one shall be cut off,**" etc. But why does he not say: "**After sixty-nine weeks?**" If all is to be thrown into one period, this would be inevitable, in case he meant to be rightly understood. That he does not say sixty-nine, shows that he reckons the second period of sixty-two weeks as one in and by itself. Besides, if Hengstenberg reckons rightly as to the sixty-nine weeks, even they do not reach, by his own concession, to the '**cutting off of the Messiah**'. This was three and a half years after the close of that period. (5) I add, in order to complete the view of objections to his interpretation, that having reached the middle of the third period, (viz. the one week = seven years), the other remaining three and a half years are wholly unmanageable. With him, "**the people of a prince that will come,**" and who will destroy the city and sanctuary, are the Romans under Titus. Did these invaders then come against the Jews, within three and a half years after the death of Christ? No; they did not come within a third of a century. Moreover, the tyrant or desolator who comes, is himself '**to be wasted**', (be a (*shomem*), v. 27). The implication is, that this will take place at the end of the latter half of the seven years. But Titus did not die within that period, nor until A. D. 81. If Vespasian be selected as the prince in question, the difference will be only about three years. Neither of them died a violent death. The "**outpouring of what is decreed upon the son of perdition**" (v. 27), may be looked for in vain, after the death of Christ, and within the limits assigned by the angel.

We must add to all this, that the first period has of itself neither a definite beginning nor end, according to Hengstenberg's interpretation. The '*third*' is also destitute (as to its latter half) of a '*terminus ad quem*'. He also assigns to the first period, what belongs to the second, viz. the slow and interrupted rebuilding of the city, (which can be done only by offering violence to the grammatical structure of the language), and consequently he leaves the second long period of 62 weeks, without cognizing anything that is accomplished during that period which would definitely mark it. Finally, to ground all this theory of interpretation, as the advocates of it do, on a disputed point of chronology, (the ten years to be added to Artaxerxes and taken from Xerxes), and one in respect to which, after the remarks by Hoffman (Die 70 Jahre, s. 90 seq.), we may venture to say the probability is strongly against them, can hardly meet the just demands of criticism in a case of such a nature, or satisfy the inquirer who has no favorite scheme to defend.

After all this, then, we are compelled again to ask, with still more emphasis : "When do the 7 weeks (and of course the 70) begin? And when do they end?"

Wieseler has dropped the 7 weeks, by virtue of his views concerning (*nechtak*), which he makes to mean '*abbreviated, abridged*'. First the original 70 years of Jeremiah are abridged 7 years, in the execution of the threatening. Then, to correspond with this, the seven weeks of years are abridged or omitted from the new period of 70 year-weeks. "Why?" is a question that is hardly answered. The mere '*exegete*' might feel himself greatly relieved if he could dispose of this difficulty so easily. But for myself, I am more inclined to confess my ignorance than to get rid of the matter in this way. Hoffman (Weissag. und Erfüll. s. 301 seq.), in his latest view of this subject, says, that the seven weeks can be applied to no period preceding the vision of Daniel, and to none during the 62 weeks, or during the one week. He thinks that the seven weeks, in which Jerusalem is to be splendidly rebuilt, and the (*mashiach nagid*) to make his appearance, must come '*after*' both these periods.

But when? How? He does not answer these questions, but cautiously abstains from giving any express opinion. I consider this, in both Wieseler and himself, as only a kind of ingenious way of confessing that they do not understand the matter. And if '*they*' do not, it is somewhat discouraging; for writers of more acuteness in philology do not often make their appearance; and these respective discussions of theirs, moreover, are the latest, and therefore are carried on under peculiar advantages.

Only one case more occurs, which calls for examination, viz. such a one as Hoffman supposes: Can we reverse the '*order*' of the periods, and find the 7 weeks in the period immediately '*preceding*' the advent of Christ? They would then close by the appearance of a '**Messiah a Prince**'; and so far all is well as to the '*end*' of the period. But where is the '*terminus a quo*'? The 49th year before Christ, or any year proximate to it, is distinguished by no '**command to rebuild Jerusalem**'; nor indeed was there occasion for any, since the city had not of late been laid waste.

I do not see, then, but that we must suspend our investigations here, as connected with '*history*'; because we seem to have exhausted all the probable materials which history presents. We must betake ourselves at last, then, to simple '*philology*'. Can anything, and if anything, then how much can be gathered from it? Possibly a strict and thorough investigation of the words may throw some light on these dark sentences.

At the beginning of v. 25, (*wetheda' wethaskel*) denotes that something specially worthy of attention, is about to be said. I have rendered (*wetheda'* by '*mark well*'), lit. it may be translated: '*and thou must know*'; but the Kal Imperf. here is used in a kind of Imper. sense, § 125. 3. c. (*wethaskel*) might well be rendered: '*Pay particular attention*'. It also means '*to understand*', as connected with such an act of the mind. The sense of both verbs might be thus expressed: '*Be thou well assured*', or '*know thou for certainty*'. Why is such an intimation here given? Plainly because there is a transition from a preceding generic to a specific statement; and not merely this, but the general declaration of Messianic blessings that had just been made, is now to be followed by the prediction of troublous times which are to '*precede*' those blessings. The change is so great, the things about to be said are of a tenor so different from those which had been said, that the speaker, in order to guard against surprise, or to fortify against doubt, calls the earnest and particular attention of Daniel to what he is going to disclose.

(*min motza' dabar*), as to the form of expression, reminds us of (*yatza' dabar*) in v. 23. But in vain do critics seek to identify the first with the second, as to meaning. ' The (*dabar*) in v. 23, plainly refers to the communication in vs. 24-27. That in the verse before us as plainly means a '*command*' or '*message*' to rebuild Jerusalem. The fact that the (*dabar*) now before us has '*no article*', shows conclusively, that it does not renew the mention of (*dabar*) in v. 23; for in v. 23 itself, when (*dabar*) is there repeated, it has the article (*baddabar*), because this last refers to the previous (*dabar*). So it would have the article here, in case a like reference were here intended. For the same reason, (*dabar*) in v. 25 cannot refer to the (*debar Yehowah*) of v. 2; whither so many critics refer it. That it has no article, is a proof that it has no antecedent to which it refers. It is a '*new message*'; and of course the article would give a wrong direction to the mind of the reader. The allegation made by several critics, that the negligence of the later Hebrew in respect to the article stands in the way here of any argument drawn from the presence or absence of it, may be credited by those who have some favorite views to be supported by such a position, or by those who are not conversant with the later Hebrew writings. Those who are in neither of these predicaments, will be slow

to believe such allegations until they are proved, and especially in a case so plain as the present.

But '*from whom*' is the '*command*' or '*message*' to proceed? No one is designated in the context. From a '*superior*' a '*command*' (for plainly (*dabar*) of such a nature here) must proceed. Is it some '*king*'? If so, we should be at a loss to say '*what king*' is meant. He is not the (*Mashiach Nagid*) for certainty, because the latter comes into view only at the '*close*' of the seven weeks. In such a case, then, we naturally turn to 'God' as the author of the command; and in this we are amply confirmed by Isa. 44:26, 28, (*le'mor lirushalaim tibbaneh tiwuahsed*), '**saying to Jerusalem, Thou shalt be built up, and to the temple, Thou shalt be founded**'. —In simply designating '**the going forth of a command**', the speaker has left unexplained what the nature of that command is. The sequel is designed to explain its object. It is '**to rebuild Jerusalem**'. The (*dabar*) or '*command*' then is, that something should be done. By whom? Of course by those who have an interest in Jerusalem, i.e. by the Jews; certainly by the Jews, provided the rebuilding is to precede the Christian era.

(*lehashib welibnoth*), to '**rebuild**', or '**to restore and to build**', which amounts here to the same thing. The verb ((*shub*), followed by another verb either with or without a (*we*) before it, may everywhere be found marking simply the idea of '*repetition, again*'. Commonly a '*definite*' mood and tense is employed ; but I can see no reason why '*Infinitives*' (as in the present case) may not be employed in the same manner. The obvious idea, at all events, is that of '*rebuilding*'. Whether, however, we so translate, or render the phrase '**to restore and build up**', the idea is for substance the same. To attach to (*hashib*) an intensive idea, viz. that of '*completely restoring*', belongs neither to the verb, the Conj. in which it is, or the nature of the case. To '**rebuild**' a city, does not of course mean to build it as largely or as well as it was before built. These are accidental circumstances, not essential ones. The implication in either way of translating is, that, previous to the command in question, Jerusalem has been laid waste. Whether utterly or partially, is not necessarily implied. This is left undetermined.

(*`ad mashiach nagid*), '**to an anointed one, a prince**' [Messiah Prince]; not to '**an anointed prince**', for then (*mashiach*) must take its place behind (*nagid*), according to the laws of the language. In its present position, moreover, standing after (*`ad*), it cannot be a '*predicate*', for this it could be only in case (*`ad*) were omitted, and then the assertion might be: '**Anointed [is] a prince**'. We must therefore put the word in '*apposition*' with (*nagid*) . But what '**Messiah**' is it? If it be the expected and predicted Messiah, the great Deliverer, then, of course, '*mashiach*' being an appellative must have the article [i.e. **ha-mashiach, the Messiah**]. Hengstenberg says, the article is omitted because the word is used as a proper name here. But if it be a proper name, then of course (*nagid*) would be an appellative, and must have the article; just as in the case of (*dawid hammelek*). Besides, although so common as a proper name with us, and also in the N. Test., where is the proof from the O. Test. that it was '*anciently*' employed in this way? The word is used to designate the '*high priest*', Lev. 4:3, 5, 16; often for a lawfully anointed king, 1st Sam. 2:10; 12:3, 5; 16:6, *al. saepe*; it is used to designate Cyrus as a specially chosen and consecrated instrument of liberating the Jews, Isa. 45:1; and sometimes (in the plural) to designate patriarchs or nobles, Ps. 105:15, 1st Chron. 16:22. Only once in all the Heb. Scriptures is it applied to the Lord Jesus Christ, viz. in Ps. 2: 2, if we except the present case. This surely does not look like a '*proper name*' in ancient times ; and most plainly it was not commonly so employed.

The license then which is alleged, respecting the '*omission*' of the article, cannot be explained, or vindicated on this ground. If the '**Messiah**' had been meant in the case before us, the article would seem to be natural, and one might almost say, absolutely indispensable. —Can it mean, then, a '*heathen*' prince? It might, because it is applied to Cyrus in Isa. 45:1. Yet evidently it is so applied there, only because he was a chosen instrument of the Lord, to accomplish his designs in respect to the Hebrews. The probability, in the present case, is strong against the idea of a '*heathen*' king, since there is nothing in the context which would explain the application of (*mashiach*) to such an one, while such an explanation is palpable in the case of Cyrus. Naturally, it would of itself be understood as implying some lawful priest or prince of the Jews anointed to priestly or to regal office, or to both.

(*nagid*) means one who is '*prominent, preeminent, conspicuous*'. Hence it becomes an appellative for '*prince*'. The office implied is a '*civil*' one. This I suppose to be the reason why it is added to the preceding word. (*mashiach*) might of itself mean either king or priest. To remove all doubt, (*nagid*) is added to the preceding word, and put in application as explanatory, —an idiom by no means uncommon. Of course the article should not be employed, since it is omitted in the principal or leading word. The true idea then seems to be: '*an anointed one who is a prince*' or '*civil ruler*'. That some distinguished personage is meant, can hardly be questioned. Who it is, or when he was to appear, are questions, as we have seen, which cannot easily be solved by any history known to us.

As to (*shbu'im shibah*), enough has already been said. The Athnach on the last word seems to be rightly placed there. If the following sixtytwo weeks are to be combined in one period with these seven, then v. 26 could not say: '**After those sixty-two weeks**', etc., but must say: '**After those sixty-nine weeks**' etc. Besides, there is no example in the Scriptures, as has already been remarked, of such a way of announcing or making up numbers. Moreover, the (*toshub*) that follows must have a (*we*) before it, in case the building of the city is to be referred back to the seven weeks, as some maintain, or even in case they are to be included in the sum of the building-period as announced in the second clause. It seems quite clear, moreover, that the seven weeks, which commence with a command to '**rebuild**' and end with a '*distinguished and lawful king*', imply of course a '*prosperous*' rebuilding, which is consummated by the coming of a distinguished lawful sovereign. In contrast with this, the building of the city during the sixty-two weeks is to be scanty, and the declaration is made that it will be carried on '**in troublous times**'. Whether the seven weeks are to be arranged before or after the sixty-two, alters not the nature of the present case. A contrast between the two periods is, as it seems to me, plainly designed to be made. The seven weeks are '*fausti temporis [fortunate time]*', the sixty-two are '*infausti temporis [unfortunate time]*'. The seven weeks are to be followed by the reign of a (*mashiach nagid*); the sixty-two weeks are to be followed by the cutting off of a (*mashiach*), and by the wasting of the temple and city during the week that follows. Presented in this light, the contrast between the seven and the sixty-two weeks becomes quite striking and palpable.

What then do we gather, at last, from our '*philological*' inquiries? We gather at least some things, with a good degree of conviction; (1) That the periods of seven and sixty-two are not only diverse and separate from each other, but are actually in '*contrast*' with each other, in regard to events respectively belonging to them. (2) That the period of seven weeks will follow some waste and desolate state of Jerusalem, which Heaven will, at the beginning of those weeks, give commandment

to repair; and this reparation will be followed by the reign of a lawful and distinguished sovereign, i.e. this period will end in prosperity, under an anointed one, a prince. (3) The '*terminus a quo*' of this period is specified not by the designation of '*time*' but '*event*', and this event (a command '**to rebuild**') is different from anything that happened before the return from exile, and different from anything predicted by Jeremiah respecting the end of the exile. Consequently the seven-weeks period does not commence, at the same time with the desolations of Jerusalem by Nebuchadnezzar. (4) Of course, I do not see how the conclusion can be well avoided, that the seven weeks are to be regarded as a part of the seventy weeks which '*precede*' the Messianic times. I cannot accede therefore to the remark, that seven is here merely a mystical number, as often in the Apocalypse, and that it may, when thus understood, be regarded as designating a '*completion*' or '*fulness*' of time, unlimited by specific bounds; moreover, that we are of course at liberty to place it wherever and whenever events will correspond, without being restrained by the number of '*years*'. Why should this be the case with only one of the three periods before us? The other two are clearly specific and definite; and so are the numbers of this book in general. What authorizes us, then, to make the present case an exception to all the rest?

"But we can find nothing in history that accords with the period of seven weeks; certainly not in the history of the Jews before the Christian era."

This may be true. Hoffman (s. 301) thinks so much to be clear, viz. that 'the seven weeks come 'after' the sixty-two weeks ; and that the terminus a quo of the seven is not the same with that of the sixty-two, and that it cannot be found in any period antecedent to the time of Daniel's vision,' (s. 299). It is the 'history' of the times, as he thinks, which forces us to such a conclusion. Unless such an appeal to history can be made with much force and propriety, it must certainly be natural to regard the three periods both as 'successive' and 'continuous'. But if now we appeal to actual history, as it lies before us, this seems to favor the view of Hoffman; for the proclamation of Cyrus, as we have seen, if taken as the beginning of the seven weeks, leads to no (*mashiach naging*) at the end, except either to Darius the Persian king, in the last part of his reign, or to Xerxes in the beginning of his. Neither of these corresponds to such an appellation. '**Messiah Prince**' cannot be Ezra, for he went up to Jerusalem some seventy-nine years after Cyrus' proclamation, instead of forty-nine years; it cannot be Nehemiah, for he went up ninety-one years after the same. Before Cyrus' time, no 'command' or 'liberty' to rebuild was given. Must we not then consider ourselves as forced, with Hoffman, to the conclusion that the seven weeks must come after the other periods? But if so, then we must ask: 'How'? 'When'? These are questions, however, that we seem not to have the means of answering satisfactorily. The most promising period disclosed by history, seems to be that between the time when Judas began to repair the desolations made by Antiochus Epiphanes, and the reign of that powerful and popular king, 'John Hyrcanus', the nephew of Judas. The forty-nine years, if begun with the repairs by Judas, would fall about the middle of Hyrcanus' reign ; and under him, the Jews were an independent and respected nation. He too was both '*high-priest*' and '*king*', a (*mashiach naging*). But, as has been already said, the year B.C. 116, (the middle of his reign), has nothing particular in itself to distinguish it; and this seems to make the application of the seven weeks to this period somewhat doubtful, or wholly so. Still perhaps it is not absolutely decisive against it, because there is nothing in the prediction, which obliges us to '*commence*' the reign of the Anointed one and Prince

with the very last year of the seven weeks. Would it not be sufficient, if such a prince were already on the throne when they end?

If I have not given satisfaction to the reader, as to the resolution of the difficulty in question, (and doubtless I have not), I have at least shown him why I have not done it. I do not despair, after all, of a solution, at some future period, on the part of someone, who has better vantage ground than we now have. But I confess myself unable to answer all the questions that may be here raised. This, however, only proves my want of adequate knowledge, and not that the subject is necessarily inexplicable. But of this matter something more will be said in the sequel.

('And sixty and two weeks (*tashub wenibnetha*), **shall it be rebuilt**'). The subject is '*the city*'. The idiomatic (*tashub*) with the verb that follows, is the same as in (*lehashib welibnoth*) of the first clause. The '*terminus a quo*' of the sixty-two weeks, (since it is not specifically named), has been supposed by some to be the same with that of the seventy years of Jeremiah. The angel tells Daniel, that, instead of seventy years simply, 70 '*weeks of years*' are '**determined on**' or '**decided**' (*nechtak*). As nothing definite is expressly said of the time when this last period of seventy '*weeks*' commences, it might seem to be, as some have maintained, the same time as that with which the seventy '*years*' of Jeremiah began. The Ace. of time here (sixty-two weeks) is the usual Ace. of when or how long, § 116. 2. It does not strictly imply, perhaps, that during all this period the city was in the regular process of building. It may be sufficient, that during the period named the building in question took place. Naturally, however, it must be understood as designating a protracted season of building up. But if we begin to reckon with B.C. 606, (according to the assumption above), there must be a considerable period (seventy years) during which the city was still in a state of entire desolation, viz., down to the time of Cyrus, B.C. 536. From the time of Cyrus, however, down to Antiochus Epiphanes, it was in a state of gradual although sometimes interrupted, advance. It was built in '**troubulous times**'. Can we then, in view of all this, and after the preceding discussions, go back to B.C. 606 for the beginning of the second period, i.e. the sixty-two weeks?

(*rechob wecharutz*), '**with broad spaces and narrow limits**'. I take these much contested words as the '*Acc. adverbial*', designating the manner in which the city will be built in the times of trouble. (*rechob*) '*with breadth*', i.e. '*with wide spaces*', LXX, (*eis platos*). '**Street**' the word often means because street is '*a wide space*'. Also it designates larger openings in cities, like our technical word '*place*', and the Latin '*forum*'. To reverse the order of the words, and to make (*rechob*) the Nom. to the verbs would be a degradation of the sense. Besides, where in the Scriptures do we find the expression '*build*' applied to streets? It seems quite probable, if not altogether certain, that (*rechob*) and (*charutz*) are opposites, and make a contrast; yet one which is very descriptive. The first shows that '*large spaces*' are left within the city, which are not built upon. Then, on the other hand, (*charutz*) designates that which is '*limited, narrowed, clipped, narrowly defined*'. Such were the houses to be at least, if this does not pertain to the form of the houses themselves, (as probably it does not), it at least applies to the narrow and defined limits within which they are built. In a city full of inhabitants, small spaces are left, and ample expansion is given to the mass of buildings. But here, because of the "*troubulous times*," the reverse takes place. When the angel wishes to tell Zechariah that Jerusalem shall yet be '*overflowing*' with inhabitants, he says: "**Because of the abounding of man and beast, Jerusalem shall be inhabited**

(perazoth) with [sub-urban] villages". The opposite to such an idea is implied by (*charutz*). To translate this word '*ditch, water-sluice, conduit*', or else '*judgment, decision*', makes no tolerable sense, and indeed such a version is incapable of philological defence. To render (*wecharutz*) '**it is decided**' (Häv., Hengst., Wies.) presents two difficulties; first it makes a divulsion from the preceding word, with which the accents connect it; and secondly such an idea would demand (*charutz hu*) or (*charutzah*) instead of (*wecharutz*). It is evident, on the whole, that the word is one part of an antithetic couplet, of which (*rechob*) is the other. Of the translation: '*it is decided*', Hoffman justly says: "It is opposed to all sound advance of expression or description." It certainly is an unlooked-for declaration in case we interpret it in the manner now in question, i.e. such as to break the thread of the description. A signal good, or a signal evil, might readily be spoken of as '*decreed*'; but to affirm this of a mere subordinate circumstance in the building of the city, and interrupt the discourse in order to affirm it, seems at least not to be very probable.

(*ubtzoq ha`ittim*), lit. '**and in straitness of the times**', in our English version, '**even in troublous times**'. The (*u*) prefix, however, need not be rendered intensive by translating it '**even**'. The idea is somewhat more generic than this last version would make it, inasmuch as the latter clause means, that the times in general of the rebuilding will be times of hardship and suffering. That they were so, is fully evident from the records of Nehemiah and Ezra, and from the history of the Maccabees; not to speak of Josephus, who depends almost wholly on these records. That the city made progress slowly, and with not a few interruptions, from the proclamation of Cyrus until the reign of Antiochus, is sufficiently apparent from the history of the Jews during that interval of time. The language of prophecy rarely dwells on minute particulars of history. It is enough, in the present case, that we can make a generic application of it.

(9:26:) Two things are made very plain by the first part of this verse, viz. first, that the period of sixty-two weeks stands by itself, separated, in the view of the writer, from the preceding period of seven weeks. Otherwise it would be unavoidable that he should either say: '**After sixty-nine weeks**', or else: '**After seven weeks and sixty-two weeks**'. This circumstance seems to be too decisive to allow us to amalgamate, as many have done, the first and second periods into one, as to the '*terminus a quo*' and '*ad quem*'. Secondly, the destruction of the city and temple by the people of a prince that would come, i.e. invade the holy land, shows that the issue of "**troublous times**" is into those far more troublous, and which are the consummation of all that is threatened against the Jews. In 8: 28 we have the like representation; (1) It is (*be'acharith*), '*in the latter part*' of the fourth dominion, (= the latter part of the sixty-two weeks), and (*kehathem happoshe`im*), '**when transgressors have come to the full**', i.e. filled up the measure of their sins, that the destroyer and revenger comes in. (2) There, as here, the destroyer, when he has finished his work of desolation in the holy land, comes to a fearful and sudden end. In 8: 25, this is expressed by (*be'ephem yad yishaber*), here by (*basheteph*). The contrast between this and the end of the seven weeks, can hardly fail to strike the mind of an impartial interpreter. The seven weeks end in an '*anointed one*' who is also a '*Prince*', i.e. a legitimate high priest and king, uniting in himself a double office, and reigning over a city rebuilt or repaired by the command of heaven, and made prosperous; the sixty-two weeks end in the destruction of a city and sanctuary, which had been but scantily built, and in seasons of pressure and calamity. A seven years of wasting and persecution is their immediate sequel.

Whoever looks on the representation in this light, must of necessity concede, that the periods of seven and sixty-two are set in real contrast to each other, as has been intimated, and are by no means to be amalgamated, or either of them virtually moved out of sight. Both periods are equally real, at least they are so in the view of the writer; and we cannot properly dispose of either without making it significant.

(yikareth mashiach), '***an anointed one shall be cut off***'. Not '***the Messiah***' or '***the anointed one***', for there is no article here, as there must be if such were the meaning. As we have seen, (*mashiach*) was not a proper name in ancient times; and as an appellative, it should of course take the article. But this being omitted, we are admonished to look in another direction for the meaning of the word (*mashiach*). '*Priest*' or '*king*' we have seen that it may mean, (see on v. 25, (*mashiach nagid*), because both of these, when duly appointed, were '*anointed*' with oil in the name of the Lord. '*An anointed one*', therefore, is the appellation of all who are thus consecrated to high office. Nor can the term be applied to any mere king solely because he is king ; and specially is it inapplicable to any '*heathen*' king, unless indeed, like Cyrus, such an one be chosen on the part of heaven for specific and important purposes. But as the Scriptures apply it to an anointed '*priest*' or '*king*' under the Jewish dispensation, so we may here apply it to either, just as the context demands. It is not the same personage as the (*mashiach nagid*) of v. 25, for if it were, the article would be demanded. Besides the omission of this, it is quite evident that the condition and circumstances of the two, are very diverse; the (*mashiach nagid*) apparently reigns in prosperity, while the (*mashiach*) of our text is to be cut off and destroyed. Not that the word (yikareth `ebed) always and necessarily designates a violent death, or the death of a criminal, as some allege; for sometimes the word means to fail or lack, e.g. Josh. 9:23, (lo' yikareth), '*a servant shall never fail*' or '*be lacking*'. But in the passage before us it seems most probable, that the usual sense of the word is retained. We shall see, in the historical illustration, that such is the case. The (*mashiach*) I must therefore regard as the Lord's '*anointed*' high-priest, Onias III, conspicuous for his piety and his steadfastness, who was displaced from office by Antiochus, and his heathenish brother put in possession of his place. Soon after Onias was obliged to flee to Daphnae, near Antioch, for a refuge from the malice of his Jewish enemies; thence he was drawn by false promises, and murdered by the governor of Antioch, vicegerent of Antiochus. His son, instead of succeeding his father Onias, was obliged to fly to foreign lands, and finally built up Leontopolis in Egypt. But during the rest of Antiochus' reign, no lawful high priest had possession of the appropriate office. The people were forced to accept of heathenish Jews as their high priests; so that what is said in the sequel, although dark at first, and not a little embarrassed with the glosses put upon it both in ancient and in modern times, becomes intelligible when rightly interpreted.

(*we'an lo*), our Eng. version renders '***but not for himself***', evidently building on the assumption, that the '***Messiah***' here means '*Jesus Christ*', and so expressing the idea that he died for the sins of the people, and not upon his own account, i.e. not because of anything which he had done. So also Vitringa, Hävernicks, Rosenmüller. But the Heb. idiom forbids this interpretation. Were the idea conveyed by the passage that which our version gives, it must run thus: (*welo' lo*). The word ('*en*) is by no means a simple particle, expressing merely '*negation*' like (*lo*'), but a verb meaning '*is not*'. Like all verbs it demands a '*subject*', expressed or implied. When expressed, it takes the subject, if a '*pronoun*', as a suffix, and adapts its form;

accordingly, if other words are subjects, they are put in the Gen. after the '*negative verb*', which then assumes, as in our text, the '*construct*' form, ('*en*') then must have a subject. Its very form (const.) is designed to show that one is implied. What then is it ? Whence are we to supply it? From the context, all must concede. If this be admitted, then those interpretations, which take ('*en*') in the same sense as if it were ('*lo*'), of course will not abide the test. So C. B. Michaelis: '**And not to be will be his lot**'; Sept. in Cod. Chis., (*kai ouk esta*). But this in Hebrew would be ('*enenu*'). Others again translate thus: And nothing will belong to him. But ('*en*') does not mean '*nothing*', but it means '*is not*', i.e. something either expressed or implied '*is not*'. Others again thus: '**And no one remained to him**', (Sack, Hitzig); which has to meet the same difficulty, for ('*en*') is not '*no one*', but simply '*is not*'. Rosch (Stud. und Krit. 1834) gives the phrase this turn: '**And no one was present for him**'. In this way he applies it to designate the death of Seleucus IV Philopator, at a time when neither his son Demetrius, nor his brother Antiochus, was near him. But ('*en*') does not mean '*is not present*', but '*is not*'. Besides, if it did, it does not follow that the '*one not present*' is limited to son or brother, but '*one*' extends to any or all that belong in any way to the (*mashiach*). Beyond all this, a mere '*heathen*' king, like Seleucus, would not be called by such a name as '*Messiah*'. —More improbable still is the turn given by the Vulgate, Jahn, and Scholl: '**Non erit ejus populus**', sc. '**qui eum negaturus est**'. But whence comes '*people*' in this case? And if we might supply ('*en*' '*ammo*') cannot well mean, that the Jewish nation '*should be cut off*'; it merely denies their existence. —Hengstenberg, who has finely illustrated ('*en*') (Christol. II. s. 474-478), and shown the necessity of an '*implied*' subject, has not succeeded equally well in making out that subject. He says, the denial in ('*en*') must refer to what belonged to the (*mashiach*); and this he thinks appropriately to be '*Herrschaft*', i.e. dominion. Of course he regards the (*mashiach*) here as the suffering Saviour. But how was his '*dominion*' lost, by his being cut off? '*Temporal dominion*' he never sought or claimed; but '*spiritual*' he '*acquired*' by the very set of enduring readily his sufferings, Phil. 2: 8,9.

Passing by, then, all these various methods of interpretation, let us still further urge the question: What is to be supplied as a subject for the verb, from the context? I know of no other answer that can be made to this, on a ground strictly grammatical, but that (*mashiach*) must be regarded as the proper word. Altogether of a tenor like to the passage before us, is Ex. 22: 2, (*shallem yeshallem 'im 'en lo wenimkar bignebacho*), i.e. '**he shall surely replace it; if he has not, then he shall be sold on account of his theft**'. Here (*shallem*), or its kindred noun (*shillum*), is plainly to be supplied after ('*en*'). The same as to (*mashiach*), in the case before us. It is forced upon us by the grammar of the language. But if this be admitted, (and I see no way to avoid it), then of course we must give to ('*lo*') a different meaning from that commonly given, and refer it to the ('*am*') of v. 24. For to say that an '*anointed one*' shall be cut off, and then to say that '*there is no anointed one to him*' after such an event, would be unmeaning if not frivolous. To say, that when Onias the anointed high priest shall be cut off, there will be no authorized and proper (*mashiach*) to the '*people*' of the Jews, is pregnant with meaning, and accords with historical fact. If anyone takes exception to the distance of the antecedent from ('*lo*'), it would be easy to point him to similar and even stronger cases of such a nature; e.g. Isa. 8:21, (*boh*); and the same in Ps. 68:11, 15. So (*yesudatho*) in Ps. 87:1, and not a few other cases of a like nature. I concede that we are not to refer a pronoun very far either backwards or forwards, except when necessity calls. But here seems to be such a necessity; for no consistent

grammatical sense can be made out in any other way, and this makes one quite apposite and facile. Steudel (Pfingst-programm. 1833, s. 36 seq.) was the first, so far as I know, who advanced the position that (*lo*) refers to (*`ammeka*) in v. 24. Hoffman (in his '*Die* 70 *Jahre*', s. 72) pronounces against it, but after all he virtually adopts it, in his later work, *Weissag. und Erfüll.* s. 303. Nothing can be plainer, than that the difficulties of the passage are greatly diminished by this interpretation. I must add, in order to prevent misunderstanding, that I regard (*mashiach*) as more indicative of the high priest's official dignity and circle of duty, than merely of his person. When he is cut off, the people fail of having one lawfully to fill his place. But that the passage cannot well apply to Jesus the Messiah, seems plain from the fact, that his death '*introduced*' him to an eternal high priesthood, instead of cutting him off from such an office.

'And the city and the sanctuary will the people of the prince who is to come destroy'. —(*yashchith*) does not necessarily mean a '*total destruction*', but such a wasting as mars the object concerned, and renders it comparatively useless or worthless. The article before '*city*' and '*sanctuary*', points to these words in v. 24. (*am nagid*) omits the article before the second noun, because this (*nagid*) is different from that in v. 25, and the article would give a wrong sense; or at least the insertion of it would make it dubious to the reader, inasmuch as it would naturally refer him to the (*nagid*) in v. 25. The (*nagid*) here is merely a heathen prince acting in a civil capacity, in distinction from a (*mashiach*) who belongs to the people of God. —(*habba'*) is not a verb but a participle. The article makes it distinctive, lit. '*of the comer*', or '*of him who cometh*' or '*will come*'; or the word may be understood of coming in a hostile sense, i.e. invading, as in Dan. 1:2, Jer. 36:29. It seems to point to a well-known personage, who is to be the leader of the destroyers, viz. of the (*`am*) before mentioned. In 8:25 the same personage is fully and plainly described, and in a way much like to that in vs. 26,27, of the present passage. (*habba'*), then, virtually appeals to the knowledge of the reader, who has perused the prophecy in chap. 8.

(*weqitzo*), '**and his end**'; whose? The obvious grammatical answer is the end of the (*nagid habba'*). One need but compare 8:25, respecting Antiochus: '**He shall be broken in pieces without [human] hand**', and to join with this 11:45, '**And he shall come to his end (mp is), and none shall kelp him (we'en `ozet lo)**', in order to see how exactly all three of the passages agree. In all, the '*end*' in question follows the injuries done to the holy city and temple. Manifestly the same personage is concerned. We cannot, therefore, refer (*qitzo*) to '*city*' and '*sanctuary*' (*Häv.*), for the suff. should then be plural; nor to (*yashechith*), i.e. the action of destroying which ends in an overwhelming, (*Hengst.*). Indeed such an application would probably never have been thought of, had not that interpretation needed its aid, which makes Titus the Roman chief to be the (*nagid*) in this case, who is to destroy city and sanctuary (*basheteph*). But such a construction is incompatible with grammar, and equally so with the parallel passages to which reference has been made above.

(*basheteph*), lit. '**with an inundation or overwhelming flood**'. But the literal sense is here out of question; and the figurative one of course is, that of being swept away by a resistless torrent of evils or calamities. The simple image of merely a vast or numerous army of men cannot be vindicated as an appropriate significance of this word, which in its tropical meaning must indicate 'overwhelming evil'. One needs but to compare 8: 25 and 11: 45, in order to see how entirely in accordance with each other these three passages are, respecting the sudden death

of the tyrant and persecutor. The article in (*basheteph*) may be explained in two ways; first as standing before a noun used here in an abstract sense, § 107- 3. Note 1. c; or secondly, on the ground of a destruction already predicted, and regarded as known or understood, comp. 7: 26 and 8: 25. In brief thus : '**The city and sanctuary shall be marred by the subjects of a prince whose coming you know, and of whose fearful end you are also cognizant.**'

(*we`ad qetz milchamah wgw*), '**and unto the end shall be war, a decreed measure of desolation**'. A much contested passage, about which a great variety of opinions exist. Hoffman (Weissag. etc. s. 305) thinks, that (*qetz milchamah*) here means the end of a war, viz. of a war that will arise against Antiochus in consequence of his persecution and oppression. But against this lies the objection, that the idea of another war, different from that which is implied in the preceding context that speaks of the marring of the city and sanctuary, can hardly be supposed to be distinctly in the mind of the reader here. In fact, if the idea was designed to be so specific as that which the context would naturally suggest, the article would be necessary before (*milchamah*). The fact that this word has no article, shows that it is not intended merely to reproduce the idea that lies concealed in the preceding clause, viz. that of a state of mutual hostility and contest. *War* in its more general sense, viz. a continued state of contest and desolation, following on after *the marring of city and sanctuary*, is plainly the idea conveyed by the text. Had the author written (*hattilchamah*), the reader would spontaneously refer it to what is implied in the preceding clause. To prevent this, as well as to give the idea a more generic shape, the article is omitted. — As to (*qetz*), is it in the const. state before (*milchamah*) (as the conjunctive accent [] would seem to imply), or is there a pause here that would naturally require a lesser distinctive accent ?

The translation above is founded on the latter assumption, which, of late, is the more general one. The train of accents which ends in '*Zakeph Qaton*' (as here), has a great variety of changes, dependent on the fact whether the clause consists of two, three, or four words, and more dependent on this than on the sense or real connection of the words as any one may see in Nordheimer's Heb. Gramm. II. p. 337. In fact, it is palpably before him in the present case; for (*qetz*) has a '*Munahh*', while the particle before it (*`ad*) has a distinctive accent (named '**a prince**'), viz. a '*Pashta*'. Will it be pretended that (*qetz*) has a nearer relation to (*milchamah*), than (*`ad*) has to (*qetz*)? I grant that the consecution of accents shows that the Accentuators probably regarded (*qetz*) as being in the const. state. But '**an end of a war**' is too loose an expression, in this connection, to admit of any good defence. If, however, we translate '**unto the end**' or '**an end shall be war**', and thus separate (*qetz*) from a const. state, then why has it not the article? We should perhaps expect (*haqetz*), '*the end*', viz. one which the reader had already been taught to anticipate, see 8:17. But if the writer had inserted the article here, he would have cast the mind of the reader back upon the preceding (*qetzo*) as the antecedent. The fact that he has omitted both article and pronoun suff. in (*qetz*), makes it plain that he means another (*qetz*), viz. one of '*time*', and not merely of calamity or catastrophe. There is another ground, also, of the omission in this case, one founded in the peculiar usage of the author, which I have not seen noticed. This is, that he elsewhere speaks of the same period in the same way, viz. by '*omitting*' the article. So in 8:19, where it is said: '**An end (*qetz*) will be at an appointed time (*lemono`ed*)**'. Observe that the writer does not say (*lammo`ed*), '**at the appointed time**', which would presuppose a knowledge of this period on the part of the reader, but '**an appointed time**', viz. a time which Heaven has fixed.

Nor does he say (*qappetz*) in 8:19, because he does not take it for granted that the reader has a limitation of the period in his mind. So in 8:17, where (*le`eth-qetz*); has plainly the generic idea of '*a period which has its limits*', i.e. which is fixed by an overruling Providence. Exactly so in 11:35, (*`ad`eth qetz*), where it is again said, that this '**end**' will be (*lammor`ed*). Here observe the article in the latter word, in reference to 8:19. Again in 12:4, (*`ad`eth qetz*), as much as to say: '*a period of consummation*'. The same in 12:9. Now in some of these cases, (indeed in all excepting the first mention of (*qetz*)), we might expect to find the article; but plainly it is the writer's design to communicate, by this phraseology, only the generic idea of '*a period of consummation*'. For this the article would be inappropriate, in any of the cases here presented. The sum of all is, that the idea here intended to be communicated is this, viz. that unto '**an appointed time**' or '**limited period**', (limited by heaven), '**there will be war**', viz. between the tyrant and the Jews. The next clause makes this general idea more specific, viz. that the desolations which this will occasion have their '*fixed*' boundaries beyond which they cannot pass.

(*necheretzeth shomemoth*), '**a decreed limit of desolations**'. The part. (*necheretzeth*) is of the fem. and usual const. form, Niph. of (*charatz*). It is here used substantively, the fem. making as usual the abstract noun. In this way it parallelizes in some measure with (*qetz*), which means '*limit*' in respect to time, while (*necheretzeth*) designates an '*abridged*' or '*strictly limited measure*' as to '*quantity*' or '*degree*'. In other words, the evils of the contest have an '**appointed end**' and a '*decreed*' or '*limited measure*'. The ideas stand so closely connected together here, that a (we) between the clauses would injure the strength of the expression. (*shomemoth*) is itself a fem. part, noun, taken in the abstract sense. The sense is not a desolating decree, for (*shomemoth*) has a '*passive*' sense, but a '**determined measure of desolations**' to be suffered; or, to render literally, '**a determined thing is desolations**'.

The next verse is neither more nor less than the more explicit unfolding of the character and doings of the '*desolator*', i.e. of the (*nagid habba'*) and of his (*qetz*). He will form a close alliance with many Jews; he will make sacrifice and oblation to cease; he will plant the ensigns of heathen abominations in the temple, and render it desolate in respect to its appropriate rites employed in the worship of the true God; and unto his extinction shall an overwhelming flood be poured upon him who deserves to be destroyed. In other words, the '*waster*' shall himself be a (*shomem*), i.e. '*something wasted*' or '*a waste*'.

(9:27:) (*wehigebir*), '*he shall firmly covenant*', or lit. '*he shall make firm*' or '*strong a covenant*'. The phrase can fairly mean nothing but this. The Nom. to the verb is the son (*nagid habba'*) or desolating invader. The context supplies no other; and the sense fairly admits of no other. The explanation is found in 1st Macc. 1:11 seq., "**In those days there went forth from Israel transgressors** [*huioi paranomoi*, *hapshe`im* 8:23], **and persuaded many** [Jews], **saying: 'Let us go and make a covenant with the Gentiles round about us'...****And their speech was pleasing in their eyes, and certain persons from the people** '*went unto the king, and he gave them power to carry into execution the ordinances of the Gentiles*', etc." The sequel shows how the Gentile customs were introduced by them into Jerusalem. In 1st Macc. 1:41 seq. is a full account of the abominations practised by Antiochus in Jerusalem. Further explanation is unnecessary. —(*larabbim*); has the article, because it designates a whole class here; just as we have, in 8:23, (*hapshe`im*) in the same way, and to designate the same class. The additional idea

here communicated is, that '*many*' took such a course. The (*la*) in this case, resembles the usual construction of (*parath perith*), which puts (*le*) after it and before the persons with whom the covenant is made, when they are the inferior party; e.g. 2nd K. 11:4, 2nd Sam. 5:3, 2nd Chron. 21:7, Isa. 55:3; 61: 8, Jer. 32:40, al. When 'equals' make a covenant (*'im*) 'with' or (*'eth*) '*with*' is employed. In the present case, Antiochus '*dictated*' the firm league between himself and the Jewish apostates ; so we have (*larabbim*). The Hebrew, by the way, here exhibits a nicety of meaning and construction which our language cannot reach.

(*shabua` 'echad*) '**one week**', i.e. seven years, is the Acc. of time, during which this matter is to continue. Antiochus began to meddle with the affairs of the Jews, in B.C. 171, and during that year deposed Onias, and covenanted with his heathenized and apostate brother, Jesus or Jason, to make him high priest, with the condition that he should introduce heathen usages into Jerusalem. In the latter end of B.C. 165, or at the commencement of B.C. 164, Antiochus died. The persecution and oppression went on, in some form or other, during all that period of seven years, i.e. from 171 to 164. Hengst., Häv., and some others, make (*shabua`*) the Nom. to (*higebir*), viz. one week shall confirm a covenant, etc. But why seven years? They admit that the ministry of Christ lasted only some three or three and a half years; what then constitutes the limits of the seven? Besides, the violence done to the language in this case is forbidding. Not to '*time*', but to '*events*' that occurred during it, is the strengthening or nullifying of a covenant to be attributed. Comp. 8:14, for a period nearly the same as the seven years, and designed to be somewhat more specific.

(*wachatzi hashbua`*), '**and during half of the week**', Acc. of time how long, again. (*chatzi*) does not mean, as many have interpreted it, a '*precise point*' of time, just where half of the length of the whole would reach, but '**one half**' or 'one division' of the whole duration. So is it clearly to be taken in 12:7; and so here, because it can never be made to mean the same as (*kachatzi*) or (*lachatzi*), which would designate merely the half-way point of time. Then again, the *hashbua`*), with its article, points to the preceding '*week*' or '*seven years*', and shows us, that as this marks length of time, so the '*half*' or '*division*' of it must also mark the same. Lastly, '*facts*' correspond. Antiochus, as is well known, suspended all the temple rites for three and a half years, during three of which he offered up his abominable heathen sacrifices (*hashiqqutz*) to Jupiter Olympius in the temple. Surely it is the same personage '**who lays waste city and sanctuary**' (v. 26), that suspends the temple offerings in the present case. Ch. 8:11 settles this question. To suppose, with Hengst. and Häv., that the death of the Messiah (v. 26) suspends the temple-rites, and that this is done merely in theory and by way of anticipation, and does not take place as a fact during the half of the seven years in question, is quite contrary to the tenor of the book before us. If then it be '*fact*' (the desolations of city and sanctuary surely are '*facts*'), that the sacrifices and oblations did not cease until more than thirty years after the death of Christ, how can all this be assigned here to the limits of three and a half years? Besides, the person who makes the covenant with many, is the same who causes the sacrifice and oblation to cease; and this covenant continues through the whole '*seven years*'. Of course Antiochus, or whoever makes it, does not quit the stage of action before the whole seven years are passed. It is during the '*latter*' half of the '*seven*', then, beyond all reasonable question, that the sacrifice and oblations are suspended; and at the end of this, (as the remainder of v. 27 shows), the person who suspends them is cut off. Now this disagrees entirely with the Messianic chronology. According to the usual

computation, our Saviour's ministry lasted but three and a half years, and this of course comes in the '*first*' part of the seven years, i.e. his death followed the '*first half*' of these. According to our text, the death of him, who made the covenant with many for seven years and suspended the temple-rites during the '*last*' half, took place after this suspension had continued three and a half years. It is impossible to reconcile the theory of Hengstenberg and Hävernicks here, with the plain and obvious meaning of the writer.

'He will make sacrifice and oblation to cease' evidently means, in its connection, remove them by violence, forcibly suspend them. **'He who destroys city and sanctuary'** (v. 26); **'he who treads down the sanctuary and its sacred retinue'** (8:13), is the person of whom this is said, and who actually did what is here described.

Nor is this all. He will carry his impiety to the daring length of introducing the symbols of the 'god' whom he worships, into the holy temple; so that while they are worshipped by their appropriate rites, the sanctuary becomes desolate in regard to true worshippers and all their offerings. None will repair thither, because of the shocking abominations of idol-offerings and idol-images. So, or something like to this, does the following difficult clause seem to testify: (*we'al kenaph shiqqutzim memshomem*), **'and over the winged-fowl of abominations shall be a waster'**. I need not repeat the almost numberless conjectures about the meaning of this passage. (*'anath*) seems to me to mean neither '*summit*, *roof*', nor '*pinnacle*' of the temple. The word is often used for '*borders*' of a garment, a country, of the earth, etc. But to designate '*height upward*', instead of '*extension*' or '*breadth*', requires a very different word from (*kanaph*). The '*border*' of a thing or object is not the '*height*' or '*summit*' of it. To compare it with (*pterugion ton hierou*) (Matt. 4:5), seems not to be much to the purpose, until we better understand the meaning of this phrase, which as yet remains somewhat uncertain. The '*summit*' of the temple was, we are told, filled with sharp pyramidal prominences to prevent the birds from lighting upon it. This would be no place, then, for (*shiqqutzim*), i.e. '*idol-statues*'. Gesenius thinks, that the statue of Jupiter Olympius, (possibly of Antiochus), was placed conspicuously on the temple '*roof*'. The sense in itself is not an uninviting one; but we have to make two changes in order to bring it about. First we must read (*'al kanaph*), '*on the roof* [are] *idols*'; and secondly, we must convert '*summit*' or '*extremity*', into roof or covering. Figuratively this last would answer tolerably well for wing, (*kanaph*). But besides all this, we are here met with still another difficulty, viz. that (*meshomem*) which follows is in the '*singular*'. Cases of a '*plural*' with a part. or adj. '*singular*' there are, but only when the plural form designates a single agent or object, e.g. (*adonim qasheh*). When persons are designated in the plural, and each individual is emphatically meant, the predicate may be in the sing. as in Prov. 3:18; 27:16; 28:1, Gen. 27:29, Ex. 31:14. But neither of these cases is homogeneous with the one now before us. (*shiqqutzim*) is not a '*pluralis majestaticus*', nor, so far as we can discover, is '*individuality*' designed particularly to be included in it, or expressed by it. We cannot accept, therefore, of such a solution of the difficulty; certainly not if we can find a better one.

The proposal of Hengstenberg, Hävernicks, Lengerke, and others to apply (*shiqqutzim*) to the '*temple*', which had been polluted by the Jews, is without parallel and contrary to all Heb. usage elsewhere. The prophets speak indeed of hypocritical offerings and incense as an '*abomination*' (*to'ebah*), Isa. 1:13; they intimate that the doings of the dissembling and heathenish-minded Jews made Jehovah loathe his dwelling-place; but all this is far enough from vindicating such an appellation of the

temple itself in Daniel, as (*shiqqutzim*). Daniel calls it (*qodesh*), 8:13,14 ; (*mepon miqedasho*) 8:11. In 9:26, also, he names it (*haqqodesh*), and in 9:16 we have '**thy city, thy sanctuary**' and '**thy people**'. In most of these cases, also, he is speaking of the temple in the same circumstances as in our text. Comp. also Dan. 12:7. Such an exegesis, then, makes against all usage elsewhere, and against the whole current of Hebrew feeling. '**Thy holy city, the sanctuary**', is the indelible and eternal name stamped upon these objects. Down to the present hour, even the very Moslems call the city '*El Qods*', i.e. (*haqqodesh*). (*shiqqutzim*) then is a noun which qualifies or limits MS. It means always '*idolatrour rites*' or '*abominations*', or else '*idol-images*' or '*statues*'. '*Abominations*', in the general sense of '*wicked deeds*', it never designates. Another word (*to`ebah*) is employed in such a sense. To suppose M» to mean summit, pinnacle, and then translate over the pinnacle of idols or of idolatrous abominations is the destroyer, and finally to apply this so as to designate the treading down and crushing the sacred edifice and its appurtenances, is even more strange than to use (*shiqqutzim*) as a designation of the temple. Where in all the Bible is such an image employed as being '*over the pinnacle*' of a thing, in order to designate the violence done to it by a conqueror, or to mark his sovereign control? '*To tread down*', '*to trample upon*', is indeed imagery everywhere employed; but '*to be over a pinnacle*', or '*a summit*', is an expression revolting both to good taste and to Heb. usage. To me, at least, it seems passing strange, to apply such expressions to the domineering sway of Antiochus in Jerusalem, or (with Hengst. and Häv.) to Titus and his final destruction of the temple.

But if the meaning 'summit' and 'roof' be denied to (*kenaph*), only three other meanings remain, viz., that of '*wing*', of '*bird*' or '*winged-fowl*', and of '*border*' or '*extreme limit*'. To give to (*kenaph*) the meaning of '*army-wings*', cannot well be conceded. Rosenmüller, indeed, gives the clause this turn: "*Exercitui detestando vastator dux praeerit*. [See Gesen. Heb.-Chald. (Latin edit.) Thesaurus, 1835; under (*kanaph*) 2.d. last sentence. It describes military forms & positions.]" He supposes that (*kenaph*), like the Latin '*ala*', may mean '*the wing of an army*'. But if an army is to be spoken of collectively, in this way, we should expect '*wings*' (*kenaphaim*), not '*wing*' (sing.) to designate it. Isa. 8:8 and 18:1, to which Rosenm. appeals, will hardly bear him out; for in both cases a different meaning of the word is more probable. In fact, the word (*kanaph*) does not seem to be employed in such a sense. Ezekiel employs (*anappim*) (plur. only) in the tropical sense of '*army-wings*'; see Lex. sub v. Besides, how flat it would be, after saying that the people, i.e. the army, of a prince who will invade Judea, have marred city and sanctuary, and after describing all the devastations which they had committed under his guidance and direction, to add that he had supremacy over them, or (*in other words*) was their leader. Not so Daniel. The discourse advances. First, the invader mars city and temple. Next, he prohibits sacrifices and oblations to Jehovah, on the part of the Jews. Then he sets up the statue and other insignia of his own chosen 'god', Jupiter Olympius, in the temple, where sacrifices abominable to the Jews were offered in conformity with the usages of the heathen. Lastly, comes the fearful end of him who has desolated the city and temple; for in his turn he becomes a (*shomem*), i.e. '*something to be desolated*' or '*destroyed*'. Here all is climactic, and the tenor of the discourse, viewed in this light, becomes comparatively easy and probable.

If now we assume the second meaning, '*winged-fowl*', how shall such a meaning be rendered probable? The fact is well known that Antiochus devoted the temple at Jerusalem to the worship of Jupiter Olympius, and there offered the appropriate sacrifices. It is said of him, in 1st Macc. 1:45 seq., that "he forbade

burnt offerings and sacrifices and libations in the sanctuary, and [commanded] to profane the sabbaths and the feasts, to defile holy places and persons, to build altars and sacred enclosures (*temenē*) and idol-apparatus, and to sacrifice swinish and unclean beasts . . . And whosoever would not obey the king's command, must be put to death." The word (*eidōleia*) (v. 47) I have translated '*idol-apparatus*', because it plainly does not mean '*idol-temple*' here, for such Antiochus had no need to build, when he had converted the temple of Jehovah into a place of worship to his 'god'. The Syriac version reads (*eidōla*) here, which makes the sense required. But (*eidōleia*) may be regarded as a mere neut. pl. adjective, and be rendered as above. Altars and sacred enclosures and sacrifices necessarily demanded idol representations of the 'god', to whom the offerings were made. So was it in all the Greek and Roman world. I do not see any reason to doubt, that Antiochus set up the statue of his 'god'. "'*They built or set up (bdeugma ermōseōs) by the altar*,'" says 1st Macc. 1:54, i.e. (*hashiqutz shomem*). I understand this of a statue of Jupiter Olympius erected in the temple; and this statue, as is well known, usually stood over '*an eagle at its feet with wide-spread wings*'. Hence (*al kenaph shiqqutzim*), '*over a wing of abominations*', or rather '*over an abominable winged-fowl, is a desolator*'. That (*kanaph*) may mean '*the possessor of a wing*', i.e. a winged fowl, as well as '*wing*', is only in conformity with abundant analogies in Hebrew. Such a meaning it has in Gen. 7:14 (*shiqqutzim*) qualifies (*kenaph*), § 104. 1, and shows that the '*winged bird*' was a part of the heathen symbols. The plural seems here to be chosen in order that a connection with (*meshomem*) may be avoided by the reader. The horror and disgust which such a spectacle would occasion to a pious Jew, can more easily be conceived of than expressed. But the wide-spread eagle-wings is not all. This is at the foot of an image that stands 'over' it (*al kenaph*), which image is here characterized by the appellation (*meshomem*). Most critics have referred (*meshomem*) to the (*meshomem*) of the desolator, the "**prince who will come**," i.e. most of those who refer vs. 26,27, to Antiochus. But in such a case, how could the '*article*' be dispensed with? It would not only be '*renewed mention*' of the person, but a case which would require special pains not to be misunderstood, and so demand specification. But as no article is prefixed to (*meshomem*), we may in this connection refer this word to the '*statue*' of the heathen god, which is very significantly named '*a desolator*', from the effect which its erection in the temple produced upon the Jewish religious rites and those who performed them. In 11:31, the (*shiqqutz*) (*idol*) has the same participle applied to it, and for the same reason. The temple was utterly forsaken by all but apostates to heathenism. Everything that pertained to the true God was trodden down and destroyed. In this case (*meshomem*) should not have (as it has not) the article; for it is neither renewed mention of a thing, nor is it something of which the reader could be supposed to have formed an antecedent idea in his own mind. The single '*statue*' of Jupiter is spoken of in the sing. number; and thus the whole form of expression falls within the regular laws of grammar. The erection of such an image with its '*winged symbolical bird*', is a consummation of impiety, which goes quite beyond the inhibition of the Jewish sacrifices and oblations. Iniquity is now '*come to the full*', and therefore must be punished.

Hoffman (Die 70 Jahre) has proposed such an interpretation as that now suggested. In his Weissag. und Erfüll. (s. 308), he seems to give the preference to another and different explanation, which Steudel (ut sup. s. 47) has suggested. The verb (*kanaph*) means '*to cover*'. Of course (*kanaph*) may, as he thinks, retain this idea. He then refers it to a '*covering*' built on the Jewish altar by Antiochus, after the

manner of the heathen, which was profane and abominable in the eyes of a Hebrew, who was commanded to construct his altar only with earth, Ex. 20:24. On the profanely covered altar of Antiochus, heathen abominations were offered. Hence a '**covering of abominations**'. But how he disposes of (*meshomem*), in this case, he does not expressly tell us. He must refer it to (*kanaph*). But this is hard. '**Over the covering of abominations**' is —what? (*meshomem*) can hardly designate the sacrifices offered there. Is Antiochus, then, designated by it, as presiding 'over' the heathen altar? If so, the '*article*' must be prefixed. An '*altar-covering*', moreover, could hardly be regarded here, as answering to the '*climactic*' nature of the discourse. I deem his former opinion, therefore, to be much better grounded.

One other view of the case I will venture to suggest —a possible one if not probable —that I have nowhere met with. This would assume, in the present case, the frequent meaning of (*kenaph*), viz. '*border, extremity*', and then translate thus: '**On the border of idols**' or '**idol-places, will be the destroyer**'. The ground of this exegesis may be found in the history of Antiochus. After the ravages committed by him in Jerusalem, he went into the East (see Dan. 11:44) to avenge himself there for offences; and in Persia he entered forcibly the great temple at Elymais, and robbed it of its treasures. The people of that region, exasperated by his sacrilege, rose '*en masse*' and forced him to retreat. On that retreat he was overtaken with the news of the destruction of his army in Palestine, and the victorious entrance of Judas into Jerusalem. Through fatigue, or exasperation and disappointment, or a combination of both, he fell into a raging fever, and died after a very short space in that condition. If now we may suppose our text to look to this, there is a regular progress in the narration: after all his outrages in Palestine, he goes to the border or extremity of the idol countries, robs an idol-temple there, and then the destruction, predicted in the next clause, hastens on. It is an augmentation of his woes, that he perishes in a distant land. '*The destroyer*' (*meshomem*), to use the language applied to this very expedition in Dan. 11:44, "**went forth with great fury to destroy, and utterly to make away with many,**" and, in so doing, he himself becomes a (*shomem*), i.e. is utterly destroyed. —If it be objected to this view of the subject, that it is too specific, let anyone read Dan. 11, and he will no more insist on such an objection. It cannot be denied, moreover, that the prediction is thus regularly climactic, and that it is full of meaning. The only serious doubts would arise from another quarter. Would his eastern journey or expedition be described in language so obscure, and so alien from the usual methods of describing, such events? And then, in case Antiochus is designated by (*meshomem*), how could the '*article*' be dispensed with in such a renewed mention of him? These two considerations occasion doubt and hesitation. There is somewhat less of difficulty in the solution given above; at least there is less of grammatical difficulty. But the general sense of the passage is plainly more striking, on the ground last assumed.

(*we`ad kalah*), '**but unto destruction**'. Wieseler (Die 70 Wochen, s. 42 seq.) strenuously defends the position, that (*kalah*) is a '*verb*' here, employed in its usual sense. He translates thus: '*And until it* [the half-week] *is completed*', etc. His arguments are unsatisfactory, (*`ad*) must mean either '*while*' or '*during*', or else '*unto, even to*'. Thus understood, it would make the death of the tyrant, which the next clause predicts, to happen during the half week, or to be taking place until that was completed; so that Antiochus must, at all events, on such a ground, have died either before the end of the three and a half years, or just at that point. But neither of these positions is true. There can be no question as to the right to take (*kalah*) as a '*noun*', for such a usage is frequent. As little question can there be, as to its

energetic meaning. The verb means '*to consummate, to finish, to complete*', etc.; and of course the noun designates '*consummation, a full end of, a finishing off with*'; —a mode of expression stronger than that of mere '*excision*', etc. Such was to be the end of the tyrant. The (*we*) in (*we`ad*) is best rendered by '*but*'. The sentiment of the verse stands arranged thus: 'He will make a firm league with many apostate Jews ; for three and a half years will he remove the sacrifices and oblations of the temple; he will even erect a statue of Jupiter there, accompanied by its usual eagle with expanded wings at its feet —but a dreadful reverse will overtake him; the overwhelming indignation of Heaven, that which is irreversibly decreed, will make an utter and final end of him.' Thus all is smooth and easy.

(*wenecheratzah tittak*), '**even that which is decreed, it shall be poured out**', or '**even decreed** [destruction] **shall be poured out**'. The accents follow the sense of the first rendering, and divide accordingly, putting a '*Zakeph Qaton*' on (*necheratzah*). Of course, if we follow them, the verb is '*impersonal*', or at least a kind of '*constructio praegnans*' which implies (*kalah*) for its Nom., or else '*wrath, indignation*', or '*curse*', is implied. The verb (*nathak*) is not used in the literal sense, but only in the tropical one; and it is always joined with some subject like those just named, which makes the verb easy to be understood if it be employed in an elliptical way. It is a kind of '*terminus technicus*' for the expression of such ideas; and being '*intransitive*', it readily goes over into a '*passive*' sense. If we follow the accents, then, there is no serious difficulty in the construction. But if we depart from them, and take (*necheratzah*) as a participial noun, and as the Nom. to (*tittak*), then all is easy and obvious. This member of the clause is an advance upon (*`ad kalah*) is. It designates a total end which is '*definitely decreed*' by Heaven, and this decree is beyond control and irreversible. The very same sentiment is developed in (*kalah wenecheratzah*) in Isa. 10:23; 28:22. The accession of energy and definiteness to the threat, from the addition of (*wenecheratzah*), must be obvious to everyone familiar with the Hebrew. The imagery of '*pouring out*' originates here in (*weqitzo bashshetef*) of v. 26, and is therefore both natural and forcible.

(*`al shomem*), '**upon him who is to be made desolate**'. Quite different from (*meshomem*) (*the destroyer, waster*) is the participial intrans. form, (*shomem*). It has always a '*passive*' sense, and therefore means '*delendus, vastandus, one who is*' or '*ought to be destroyed*'. The first is the (*`ho anthrōpos tēs `hamartias*), and the second is the (*`ho `huios tēs apōleias*), of Paul in 2nd Thess. 2:3, who seems to have had his mind on the passage before us. In the expression is substantially couched the favorite (*paranomasia*) of the Hebrews; the '*desolator, waster*' shall be (*shomem*) (*wasted*).

Thus ends the second great national trial of the Jews. The tyrant who brought it upon them, falls in the midst of his contests and of his vengeance, and with his fall, the august drama closes, as in ch. 7; 8; 11.

It would be little to my present purpose, to give a minute history of all the interpretations that have been put upon the passage respecting the '*seventy week's*', and of the efforts made to sustain them. Most of them depend on some '*a priori*' conception of what Daniel ought to say, rather than on a philologico-historical deduction from what he has said. For my present purpose, I need to notice only two classes of interpretation: (1) The exclusively Messianic. (2) The exclusively Anti-Messianic. Of these, in their order, I shall speak very briefly.

(1) **The Exclusively Messianic.** '*An anointed one, a prince*' (v. 25), is converted into '*the Messiah, the Prince*', i.e. Christ the King of kings. The cutting off

of '*an Anointed One*' (in v. 26) is the violent death of Jesus, '*the Messiah*'; (*we'en lo*) designates his vicarious suffering for sinners. The time when he entered on his public ministry, is the '*terminus ad quem*' of the sixty-two weeks and the seven weeks; and these two distinct periods are combined into one, which is made to commence, not with Cyrus' proclamation, nor yet with that of Darius, but with that of Artaxerxes in the twentieth year of his reign. Nor is this all that is assumed. Not only is the period of the '*birth*' of Christ arbitrarily set aside from the calculation, but in order to adjust the sixty-nine weeks to the period of his entrance on his public ministry, the reign of Artaxerxes is made ten years longer than the most authentic histories make it, i.e. fifty-one years instead of forty-one, and so much is then taken from the reign of his father Xerxes. With all these assumptions, the sixty-nine weeks (62 + 7) or 483 years are at last adjusted to the period, when Jesus was baptized and entered on his official work. In this way two portions of the seventy weeks are summarily disposed of.

I need not here repeat the objections to most of these positions, which have already been made in the preceding pages. Most of these objections, to say the least, are founded in philology and in history, as well as in the analogy of the book in general. Enough of them, at all events, will abide the test, and are entirely unanswerable. But if not, what follows in respect to the '*one*' remaining '*week*', is decisive of the whole matter.

According to v. 26, '*an anointed one*' is to be cut off at the '*close*' of the '*sixty-two*' weeks, and of course at the beginning of the '*one week*', i.e. seven years. The interpreters in question, however, make his excision three and a half years later. But it is quite plain, that it is during the remainder of the week, i.e. during the next and latter three and a half years, that our text makes the principal desolations of the city and sanctuary to take place, and the invader perishes at the close of this period. The exclusively Messianic interpreters, however, make '*Titus*' the desolator, and the '*Roman army*' the people whom he leads on to waste the city and the sanctuary. But if Christ was crucified in A.D. 34, and Titus invested Jerusalem in A.D. 70, we have thirty-six intervening years instead of three and a half before his work of ruin; —a matter which, in such a book of accurate dates as the one before us, is inadmissible beyond all question. Besides, '*how, where*', did '*Titus*' die? Under any special tokens of divine vengeance, such as 9:27 predicts and threatens to the waster? We know not where to find these tokens. But further, '*when*' did he die? In A.D. 81. Instead of perishing then at the close of the noted '*last week*', his death took place some forty-seven years afterwards.

In a word, history is at utter and irreconcilable variance with the scheme of interpretation in question. It is indeed wonderful that it ever could have been advocated by sensible men. According to this scheme, Jesus Christ and the '*Roman*' power are almost the only agents developed in the prophecy; whereas it lies upon the very face of v. 24, that '*the seventy weeks Precede the coming of the true Messiah*'. The blessings there promised, are not bestowed until after those weeks are completed.

(2) **The Exclusively Anti-Messianic Interpretation.** Wieseler (in his '*Die siebenzig Wochen*') has concentrated all that has been said, and I may add, all that can well be said, in favor of this. He possesses distinguished critical skill, and withal a discriminating knowledge of the Hebrew. All turns, however, on v. 24. Vs. 25-27 must undoubtedly be conceded to him, for reasons like to those already assigned above, in defense of the interpretation which I have given. I cannot doubt, for a moment, that these verses refer to Antiochus. But for the reasons stated (in Comm.

on v. 24), I can by no means concede to him the position, that the good there designated has respect only to the return from the Babylonish exile. Comparison of actual history with the splendid prospects and promises held out in v. 24, will show beyond all reasonable doubt, that the fulfilment of those predictions must be sought elsewhere than in the return from exile.

My leading reasons for choosing the '*medium iter*', in this case, arise from no design to "split the difference" between the two conflicting views just stated. Long before I could obtain a sight of Wieseler and Hoffman on '*the seventy weeks and years*', I had come, from the simple study of the text, substantially to the same conclusion that I have now developed. But some particulars of the prophecy continued still to be dark. On these, the two writers just named have cast some new light. All seems capable of reasonable illustration, and even of a good degree of certainty, with the exception of the beginning and end of the '*seven weeks*', and the particular period which they designate, and perhaps the clause respecting (*kenaf shiqqutzim*). The last seems, however, in some good measure, to be illustrated by historical facts respecting the worship of Jupiter Olympius at Jerusalem, and the statue with the usual symbol of the "winged-fowl." The seven weeks, I regret to say, remain for future efforts, which however need not be despaired of. In the meantime, I must try to console myself for my own ignorance, with a '*Non omnia possumus omnes*' ['we cannot all do all things' (*Virgil*)].

All the close of this protracted examination of 9: 24-27, it may be useful to recapitulate summarily, and to compare the whole with the other predictions of Daniel.

The Babylonish exile was to continue seventy years; Jer. 25:11; 29:10, Dan. 9:2. Near the close of these, Daniel betook himself to earnest prayer, that the fulfilment of the prediction that the Jews should return from their exile, might speedily be developed, Dan. 9:2,3. Gabriel is commissioned to make a new announcement to him, of what would take place after the exile and before the coming of the great deliverer. This he does, by still preserving the number seventy, but converting this into so many '*weeks of years*', (lit. '*seventy besevened*'), instead of simple years which belonged to the prophecy of Jeremiah. The great question here is, or rather should be, (for in time past little or no attention has been paid to it): Does the period of '**seventy weeks**' cover the '*whole*' ground, from the time of Daniel's vision to the coming of Christ? The greatest possible effort has been often made, to bring about a union of the end of the seventy weeks with the period of Christ's birth, or of his public ministry. Of course the '*terminus a quo*' has been the principal point of controversy; in as much as there has generally been at least a tacit concession, that the '*terminus ad quem*' must be one of the points just mentioned. But history baffles all attempts to accomplish the object in question. From Daniel's vision down to the birth of Christ, is some 538 years; and seventy weeks make but 490, i.e. forty-eight years less. Attempts to find the proclamation '*to rebuild*' in Jer. 29; in Cyrus' edict, in that of Darius, or that of Artaxerxes; are all frustrated by history again; and this matter must be, after all, given up as impracticable by these means. But then, (if we may be permitted to ask the question), what need of all this trouble? 'Is it any part of the angel's design to place the seventy weeks in such an attitude?' To me it seems plain, that it is not. In all the prophetic pages of the O. Test., or of the New, where does any prophecy assume the attitude of a book of '*Annals*'? The nearest approach is in Dan. 11; but even here, there are merely touches on the fourth dynasty, until we come to the (*nibezeh*), the (*meshomem*), Antiochus. We have then only one prophetic history of one king, in all

the Scriptures which is '*annalistic*'; and the Syrian tyrant is that king. For the rest, great events, and those only are described. When these cease, prophecy lays aside her pen, and keeps silence. The reason is obvious, viz. that only such events are adapted to instruct by making deep impressions. The ordinary course of events does not attract the prophetic eye; and so no sketch of them is drawn.

This consideration liberates us at once from all necessity of forcing the '*terminus ad quem*' of the seventy weeks into a union with the year of Christ's birth, or of his public ministry. All that the angel designs to communicate is, that as there had been seventy years of exile in regard to the Jews, seven times that number must pass away, before they would cease to be troubled in like manner, and before the Messiah would come. Sixty-two of these are "troublous times," but the following one week (= seven years) is to renew all the horrors of the Babylonish invasion, and even more, on the score of impiety and persecution. With these last seven years, times so hazardous to the nation and to religion are to cease, until the coming of Christ. So much, but no more, seems to be plainly within the design and scope of the angel's communication. And of course, we have, on this ground, no special interest to seek for a union of the '*terminus ad quem of the seventy weeks*' with the year of Christ's birth or of his entering on public office. We can leave it wherever it falls or terminates, as comprising all that was especially interesting for prophecy to disclose.

'Inasmuch now as the period of sixty-two weeks has no terminus a quo expressly assigned to it, it would seem to be not inapposite, that it should be regarded as already virtually designated by the beginning of the seventy years in Jeremiah. So sonic have understood the matter. Then all that follows they consider as supported and illustrated by historical facts. Antiochus began to vex the Jews, in B.C. 171, (i.e. sixty-two weeks = 434 years after B.C. 606 when Jeremiah's seventy years begin); and in that year an '*anointed one*', a lawful high-priest, Onias III, was cut off, and the people had no other legitimate officer of this rank until after the death of the tyrant. During the '*week*' (seven years) that followed, Antiochus laid waste the city and sanctuary; for three and a half years he took away sacrifice and oblation; he erected his altar and his idol-statue in the temple of God; and at the close of this period, and of course at the close of the seven years, he perished by a miserable death in a foreign land, whither he had gone to commit sacrilege again. How is it possible, they ask, (and with no small appearance of right), that all these periods should so exactly meet the '*facts of history*', and at so many points, unless the exegesis that we have given is well grounded? To say the least, they add, '*facts*' make our exegesis altogether probable.

No one can refuse to acknowledge that the accordance of '*dates*' and events, in this case, is striking, and seemingly decisive at first view. But it must be remembered that the sixty-two weeks are not the only period to be provided for. What is to be done with the seven weeks = forty-nine years, which constitute the first division of the seventy weeks? —No room is here left for them; or if any, they must be put '*after*' the sixty-two weeks, which seems to be at least an unnatural mode of exegesis. Then again as to the sixty-two weeks, the statement in Daniel (v. 25) is, that the city is to be in a course of rebuilding, during that period, and of rebuilding in a stinted and imperfect manner, by reason of troublous times. Yet, according to the scheme of interpretation which we are now examining, the first seventy years of the sixty-two weeks are those of the exile, when Jerusalem lay all the time in ruins. These two circumstances seem then, after all, to decide against the scheme in question. Could it be shown, or even made probable, that the seven

weeks either follow the sixty-two weeks, or are coordinate and contemporaneous with a part of the latter, then all would be easy of explanation, and the whole paragraph might be enucleated, and placed in a clear and satisfactory light.

Desirable as it seems to be to bring this about, I cannot on the whole persuade my hermeneutical conscience to be reconciled to the plan. I see no satisfactory way of removing the impression which the text makes, of three '*distinct*' and '*successive*' periods, viz. of seven, sixty-two, and one weeks. The writer seems plainly to mean, not only that these are to be reckoned so as to make up the sum of seventy, but that each of the two latter periods begin, when the preceding one ends. How else can seventy weeks be made out?

That there were events and persons corresponding to what the angel declares, I cannot well doubt. So many things strikingly correspond with facts known, that they seem to be a pledge for the certainty of the rest. At all events, my ignorance of facts, or inability to see how our text accords with those that we do know, cannot with propriety be regarded as decisive evidence against the correctness and truthfulness of the predictions. As history now lies before us, I am unable to find the '*indicia*' of the first period of seven weeks. Where I can easily make out a '*terminus a quo*', I fail in my endeavors to find the '*terminus ad quem*' and so '*vice versa*'. And this is equally true, if I amalgamate, as many do, the periods of seven and sixty-two weeks. The beginning and end of the sixty-nine weeks thus made, i.e. 483 years, is no more discoverable in our histories, than the beginning and end of the seven years. At least the face of history is to be changed and remodeled, in respect to '*time*', in order to make out any agreement between it and the sixty-nine weeks. Moreover the very amalgamation in question is, as has already been shown, against the tenor of the text, and against actual facts.

I have exposed myself, perhaps, to an accusation not very unfrequent, viz., that of pulling down without building up. But if I have endeavored to pull down, only where the foundations were tottering, and the building ready to fall by a slight touch, this is nothing that deserves reprobation. It is a first step toward a new and more stable edifice. If I am unable to erect it, others may succeed. May all prosperity (so do I devoutly wish) attend their efforts! But I will not pretend to know, what I feel conscious of not knowing to my satisfaction. I much prefer the confession of ignorance to a pretension of knowledge, specially when the means of acquiring that knowledge are not within our power.

A few words more, on the subject of applying vs. 25-27 to '*Antiochus Epiphanes*', instead of the '*Romans*', either heathen or Christian, and I have done.

Does the tenor of the book of Daniel, as to its prophecies, tend to support and confirm the exegesis which I have given? The answer to this question must be in the affirmative. Antiochus does not indeed appear in a special manner, in chap. 2. But he is virtually there, in the crushing power of the fourth dynasty. His fall is involved in that of the dynasty, 2:44. In 7:7-11, 19-26, Antiochus specifically appears, in all his cruelty and blasphemy. In 8: 9-12, 23-25, he is still more graphically described, and as possessing the same characteristics. Chap. 11:21-45 is even a kind of historical narration of him, which is particular beyond any example in all the Scriptures. His doings and his end are of the same character here as before. If language has any definite meaning, the identification of the same tyrant in all these prophecies and visions, is altogether certain. How comes it now, that all these prophecies should be uniform as to this trait, and the present one (in chap. 9) be discrepant from all the rest? If the exclusively Messianic interpreters are in the right, then Antiochus is not at all the subject of the prediction in 9: 25-27. But if '*analogy*'

has any force, it is quite plain that we might expect to find him there. That he is to be found there, we have seen, if any credit is to be given in this matter to historical facts and dates. It is utterly improbable that such a concurrence could exist between prediction and events and persons, unless there had been some actually designed and foreseen coincidence, i.e. unless the one were prediction and the other fulfilment, or unless, indeed, the book were written, as some have uncritically maintained, '*post eventum*'.

If one now will patiently go through with a comparison of the expressions and events in the prophecy before us, he will be forced to feel that there is a similarity very striking, which scarcely leaves any room for doubt. Compare the cutting off of the high priest in 9:26 and 11:22; the marring of the city and sanctuary in 9:26, and in 11:31, also in 8:24; the final end of Antiochus in 9:26 and 8:25; the covenanting with many in 9:27, and 11:23, 30; and the removing of sacrifice and oblation in 9:27, and in 8:12; 11:31; 12:11. Even the ('*ad-kalah wenecharatzah*') of 9:27, has its parallel in 11:35, 45. The 2300 days of 8:13 should also be compared with the '*one week*' of 9:27, with due allowance for the differences in the things presented; the 1290 and 1335 days of 12:11,12, in respect to the abolishing of sacrifice and oblation, are to be compared (with the like allowance) with the '*half-week*' (= three and a half years) of 9:27, with which must also be joined 12:7.

When all this is done, compare the development of the '*Messianic kingdom*' in chap. 2; 7; 12, with 9:24. In this last case, the Messianic kingdom is indeed mentioned first; but still, it is arranged and spoken of as the last in order. It comes not until '*after*' the end of the seventy weeks; the other events in vs. 25-27 occur '*during*' that period, i.e. before it ends. Everywhere the monarchies predicted or brought to view fall, '*before*' the new and perpetual kingdom arises. How then can any of them be the dynasty of the '*Romans*? Is there not throughout the whole book, a harmony so complete, that it amounts to nearly all but the repetition of the same things in the same words? In any case, where investigation should be made without any favorite theory to support, and without the aid of any '*a priori*' assumptions, would there or could there be any doubt, as to what conclusions we should adopt?

For the gratification of the reader's curiosity, and also for the sake of supplying him with the means of comparing different attempts to translate vs. 24-27, I shall here subjoin these verses in various translations, so that they may be compared with the original text and with each other. Perhaps moreover, he who examines them will learn to estimate, in some good measure, the difficulty that attends the passage in question, and cease to wonder at the diversity of translation and explanation that exists.

(Texts of 9:24-27 in I. Hebrew Massoretic, II. English AKJV 1611, III. Greek LXX Septuagint, IV. LXX Theodotion, V. Latin Vulgate, VI. Syriac (Aramaic) English translation, VII. Rosenmüller's Latin Version, VIII. De Wette's German Version.)

For convenience' sake No. I, II. are here inserted. No. III, IV, speak for themselves. As to No. III, the author of this version plainly was perplexed about the meaning of the Hebrew, and has given some strange turns to the sentiment, even in vs. 24-26. But in v. 27 we are entirely lost. We can scarcely trace any certain resemblances. The clause in v. 26, "After seven and seventy years," is a guess that the time, here aimed at in the Heb. text, is the era of the Selucidae. This began 312 B. C, and the sum of the numbers named in the version is 139, which tallies with the time when Antiochus Epiphanes began his reign. What follows doubtless relates to him, but it is such a confused medley, that nothing can be made out of it. No

wonder the ancient churches were discontented with such a version. I say '*such a version*', because there are, in many parts of it elsewhere, characteristics of a similar nature. No. IV is certainly a great improvement upon the Septuagint; but even this shows that the author of the version was at times quite uncertain in his own mind, about the meaning of the Hebrew. I need not point out particulars, as the reader can easily find them, and judge for himself. The part included in brackets is as it stands in the Romish edition of Theodotion, but it is omitted in Bos' edition of the Septuagint. It is palpably another version of v. 27, which was copied on the margin, and through carelessness was foisted into the text, by the copyist who wrote the Ms. used in the Romish edition. Both versions show in what perplexity the authors of them were. No. V shows the deep acquaintance of Jerome with the Hebrew, and has come nearer to accuracy than any of ancient versions. Of the Targums of Daniel, we know nothing; not even whether any ever existed.

No. VI deserves some special notice. The author of this plainly had a better knowledge of the Hebrew than any of his predecessors in translating, (fl. prob. Cent. II); and in some points he has hit nearer the mark than even Jerome. The Latin translation of this Syriac Version is a miserable affair, and no dependence can be placed upon it. I have made a

new and literal version, because it would be useless, or nearly so, to print it in Syriac. But this version deserves much more attention than it has yet received. Many a good hint may be got from it, to cast light on the difficult words or phrases in the Hebrew. The author was well grounded in the knowledge of that language.

As to No. VII, VIII, the object in presenting them lies upon the face of the thing. Two such scholars as Rosenmüller and De Wette may well excite the curiosity of the interpreter, to know how they understood the Hebrew text, in the passage before us. Most readers, I trust, will be glad of such a '*conspectus*' as that which is here submitted to their examination.

[It has already been said that a great variety of interpretations have been proposed, of Dan. 9:24-27. The reader who is curious to know how much and what has been said, and what endless perplexity has attended all attempts to explain without the aid of a distinctive philology, is remitted for information to the following works, as exhibiting the ablest efforts of this nature. Some few of them, however, have been distinguished by philological effort.

Among the older writers, '*Vitringa*' stands preeminent, as usual, in his very learned discussion of the subject in *Observatt. Sac.* VI. 1-5. He is '*exclusively Messianic*', and is the store-house from which Hengstenberg and Hävernicks have drawn, in their discussions of the matter in question. Among the more respectable attempts to explain this matter may be reckoned '*J. D. Michaelis*' Versuch über die 70 Wochen Daniels, 1771. 8. '*Eichhorn*', Bibliothek, B. III. s. 761 seq, has suggested many good hints, while he adopts a tortuous method of reckoning the respective classes of weeks. '*Bleek*', Theol. Zeitschrift von Schleiermacher, De Wette, etc., 1819, Heft. 3, s. 171 seq. '*Bertholdt*', Comm. sum Buche Daniel. II. Theil. '*Hengstenberg*', Die 70 Wochen Daniels, in his Christol. Theil. II. s. 401 seq. 1831. Hävernicks, Comm. Oher Daniel, in loc. 1832. '*Scholl*', Comm. exeget. de 70 hebdom. Danielis, 1829. '*Hitzig*', Recension in Thcol. Stud, et Krit. 1832. s. 143 seq. '*Rösch*', Die 70 Wochen des Daniel, jb. Jahr 1835. '*Lengerke*', Comm. Dber Dan. in loc. As distinguished greatly from all the preceding efforts, remain to be noted, '*J. C. K. Hoffman*', Die 70 Jahre des Jeremias, 1836; and his later and highly important work, Weissagung und Erfüllung, 1841, Th. I. s. 296 seq., which is filled indeed with mere hints, but they are exceedingly significant, and are the result of much thought and

profound study. The recent exclusively '*Anti-messianic*' interpreter is '*Wieseler*', *Die 70 Wochen und die 63 Jahrwochen*, 1839, a book pregnant with thought and interesting matter, and giving evidence of great acuteness in philology: but exhibiting some inconclusive reasoning, and a strong leaning to preconceived theory. Substantial progress in philology has been made by these two last named writers. It would be easy to subjoin scores of other writers; but they would add little or nothing to the apparatus of the reader who has access to those named above.]

(10:1:) [The preceding vision was seen in the '*first*' year of Darius the Medc, 9: 1. The one now before us is dated in the '*third*' year of the reign of Cyrus, which would make it some seventy-two years from the time that Daniel was carried to Babylon by Nebuchadnezzar, 1:1-3, and about four years later than the preceding vision. The vision is prefaced by a narration of Daniel's special fasting and prayer, for the space of three weeks, vs. 1-3. The '*occasion*' of this is not directly and explicitly stated. But we may gather hints from the book of Ezra, which will give some probable illustration. Soon after the building of the temple was commenced, "the adversaries of Judah and Benjamin" began their opposition to it by active measures. During all the remainder of Cyrus' reign, and even down to that of Darius, i.e. from B.C. 536 down to 519, (Ezra 4:4,5; 6:1-15), opposition was continued. If Daniel was uncertain in his mind, whether the (*shabuim shibeim*) of 9:24 meant seventy weeks of '*days*' or seventy weeks of '*years*', (and considering the ellipsis in this case of (*shanim*), we may easily suppose him to have been in doubt for a time), then must he have felt greatly perplexed with such a state of things as existed in the third year of Cyrus' reign. Nothing of consequence had yet taken place, excepting the bare return of a company of exiles to Palestine. The temple-building was at a stand. The city building must have been in a very embarrassed and perplexing state. If Daniel had hitherto indulged the hope that only seventy '*weeks of days*' were appointed for the restoration of the city and sanctuary, he must now be greatly in doubt what to think. The time of seventy '*weeks of days*' had more than passed, yea double that time, and yet there were no indications of successful progress at Jerusalem. The close of v. 1 indicates the deliverance which the mind of the prophet experienced, by the new revelation which he was about to record. It also contains an indication, tacit but yet intelligible, that he had not before satisfactorily understood the communication made to him in 9:24-27. In 10:12 is an intimation, moreover, of the fear which had oppressed Daniel, when he considered the then-present state of the holy city and temple. The events which are disclosed in the prophecy that follows, show that one could not reasonably suppose them all to happen in the course of seventy weeks of '*days*'; the time therefore of 9:24, must be weeks of '*years*'.

Daniel had fasted and prayed, from the first day of the first [Heb.] month until the close of the twenty-first, 10:3. Three days after this, viz. on the twenty-fourth, he was on the banks of the Tigris, and there saw his last and very instructive vision, 10:4. An angel appears in splendid costume, and addresses him in a voice like that of a great multitude, vs. 5,6. To Daniel alone was this heavenly messenger visible; but his attendants were stricken with great fear and fled, probably because of some audible and preternatural sound, v. 7. Daniel remained alone, and he grew pale with terror, and sunk down in great weakness, v. 8. In a kind of trance, while on the ground, he heard the angel speaking to him, who came near and partially lifted him up, vs. 9,10. The angel then addressed to him words of great kindness, and bade him attend carefully to what he was about to communicate, by which he was somewhat revived, even so as to stand erect, although with trembling, v. 11. He

assures Daniel, that his prayers had been heard, and his solicitude to understand more fully what had been addressed to him on a former occasion, was favorably regarded, v. 12. The angel discloses a reason why there had been some delay, in bringing his message. The angel of the Persian kingdom had withstood him for twenty-one days, until Michael came to his aid, when he was left alone to exercise his good influence over the Persian dynasty. [His object seems to have been, to give a turn to the Persian affairs which would be favorable to the Hebrews], 5:13. The next verse (14) discloses the special object of the angel's mission, which was, to instruct Daniel what would befall his people at a future period, for the vision had respect to a prolonged period. When this was mentioned, Daniel cast down his eyes to the earth, and remained silent, v. 15. In this plight, an angel under the appearance of a man touched his lips, and enabled him to speak, which he did by stating, that the terror caused by the vision had deprived him of the use of his bodily powers, vs. 16,17. An angel in human form then touched him again, and his strength was somewhat restored, v. 18. He bade Daniel not to fear, for he was greatly beloved, and peace would be given him; after which Daniel requested him to proceed, inasmuch as he was fully revived, v. 19. The angel begins his communication by asking the seer, whether he knew for what purpose he had come? Taking his answer for granted, (as indeed he might, if we compare v.14), the angel goes on to say, that he shall return [to Persia] in order to contend with the prince of Persia; that when he departs, the prince of Grecia will come, [when he abandons the Persian court, the king of Greece, Alexander, will come against the country], v. 20. What is written in the book of truth respecting the future, will now be disclosed. Only the angel Michael assists him against his antagonists; —but this same Michael is the special guardian of the Hebrews.)

(10:21:) [It is common for interpreters to assume here, that the angel '*Gabriel*' was the one who appeared to Daniel, and made communications on the occasion before us. Analogy from a comparison of Dan. 8:16; 9:21, where he is named, might naturally lead to such an opinion; which might also be strengthened by Luke 1:19, The apocryphal books, both of the O. Test. and of the New, frequently name this angel, and also many others; specially does the book of Enoch abound in the names of angels. But still, the opinion about Gabriel in the present case must be conjectural; for there is no name assigned to the angel- communicator, in chap. 10, 11.

The question: How much of the representation of chap. 10 is '*costume*', and what is '*historical reality*'? is more difficult than one might at first suppose. If the princes of Persia and Grecia be '*good*' angels, how, it is asked, 'can contention arise between them and the guardians of the Jews? Each would bow in submission to the divine will, and so, when that was known, there could be no differences of opinion.' But angels are not '*omniscient*'; and a good being, with limited faculties, who is set to watch over a particular king or country, may very naturally contract some partiality for the object of his attention, and may not always see clearly what his duty is. In a case of this kind, it is easy to see, that something like an opposition to another good being may arise, who is commissioned to interfere with the object of guardianship. Somewhat in this light, I think, we must regard the narration in the present chapter, provided we consider it as based on ample historical facts.

'But may not the whole be in the way of allegorical representation, i.e. so as to represent the activity of the enemies of the Jews, and the stumbling-blocks which

they threw in the way of those who had returned, from exile, and also the opposition of the Grecian kings of Syria and Egypt, after the death of Alexander? In such a case, guardian-angels of the holy land would represent the kind care which heaven bestowed upon the Hebrews; and the opposing '*princes*' of Persia and Grecia would indicate the counsel unfriendly to the Jews, which those dynasties were inclined to follow.'

That it is possible to regard the whole representation in this light, '*salva fide et salva ecclesia*', I would not deny; but the angelology of the Scriptures prevents me from admitting this. I feel the difficulty presented by an account of '*contest*' between good angels; and specially the difficulty of supposing that these good beings would excite the Persian and Grecian chiefs against the Hebrew nation. But is it the design of the writer to communicate anything more, than the general idea of the angel-guardianship of nations, and of that zeal for their respective interests, which springs from a feeling that is natural to such a relation? If he designs more than this, we are at least left in the dark, as to the manner in which his views can be reconciled with the character of angels, as beings perfectly holy and obedient to the will of God, and also beings of superior, although not of perfect, knowledge. The Apocalypse is through and through of the same tenor, in regard to angel, and their offices, as the present book.]

(Chapter 11:.) [This chapter should not have been separated from the preceding one; for it is a mere continuance of the address to Daniel, which was begun in the close of that chapter. 5:1 informs him, that the angel-narrator, now engaged on behalf of the Hebrews, had for some time before, at the Medo-Persian court, been engaged in like manner with Darius the Mede. He then goes on to sketch some of the events of the Persian dynasty, the invasion of Greece by Xerxes; the spirit of hostility which will be roused up by this; the rise and fall of Alexander the Great; and the subsequent division of his broken empire into four dynasties, vs. 2-4. After this, the dynasties of Egypt and Syria are selected, doubtless because they are the only ones with which the Jews were to be concerned. The mutual alliances, attacks, and defenses, of the kings of these countries, are next detailed with almost historical minuteness, vs. 5-20. We come next upon Antiochus Epiphanes, whose history (as we may almost name it) occupies the rest of the chapter. It is a prophetic representation so ample and particular, as to be without a parallel in all the Scriptures. Something in the aspect of the times, or in the feelings and views of the Jewish people, was probably the immediate occasion of this. The expectation of no more trial and suffering may have been too confident among the Hebrews, and have needed a check. Or we may suppose another ground: '*Forewarned, forearmed*'. But whatever was the cause of the peculiar '*form*' of the prediction before us, there can be but one view as to its actual character. As has already been said, Porphyry in ancient times, and not a few critics in recent times, have strenuously asserted that it was written '*post eventum*', and is therefore nothing more than real history. The assertion is grounded mainly on its historical minuteness; but partly (by the new school of criticism) on the alleged impossibility of a miracle. A real '*a priori*', so minute and circumstantial, must of course be the result of a miraculous interposition; and the '*a priori*' assumption is, that a miracle is impossible. Therefore the author of the book of Daniel must have written '*post eventum*'.

But the assumption in this case is too great, reasonably to claim assent on the part of the sober-minded; and the critical history of the book of Daniel, as also

the internal evidence of the book itself, throw obstacles in the way or supposing a very late composition that seem to be insuperable. But this is not the place to pursue the illustrations and confirmation of these suggestions. The matter, however, must necessarily be investigated, in a critical introduction to the book.]

(Chapter 12:) [Nothing can be plainer, than that the beginning of this chapter belongs to the prophecy which precedes. It is not only a continuation of the address of the same speaker, but evidently a sequel of the same subject. The division, if made at all, should have been made at the end of 12:3.]

§ 2. *Nature and Design of the Book.*

It is difficult to make a greater mistake in regard to these, than to suppose that he designed to write a continuous and regular history, either of himself, of the Jews, or of the kings of Babylon. So much of his early history is developed, as serves to cast light on the manner in which he became qualified to act the important part which fell to his lot. When this is accomplished, he is brought to view only on some great occasions, where his interposition seems to make a signal display of divine power and goodness. E.g. he interprets Nebuchadnezzar's first and second mysterious dreams. He explains to the impious Belshazzar the ominous hand-writing on the wall. He is elevated to the post of viceroy under Darius the Mede, and had a marvellous escape from the den of lions, into which he had been cast by the malignant artifices of envious courtiers. It appears probable from 6:28 and 10:1, that he retained a high post of honor, at least for some three years of the reign of Cyrus. These are all the incidents recorded of a life of some seventy years, in connection with the Babylonish court. To speak of a regular '*biography*', then, as undertaken by Daniel, would indicate a very singular notion of what belongs to his book.

As to the Jews, not one word is said concerning them, either as to the good or evil that befell them, during their state of exile. What was their condition, and what their demeanor, the writer of the book of Daniel has not undertaken at all to inform us.

In regard to the native kings of Babylon, the names of only two of them occur, viz. of Nebuchadnezzar and of Belshazzar. Nebuchadnezzar reigned more than forty years, and made many conquests. But it is only on the occasion of his two dreams, and the consecration of his colossal idol, that he is brought to view, after Daniel becomes a member of his court. Belshazzar appears only on the last day of his life; and his Medo-Persian successors are brought to view in such a way, that we have only a single glance at them. Darius' sad mistake in yielding to the artifices of his courtiers to destroy Daniel, is graphically placed before us; but nothing further is disclosed respecting him. That Cyrus succeeded him in the throne of Babylon, is all that is said concerning him, excepting that he was the friend of Daniel.

The rest of the book is made up of four prophetic visions, seen between B.C. 555 and 584, i.e. in the later part of Daniel's life. These are '*sui generis*' both in respect to form and matter, to a certain extent; although in several respects they strongly resemble other visions of other prophets during the exile, e.g. those of Ezekiel and Zachariah. The main object of them is, to show the future condition and destiny of the Jewish people, after the exile and before the period when their great Deliverer should come.

Some critics have assumed, that Daniel undertook to write his own history and that of Babylon; or at least, that he ought to have done so; and then they take

him to talk for having performed his work so imperfectly and unskillfully. Others, perceiving how slender is the foundation on which all this is built, proclaim (*adunco naso*) that the whole book has a mere parenetic or hortatory object in view; and that this design is reached just as well by romance or allegory as by facts. They compare the narratives in Daniel with the parables in the Evangelists, and aver, that in both cases the end is reached equally as well by romance as by facts. In this way, all investigation as to actual events or occurrences is suspended, or rendered a matter of indifference, and comes out that we have before us, in the book of Daniel, a mere fiction or allegory, a part of which has pretended facts for its basis, and the other part is underlaid by supposed prophetic revelations and visions.

When the question is asked: What book in the Old Test. or the New stands on such a basis? it becomes difficult to give a satisfactory answer. Strauss, indeed, and those who sympathize with him, have no difficulty in answering the question; for they take the same position as the objectors before us, with regard to the Gospels themselves, viz. that they are but a tissue of allegories and romance. But men of more sober minds can find but little satisfaction, in the assumption of positions such as these.

When it is said (as it sometimes has been), that the design of the author of the book of Daniel is wholly '*paraenetic*', the assertion plainly goes too far. The '*prophetic*' parts of this book have surely but a slight tinge of this cast. But still, if I might be permitted to define the word '*paraenetic*', I should not wish to deny that the book at large has this characteristic, even in a high degree. I understand this word to designate something that is '*edifying*', and this in the way of '*warning*' and '*exhortation*' or excitement. Most surely the occurrences related by Daniel are deeply interesting in their nature, and highly adapted to make a deep impression on all minds, of the power and goodness and holiness of the Supreme Being. Could Daniel, or any other prophet, preach more impressive sermons to Nebuchadnezzar and his court, than the explanation of the monarch's dreams, and the defeat of his murderous purposes on the plains of Dura? Was there ever a more impressive scene, than that in Belshazzar's palace, on the night of his death? Could a thousand books or addresses have made an impression so deep and awful, on the riotous and idolatrous courtiers of the king, as the mysterious handwriting on the wall, and the interpretation of the same? Or was there any means of securing to Daniel his place in the court of Darius, and afterwards in that of Cyrus, so stringent and effectual, as the deliverance of the Heb. prophet from the den of lions? All this undoubtedly is '*paraenetic*', and is so in a high degree. Indeed the mind cannot well conceive of occasions that would command a more thrilling interest, than those related by Daniel. Nothing trifling, nothing indifferent, nothing '*mediocre*', is connected with them. They far exceed, in point of real interest, the renowned tales of oriental fiction so long current and popular in the West as well as the East. The reason is, that the events with which they are concerned are of the highest magnitude and importance; and while there is enough in them of the marvellous to gratify this craving of the human mind, there is still nothing of the monstrous, the absurd, the puerile, and the impossible. I speak of course as a believer in the possibility of miracles; but even those who deny this, cannot deny the thrilling interest of the narrations, nor their adaptedness to excite a deep religious feeling. What could be devised better to show the heathenish court and city, that their "idol 'gods' were a lie, and that those who make them are like unto them?"

The prophetic parts of the book are designed more for believing Jews, than for the heathen. Yet even here there is matter which might well instruct the

heathen, and especially those of that period. The succession of the four dynasties was a thing that could be nothing more than guessed at, without the aid of inspiration. The character and demeanor of the Syrian dynasty were, matters in the dark, and also, as yet, in the distant future. Supposing Daniel to have written all the predictions in his book respecting this dynasty, how; is it possible to deny that he had a foresight altogether supernatural? Josephus (*Antiqq. x. ad. fin.*) argues, from this book of Daniel, the certainty of an omniscient and omnipotent overruling Providence. The argument is sound and conclusive; unless indeed we assume, with many recent critics, that a miracle is an utter impossibility.

But let us view the book before us in another light. The Jews were in exile, in different parts of Babylonia; many of them near the metropolis. All captives in war were universally considered, at that time, as the '*slaves*' of the conquerors. In this state, they must naturally have been exposed to many injuries, insults, and severities. Slavery is but a bitter draught, even when the potion is sweetened. But a slavish subjection of the people of God to a highly superstitious and idolatrous nation, must, in the usual course of things, have exposed them to many indignities and cruelties. Was it nothing, then, to this degraded and suffering people, that one of their own nation was the highest officer at court, the king excepted? Was it nothing, that Daniel and his three friends managed all the concerns of Babylonia? Could they not, in many ways, and without exciting the suspicion or displeasure of the king, modify and allay the severities to which the exiles were exposed, and lighten the yoke that was on their neck? And if the God of heaven meant to preserve his people, in the midst of their chastisement and humiliation, and finally to restore them to their country, was it not worthy of him to interpose as he did, and order matters in such a way that the Jews would be kept quiet until the appointed time, and would be protected from special insult and injury? One can scarcely believe that the miracles wrought under Moses in the wilderness, were more important to the existence and welfare of the Jews, than those which were wrought in Babylon.

Nor is this all. Babylon was to change masters. What then would the new sovereigns do, in regard to the Jews? Would they oppress them, as other slaves were usually oppressed? Or would they treat them kindly, and give them their liberty? When Darius came to the throne of Babylon, this was a deeply interesting question. The time of deliverance, as predicted by Jeremiah, was near at hand. Much was to be done. Darius, therefore, and after him Cyrus, were to be won over to the cause of the exiles. Daniel's standing and relation to these kings doubtless accomplished this important work. No sooner had Cyrus become seated on his new throne, than he set the whole Jewish nation free. All the sacred vessels of the temple were given up to the returning exiles, and all persons were called upon to encourage them, and contribute to their holy and patriotic undertaking.

If now the events related in the book of Daniel have evidently such important ends in view, and are well adapted to accomplish them, who will deny the importance of recording them for the instruction of all future ages? Facts like these, which exhibit the power and glory of God, and show his tender care for his people even when erring from his ways, are, I readily concede, '*paraenetic*' even in the highest degree. But they are far indeed from detracting from the value of the book, or from being unworthy of the sacred records.

It has been made an objection against the book before us, that it is a mixture of history and prediction, and thus exhibits itself as alien from the Hebrew prophetic writing in general. But this objection has little ground to support it. Is it not Isaiah in

part historical? See chap. 36-39. Is not almost one half of Jeremiah historical? Are not parts of Haggai and Zechariah historical? How is it any objection to Daniel, then, that it contains historical narrations, when all that is related has a most evident and intimate connection with the welfare of the people, and is adapted to impress deeply on their minds, what God had done **in** their behalf?

In respect to the '*prophetic*' parts of the book, there is no portion of them which does not point the Jews to the great Deliverer, who was yet to appear among them. In regard to '*Messianic*' views, no prophet introduces them so often and danger that were yet to come, we may apply the common apothegm: 'Forewarned, forearmed.' Daniel and others might, of themselves, have hoped that liberation from the Babylonish exile would secure the lasting and uniform prosperity of the Jews. But his visions warn him and them not to rely on false hopes. Still further chastisement would be needed, and still more would be inflicted. Rejoice indeed they might; but they were warned to rejoice with trembling.

One other characteristic of the book deserves special notice. A portion —a large one— of its prophetic parts relates to a period between the return from exile and the coming of the Messiah. No other prophecy has occupied this ground. With the exception of the Messianic period itself; all other prophetic books close, as to any future, either with the exile itself, or with return from it? Has Isaiah, Jeremiah, or Ezekiel gone beyond this, excepting in what is Messianic, much as they have said about the exile and the return from it? And is there no special propriety in Daniel's occupying the highly important ground in question? Ezra and Nehemiah and the book of Esther have indeed related some important occurrences, within the first century after the return from Babylon. But even the latest of the Hebrew prophets, Haggai, Zechariah, and Malachi, leave more than four centuries unoccupied by prediction, and equally so by history. The great misfortunes and sufferings of the Jews, even such as in some respects surpassed those of the Babylonish captivity, were yet to come, and the Jews, as a nation, had as yet no warning of them. Is no important object accomplished, then, when Daniel fills up this gap? At least it will be acknowledged, that the Jews had, and must have, a deep interest in such predictions as disclosed to them other times of trial and of danger. It cannot be charged upon the prophecies of Daniel, therefore, that they are insignificant or unimportant.

But why (the Messianic period excepted) do his predictions atop short with the death of Antiochus Epiphanes? The Jews had many troubles '*after*' his time; why not predict and specify them in like manner?

To these questions one might reply, by asking why all the other prophets have, with the exception of the Messianic prophecies, a '*terminus ad quem*' abort of Daniel's? Why did they not go beyond the exile, and the return from it? But, passing this, I would remark, that, as has already been stated, neither Daniel, nor any other prophet, undertakes to write '*annals*' of the Jewish nation. Ordinary events and occurrences are omitted in prophecy. Daniel stops with those occurrences which were not inferior, in point of interest, to the Babylonish captivity itself. There was even more danger to the religion of the Jews under Antiochus' reign than under Nebuchadnezzar's. Let us see moreover, for a moment, whether there is not a natural turn (so to speak) given to the mind of the prophet. When the seventy years were near to a close, Daniel prays most earnestly for the promised deliverance. Gabriel then appears to tell him, that although one period of seventy had now come near its close, yet another period of seven times seventy awaited his people, one of deep and thrilling interest. The city and temple would indeed be rebuilt; but this

would be accomplished in troublous times; and at last another crisis in their affairs would come, not unlike that through which they had just passed. Jeremiah had occupied his book with the crisis which had just passed; Daniel might very naturally occupy his with the one that was yet to come.

'But why not go beyond this?' I answer again by asking: Why did not Jeremiah go beyond the end of the exile? There must be some stopping place, unless prophecy necessarily becomes a book of continuous annals. Enough for Daniel, that he looked forward to the second exile as it were, and predicted it. The Jews had indeed many troubles after that period; but they bore no comparison with those of the reign of Antiochus. They were temporary. They always had their own kings and priests. Even the conquest of Pompey (B.C. 63) did not seriously interrupt the independence and prosperity of the Jews. He left the temple untouched, with all its sacred utensils. It is no objection then to the book before us, that its predictions close with a second horrible catastrophe. And surely it is no unimportant object to be accomplished by it, to disclose a sad catastrophe which no other prophet had foretold.

Even those interpreters (who are quite numerous), that look upon the book of Daniel as having named a specific period of seventy weeks of years which reaches down to the Messiah, are obliged to confess its silence respecting '*events*' after the reign of Antiochus, and even until the Messianic period. But for the 490 years which these weeks contain, there has been found by those interpreters no apposite '*terminus a quo*'; as we have already seen in the Comm. on 9:24-27. That they '*end*' with the reign and death of Antiochus, I cannot doubt; although I am unable to make the commencement of them clear. But as I shall not here renew the discussion of this topic, I merely remark, that any '*a priori*' prescription of the metes and bounds of prophecy must be inapposite and irrelevant. '*Everything*' is not predicted, nor designed to be predicted. We must leave the matter of judging where to stop, and what to include, to the prophet himself. Enough in the present case, that analogy drawn from other prophets justifies Daniel in stopping with a signal catastrophe.

A class of objectors to the contents of the book of Daniel, different from those whom I have noticed, make the allegation, that 'the book has no important '*moral*' object in view. It never preaches, never denounces, never threatens, and never promises. It is therefore unlike any other of the prophecies.'

But if we should suppose the alleged histories in the book to be romance, or allegory, even then there would be little force in this objection. Does not our Saviour teach, yea preach, and threaten, and promise, and exhort, in his parables? Daniel was not by regular office a prophet, i.e. he was not sent to the Jewish people in the capacity of a public teacher. He does not address them at all, in a direct manner, like Isaiah, Jeremiah, and others. But are not his narrations full of most important instruction? Are they not comminatory to idolaters, and encouraging and soul-stirring to the pious? Are any more lofty ideas of God, and his superintending and remunerating providence, anywhere disclosed? Are not the events then future, which are disclosed in the predictions of Daniel, of thrilling interest and importance? And with all this before us, are we entitled to make such an objection as that in question?

On another extreme are those who assert that 'the object of the book is that of a narrow-minded and superstitious Hebrew. According to him, there is no God but Jehovah, and no people but the Jews. Everything is purely national and selfish; or else it savors of superstition and closely adheres to the Jewish ritual.'

To the accusation, that Daniel makes Jehovah supreme and all in all, and the Jewish people his then only chosen people, I plead '*guilty*' in his behalf. But if there be culpable guilt or superstition in this, then all the Heb. prophets lie under the same condemnation yea, all the O. Testament. But on '*such*' points, accusation is eulogy. God be thanked, that there are many millions who have thought with Daniel, and who still think and believe with him, as to Jehovah and his chosen people! In regard to '*superstition*' and '*selfishness*', I am unable to find either of them in the pages of Daniel. A more pious, devoted, noble minded man never lived. How could he have been so long in the Babylonish court, without a liberality and courteousness of mind and manners of which there are but few examples?

Lengerke and others, who assign the book to the period of Antiochus' persecutions, represent 'the main object of it to be, to encourage the Jewish people who were suffering under them, and to hold up to them, in the example of Nebuchadnezzar, the probable fate of their tyrannical oppressor. Everything throughout the book, it is alleged, is written with such a purpose in mind, and to this both the historical part and the predictions have a constant reference. It was, moreover, this '*a propos*' character and quality of the book which procured for it, at so late a period, a place in the Jewish canon.'

I do not feel disposed in any measure to call in question the fact, that the book of Daniel was highly adapted to admonish, to comfort, and to quicken the righteous sufferers, under the cruel persecutions of Epiphanes; nor that it is a book adapted peculiarly to seasons of distress and trouble, at all times and in all countries. But that the book was written for the purpose of making Nebuchadnezzar an allegorical personage, whose real antitype was Antiochus, I must be permitted to call in question. Some features of mutual resemblance indeed there are, as there always must be between men who are tyrants and oppressors and plunderers. But beyond the facts, that both of these kings overran and subdued Palestine, and took possession of its capital city; that both of them rifled the temple of many of its treasures, and destroyed many of the Jews in war —beyond these facts, there is little in common between Nebuchadnezzar and Antiochus. Nebuchadnezzar was no persecutor for the sake of religion. With the exception of the three Jewish worthies who were cast into the furnace of fire, (and this because they publicly refused to obey the king's orders to prostrate themselves before his idol, and that, as he viewed the matter, showed him disrespect), we read of no persecution for the sake of religion in Nebuchadnezzar's time. We are told indeed by Jeremiah (29:22), that the king of Babylon roasted Zedekiah and Ahab in the fire. But it appears from the context, that these were false prophets and preachers of sedition among the Hebrew captives. In all probability it was for reasons of State, that they were sentenced to death. But in all the accounts we have of Nebuchadnezzar's demeanor in respect to the Jews in exile, we have nothing to excite suspicion that he was a bigoted persecutor, or even a persecutor at all. In accordance with the war-usages of the times, Nebuchadnezzar, when provoked by the frequent rebellion of the Jews, made havoc among their leaders, after they had been conquered in battle. But none of the prophets, during the exile, have told us of anything which he did to the Jews, which resembled the furious and bloody and long-continued persecutions of Antiochus. Nebuchadnezzar destroyed the temple, because he knew it would be a rallying point for the Jewish nation. But Antiochus, the (*meshomem*), made it desolate and polluted it by his abominations, his statue of Jupiter with his eagle, and his offerings of swine's flesh on the altar. He also sought to destroy every copy of the Jewish sacred books, and punished with death those who concealed them from

him. He bribed apostate Jews to practise the heathen rites, and deluged with blood the holy city for several years. We have no account that Nebuchadnezzar did anything like to this. We do not read of his prohibiting the Jews to retain their Scriptures, or of his obliging them to desist from their worship and rites. It is impossible to suppose, with any probability, that Nebuchadnezzar had any bitter and bigoted resentment against the Jews as such. If so, how could he have constituted a '*Jew*' his prime minister, and his three intimate friends satraps in Babylonia? It lies on the face of the whole narration, that the state of the Jews at that period must have been rendered quite tolerable, in a civil and social respect, under such a viceroy and such governors. The advice which Jeremiah gives them (ch. 29), shows that the exiles were far from being in a very degraded state, or destitute of many important privileges.

Compare now with all this, the doings of Antiochus as related in 1st Macc. i. seq. In common, both the king of Babylon and the king of Syria were conquerors, and masters of Judea for a time. But the demeanor of Nebuchadnezzar toward the vanquished, and that of Antiochus, was as discrepant as we can well imagine.

Why then should a writer, in the time of Antiochus in go about inventing a fictitious exemplar of that tyrant, and yet make it so widely diverse, that one can scarcely find any analogy between the two cases, excepting that of original conquest and pillage? A very unskillful writer of fiction he must have been, not to make the prototype more like the antitype. Even as to temper and character, the two kings were very unlike. Nebuchadnezzar was indeed haughty, and passionate, and during his passion he was cruel. But he had his seasons of deep relenting, and could be made to feel the force of an appeal to that God who alone is supreme. It seems even probable from Dan. 4, that he died at last a penitent and a believer. But Antiochus had all his bad qualities, without any of his good ones. He was relentless, bigoted to the last degree, cruel beyond any precedent where his anger had been excited, and irascible to an extreme. Well was he nicknamed (*epimanēs*). Besides all this, he was avaricious, debauched beyond all measure, mean, contemptible, (*nibezeh*) as Daniel very appropriately calls him), and withal very arrogant and ambitious. It would be difficult to find his parallel, even in a Tiberius, a Caligula, or a Nero.

To me it would appear a matter of wonder, that a writer having such an object in view as that of making out a prototype for Antiochus, should have succeeded so ill, since he has manifested, in many parts of his book, ideas and emotions that are truly sublime and striking. That a man of even '*mediocre*' talent, should not better succeed, must be a matter of surprise to all, in case we make the main object of the book to be what Lengerke asserts it to be.

But this is not all. Lengerke and his '*liberal*' friends declare unhesitatingly their disbelief of all miracles. Of course, they deny that '*prediction*', in a truly prophetic sense, is anywhere to be found in the Bible. Of course Daniel could really predict nothing. But as his book contains many things, which if written during the exile, must be considered as real predictions, it follows of course, as they conclude, that the book could have been written only after the events described had taken place.

But here is some substantial disagreement with the positions that we have just been examining. Daniel, they say, was written in the time of the Maccabees, to encourage and comfort the Jews under persecution. Of course, if this were the object, it must have been written when the persecution was going on, i.e. during the life of Antiochus. But how then did the writer come to know much about the '*death*'

of Antiochus? How did he know that this would happen at the end of the last week of the 70 weeks? To fill this gap, Bleek alleges, that chaps. 10-12. were written 'after' his death, so that it is '*prophecy post eventum*.' But unluckily for this subterfuge, Dan. 7:24-26 predicts his death after a '*definite*' period, viz. after the last half of the final week of years. It is also again predicted in Dan. 8:23-26, where it is explicitly stated, that Antiochus shall be crushed, not in war, nor by human power, but by the mighty hand of the Prince of princes, without human aid. Dan. 9:26,27, repeats the same declarations. Here then the time and manner of Antiochus' death are both explicitly declared. How now could a writer under his reign, foresee all this, without the spirit of prophecy? And of what use is it to tell us, that chap. 10-12 at least were written '*post eventum*'? If we concede it, does not in the least remove our difficulty with the theory in question.

At all events, then, those who reject '*prophecy*' as an impossibility, must maintain that the whole book of Daniel (comp. 2:40-4.8) was written 'after' the death of Antiochus. But here again we have ('*husteron proteron*'). If such were the case, then what need of the '*paraenetics*' addressed to the persecuted? Antiochus was dead; Judas was triumphant; Judea was free; her temple was cleansed and deconsecrated, and all its holy rites and privileges renewed. Did the Jews need the exhortation and consolation addressed to the persecuted, when it was with them a time of feasting, and of keeping their national thanksgiving? Rather, we should suppose, did the times call for something like Ex. 15, or Ps. 68, or Is. 14.

And then, (I cannot help asking the question): How were the Jews of that period, led on by such men as Mattathias, and Judas, and Simon, to be convinced that a book just written, and never before heard of, was the work of a man who lived more than four centuries before, and deserved a place in their sacred canon, now rendered doubly dear by persecution, and by the efforts to destroy it? Believe all this who may, I must regard it as a stretch of credulity far beyond that belief which others cherish, who are accused of an '*a priori*' faith, and are treated with so much scorn on account of it.

That the book of Daniel may profit the people of God at all times and in all places, I have fully conceded. But that it was written in '*Antiochian*' times, and for such a specific purpose as is alleged, and was foisted at that time into the Jewish canon, are assertions which require evidence to establish them than has yet been adduced.

Enough has been said, to show the moral, religious, and, I may add, political or civil designs and objects of the book before us. It does not, like most of the prophets, contain '*preaching*' or '*hortatory*'. But both its narrative and its predictions are full of interesting and important instruction. In one particular it differs from most of the other prophetic books. It contains predictions that relate to a series of successive empires, in middle and hither Asia. The like is not elsewhere to be met with. But it is not of these empires because they are such, or rather, it is not of them '*historically*' regarded as empires, that it treats. It is of them only as standing in relation to or in connection with the Jews, that it speaks. When it was written, the first of the four great empires had attained its height of power. The prophet follows on to sketch very briefly the fall of all the four great dynasties, until he comes to the last, on which he dwells more than on all the others, merely because the Jews were more affected by it than by all the rest. It lies upon the very face of his predictions, that such is the nature of his design. Having brought his people to what we may call their second exile, (for multitudes did in reality become exiles and fled to the caves and deserts), he breaks off here, with the exception of disclosing a future great

Deliverer and Saviour, whose kingdom is to be universal. It was not to his purpose, to pursue the detail of historic facts any further.

That he has left behind him a book of the deepest interest, to all who admit the miracles of the Bible, none I think will question. We should lose an important link in the golden chain of revelation, if this were struck out. My belief is, that all the efforts of unbelieving and sneering criticism will not be able to remove it from its place. }}

6. Barnes.

Notes, Critical, Explanatory, and Practical, on the Book of Daniel, with an Introductory Dissertation. By the Rev. Albert Barnes. Edited by Rev. Ebenezer Henderson, D.D. In 2 Vols. London. 1851. 1853.

{{ Editor's Preface:The subject-matter of that now laid before the public is one of no slight interest, as it is one of no common difficulty. The '**Book of Daniel**' stands out as the Apocalypse of the Old Testament. Written by "a man greatly beloved"—written by him in the land of his exile—written in prophetic language, which veiled the future under symbolic images and shadowy forms, it has a considerable affinity, both in its circumstances and in its character, to the Book of Revelation. But on this predictive record Mr. Barnes has brought to bear the same critical acumen, and the same spirit of piety, that are evinced in his exposition of the closing portion of the inspired volume..... E.Henderson.1853.}}

{{ Advertisement to the London Edition:(Notes on the Book of Daniel written in 1850, but published after the Notes on the Book of Revelation.) This explanation seems to be necessary, as there are many references in the "Notes on the Book of Revelation" to the "Notes on the Book of Daniel." The two books, according to the views taken in the exposition, refer, to a considerable extent, to the same events; and as the "Notes on the Book of Daniel" were first written, those points were of necessity illustrated in that work, and this fact made anything more than a mere reference to it needless in commenting on the Book of Revelation. The two may therefore, without impropriety, be regarded as parts of one work; and they are now committed, with many thanks for the favourable reception of my former publications, and, I may add, with special gratitude to British Christians, to the candid judgment of those who love the Bible, and to the blessing of God.....Albert Barnes, 1853. }}

{{ Preface: A very remarkable resemblance has always been observed between the Book of Daniel and the Book of Revelation. Whatever view may be taken of the proper interpretation of these books, it is difficult to write a Commentary on one of them without carefully studying the other, and without practically furnishing to a considerable extent an exposition of the other. There is no evidence, indeed, that John, in the Book of Revelation, intended to imitate Daniel, and yet there is so strong a resemblance in the manner in which the Divine disclosures respecting the future were made to the two writers; there is so clear a reference to the same great events in the history of the world; there is so much similarity in the symbols employed, that no commentator can well write on the one without discussing many points, and making use of many illustrations, which would be equally appropriate in an exposition of the other.....A.B., 1851. }}

{{ Chapter I. Section I. Authenticity of the Chapter: [B.C. 607.]

For the general argument in favour of the genuineness and authenticity of the book of Daniel, see Intro. § II, III. To the genuineness and authenticity of each particular chapter in detail, however, objections, derived from something peculiar in each chapter, have been urged, which it is proper to meet, and which I propose to consider in a particular introduction to the respective chapters. These objections it is proper to consider, not so much because they have been urged by distinguished German critics —De Wette, Bertholdt, Bleek, Eichhorn, and others, for their writings will probably fall into the hands of few persons who will read these Notes, but (**a**) because it may be that men of so much learning, industry, acuteness, and ingenuity, have urged all the objections which can, with any appearance of plausibility, be alleged against the book; and (**b**) because the objections which they have urged may be presumed to be felt, to a greater or less degree, by those who read the book, though they might not be able to express them with so much clearness and force. There are numerous objections to various portions of the Scriptures floating in the minds of the readers of the Bible, and many difficulties which occur to such readers, which are not expressed, and which it would be desirable to remove, and which it is the duty of an expositor of the Bible, if he can, to remove. Skeptical critics, in general, but collect and embody in a plausible form difficulties which are felt by most readers of the Scriptures. It is for this reason, and with a view to remove what '*seems*' to furnish plausible arguments against the different portions of this book, that the objections which have been urged, principally by the authors above referred to, will be noticed in special sections preceding the exposition of each chapter.

The only objection to the genuineness and authenticity of the first chapter which it seems necessary to notice is, that the account of Daniel in the chapter is inconsistent with the mention of Daniel by Ezekiel. The objection substantially is, that it is improbable that the Daniel who is mentioned by Ezekiel should be one who was a contemporary with himself, and who at that time lived in Babylon. Daniel is three times mentioned in Ezekiel, and in each case as a man of eminent piety and integrity as one so distinguished by his virtues as to deserve to be classed with the most eminent of the patriarchs. Thus in Ezek. 14:14, **"Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God."** So again, ver. 20, **"Though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter, they shall deliver but their own souls by their righteousness."** And again, ch. 28:3, speaking of the prince of Tyre, **"Behold thou art wiser than Daniel."** The objection urged in respect to the mention of Daniel in these passages is substantially this —that if the account in the book of Daniel is true, he must have been a contemporary with Ezekiel, and must have been, when Ezekiel prophesied, a young man; that it is incredible that he should have gained a degree of reputation which would entitle him to be ranked with Noah and Job; that he could not have been so well known as to make it natural or proper to refer to him in the same connexion with those eminent men; and '*especiallly*' that he could not have been thus known to the prince of Tyre, as is supposed of those mentioned by Ezekiel in the passages referred to, for it cannot be presumed that a man so young had acquired such a fame abroad as to make it proper to refer to him in this manner in an address to a heathen prince. This objection was urged by Bernstein (*über das Buch Hiob*, in den *Analekten von Keil und Tzschirner*, i. 3, p. 10), and it is found also in Bleek, p. 284, and De Wette, Einl. p. 380. De Wette says that it is probable that the

author of the book of Daniel used the name of “an ancient mythic or poetic person falsely,” in order to illustrate his work.

Now, in regard to this objection, it may be remarked (**a**) that, according to all the accounts which we have in the Bible, Ezekiel and Daniel '*were*' cotemporary, and were in Babylon at the same time. As Daniel, however, lived a long time in Babylon after this, it is to be admitted, also, that at the period referred to by Ezekiel, he must have been comparatively a young man. But it does not follow that he might not then have had a well-known character for piety and integrity, which would make it proper to mention his name in connexion with the most eminent saints of ancient times. If the account in the book of Daniel '*itself*' is a correct account of him, this will not be doubted, for he soon attracted attention in Babylon; he soon evinced that extraordinary piety which made him so eminent as a man of God, and that extraordinary wisdom which raised him to the highest rank as an officer of state in Babylon. It was very soon after he was taken to Babylon that the purpose was formed to train him, and the three other selected youths, in the learning of the Chaldeans (ch. 1:1-4), and that Daniel showed that he was qualified to pass the examination, preparatory to his occupying an honourable place in the court (ch. 1:18-21); and it was only in the second year of the reign of Nebuchadnezzar that the remarkable dream occurred, the interpretation of which gave to Daniel so much celebrity, ch. ii. According to a computation of Hengstenberg ('*Authentic des Daniel*', p. 71), Daniel was taken to Babylon full ten years before, the prophecy of Ezekiel, in which the first mention of him was made; and if so, there can be no real ground for the objection referred to. In that time, if the account of his extraordinary wisdom is true; if he evinced the character which it is said that he did evince —and against this there is no intrinsic improbability; and if he was exalted to office and rank, as it is stated that he was, there can be no improbability in what Ezekiel says of him, that he had a character which made it proper that he should be classed with the most eminent men of the Jewish nation. (**b**) As to the objection that the name of Daniel could not have been known to the king of Tyre, as would seem to be implied in Ezek. 28:3, it may be remarked, that it is not necessary to suppose that these prophecies were ever known to the king of Tyre, or that i. were ever designed to influence him. The prophecies which were directed against the ancient heathen kings were uttered and published among the Hebrew people, primarily for '*their*' guidance, and were designed to furnish to them, and to others in future times, arguments for the truth of religion, though they assumed the form of direct addresses to the kings themselves. Such an imaginary appeal may have been made in this by Ezekiel to the king of Tyre; and, in speaking of him, and of his boasted wisdom, Ezekiel may have made the comparison which would then naturally occur to him, by mentioning him in connexion with the most eminent man for wisdom of that age. But it should be said, also, that there can be no certain evidence that the name of Daniel was '*not*' known to the king of Tyre, and no intrinsic improbability in the supposition that it was. If Daniel had at that time the remarkable wisdom at the court of Babylon which it is said in this book that he had; if he had been raised to that high rank which it is affirmed he had reached, there is no improbability in supposing that so remarkable a circumstance should have been made known to the king of Tyre. Tyre was taken by Nebuchadnezzar, B.C. 572, after a siege of thirteen years, and it is in no way improbable that the king of Tyre would be made acquainted with what occurred at the court of the Chaldeans. The prophecy in Ezekiel, where Daniel is mentioned (ch. 28:3), could not have been uttered long before Tyre was taken, and, in referring to what was to occur, it was not unnatural to

mention the man most distinguished for wisdom at the court of Babylon, and in the councils of Nebuchadnezzar, with the presumption that his name and celebrity would not be unknown to the king of Tyre. (c) As to the objection of Bernstein, that it would be improbable, if Daniel lived there, and if he was comparatively a young man, that his name would be placed '*between*' that of Noah and Job (Ezek. 14:14), as if he had lived '*before*' Job, it may be remarked, that there might be a greater similarity between the circumstances of Noah and Daniel than between Noah and Job, and that it was proper to refer to them in this order. But the mere circumstance of the order in which the names are mentioned cannot be adduced as a proof that one of the persons named did not exist at that time. They may have occurred in this order to Ezekiel, because in his apprehension, that was the order in which the degree of their piety was to be estimated.

To this objection thus considered, that the mention of Daniel in connexion with Noah and Job proves that Ezekiel referred to some one of ancient times, it may be further replied, that, if this were so, it is impossible to account for the fact that no such person is mentioned by any of the earlier prophets and writers. How came his name known to Ezekiel? And if there had been a patriarch so eminent as to be ranked with Noah and Job, how is it to be accounted for that all the sacred writers, up to the time of Ezekiel, are wholly silent in regard to him? And why is it that, when he mentions him, he does it as of one who was well known? The mere mention of his name in this manner by Ezekiel proves that his character was well known to those for whom he wrote. Noah and Job were thus known by the ancient records; but how was Daniel thus known? He is nowhere mentioned in the ancient writings of the Hebrews; and if he was so well known that he could be referred to in the same way as Noah, and Job, it must be either because there was some tradition in regard to him, or because he was then living, and his character was well understood by those for whom Ezekiel wrote. ... But there is no evidence that there was any such tradition, and no probability that there was, and the conclusion, then, is inevitable, that he was then so well known to the Hebrews in exile, that it was proper for Ezekiel to mention him just as he did Noah and Job. If so, this furnishes the highest evidence that he actually lived in the time of Ezekiel; that is, in the time when this book purports to have been written. }}

{{ Section II. Analysis of Chapter 1:

This chapter is entirely historical, the prophetic portions of the book commencing with the second chapter. The '*object*' of this chapter seems to be to state the way in which Daniel, who subsequently acted so important a part in Babylon, was raised to so distinguished favour with the king and court. It was remarkable that a Jewish captive, and a young man, should be so honoured; that he should be admitted as one of the principal counsellors of the king, and that he should ultimately become the prime-minister of the realm; and there was a propriety that there should be a preliminary statement of the steps of this extraordinary promotion. This chapter contains a record of the way in which the future premier and prophet was introduced to the notice of the reigning monarch, and by which his wonderful genius and sagacity were discovered. It is a chapter, therefore, that may be full of interest and instruction to all, and especially to young men. The chapter contains the record of the following points, or steps, which led to the promotion of Daniel:—

I. The history of the Jewish captivity, as explanatory of the reason why those who are subsequently referred to were in Babylon. They were exiles, having been conveyed as captives to a foreign land, vers. 1,2.

II. The purpose of the king, Nebuchadnezzar, to bring forward the principal talent to be found among the Jewish captives, and to put it under a process of training, that it might be employed at the court, vers. 3,4. In carrying out this purpose, a confidential officer of the court, Ashpenaz, was directed to search out among the captives the most promising youths, whether by birth or talent, and to put them under a process of training, that they might become fully instructed in the science of the Chaldeans. What were the reasons which led to this cannot be known with certainty. They may have been such as these: (1.) The Chaldeans had devoted themselves to science, especially to those sciences which promised any information respecting future events, the secrets of the unseen world, etc. Hence they either originated or adopted the science of astrology; they practised the arts of magic; they studied to interpret dreams; and, in general, they made use of all the means which it was then supposed could be employed to unlock the secrets of the invisible world, and to disclose the future. (2) They could not have been ignorant of the fact, that the Hebrews claimed to have communications with God. They had doubtless heard of their prophets, and of their being able to foretell what was to occur. This kind of knowledge would fall in with the objects at which the Chaldeans aimed, and if they could avail themselves of it, it would enable them to secure what they so ardently sought. It is probable that they considered this as a sort of '*permanent*' power which the Hebrew prophets had, and supposed that at all times, and on all subjects, they could interpret dreams, and solve the various questions about which their own magicians were so much engaged. It is not to be presumed that they had any very accurate knowledge of the exact character of the Hebrew prophecies, or the nature of the communication which the prophets had with God; but it was not unnatural for them to suppose that this spirit of prophecy or divination would be possessed by the most noble and the most talented of the land. Hence Ashpenaz was instructed to select those of the royal family, and those in whom there was no blemish, and who were handsome, and who were distinguished for knowledge, and to prepare them, by a suitable course, for being presented to the king. (3.) It may have been the purpose of the Chaldean monarch to bring forward all the talent of the realm, whether native or foreign, to be employed in the service of the government. There is no reason to suppose that there was any jealousy of foreign talent, or any reluctance to employ it in any proper way, in promoting the interests of the kingdom' As the Chaldean monarch had now in his possession the Hebrew royal family, and all the principal men that had been distinguished in Judea, it was not unnatural to suppose that there might be valuable talent among them of which he might avail himself, and which would add to the splendour of his own court and cabinet. It might have been naturally supposed, also, that it would tend much to conciliate the captives themselves, and repress any existing impatience, or insubordination, to select the most noble and the most gifted of them, and to employ them in the service of the government; and in any questions that might arise between the government and the captive nation, it would be an advantage for the government to be able to employ native-born Hebrews in making known the wishes and purposes of the government. It was, moreover, in accordance with the proud spirit of Nebuchadnezzar (see ch. 4) to surround himself with all that would impart splendour to his own reign.

III. The method by which this talent was to be brought forward, vers. 5-7. This was by a course of living in the manner of the royal household, with the presumption that at the end of three years, in personal appearance, and in the knowledge of the language of the Chaldeans (ver. 4), they would be prepared to appear at court, and to be employed in the service to which they might be appointed.

IV. The resolution of Daniel not to corrupt himself with the viands which had been appointed for him and his brethren, ver. 8. He had heretofore been strictly temperate; he had avoided all luxurious living; he had abstained from wine; and, though now having all the means of luxurious indulgence at command, and being unexpectedly thrown into the temptations of a splendid Oriental court, he resolved to adhere steadfastly to his principles.

V. The apprehension of the prince of the eunuchs that this would be a ground of offence with his master, the king, and that he would himself be held responsible, vers. 9,10. This was a very natural apprehension, as the command seems to have been positive, and as an Oriental monarch was entirely despotic. It was not unreasonable for him to whom this office was entrusted to suppose that a failure on his part to accomplish what he had been directed to do would be followed by a loss of place or life.

VI. The experiment, and the result, vers. 11-17. Daniel asked that a trial might be made of the effects of temperance in preparing him and his companions for presentation at court. He requested that they might be permitted, even for a brief time, yet long enough to make a fair experiment, to abstain from wine, and the other luxuries of the royal table, and that then it might be determined whether they should be allowed to continue the experiment. The result was as he had anticipated. At the end of ten days, on a fair comparison with those who had indulged in luxurious living, the benefit of their course was apparent, and they were permitted to continue this strict abstinence during the remainder of the time which was deemed necessary for their preparation to appear at court.

VII. The presentation at court, vers, 18-21. At the end of the time appointed for preparation, Daniel and his selected companions were brought into the royal presence, and met with the most favourable reception which could have been hoped for. They were distinguished, it would seem, for beauty and manly vigour, and as much distinguished for wisdom as they were for the beauty and healthfulness of their bodily appearance. They at once took an honourable station, greatly surpassing in true wisdom and knowledge those at the court who were regarded as skilled in the arts of divination and astrology. These years of preparation we are not to suppose were spent in merely cultivating the beauty of their personal appearance, but they were doubtless employed, under all the advantages of instruction which could be afforded them, in the careful cultivation of their mental powers, and in the acquisition of all the knowledge which could be obtained under the best masters at the court of the Chaldeans. Comp. ver. 4. }}

{{ Chapter II. Section I. Authenticity of Chapter 2: [B.C. 603.]

The objections to the authenticity and credibility of this chapter are not numerous or important.

I. The first that is alleged, by Bertholdt (Com. pp. 192, 193), is substantially this: "that if the account here is true, the records of ancient times could not exhibit a more finished tyrant than Nebuchadnezzar was, if he doomed so many persons to

death on so slight and foolish an occasion, ver, 5. This cruelty, it is said, is wholly contrary to the general character of Nebuchadnezzar as it is reported to us, and wholly incredible. It is further said, that, though it was common in the East to trust in dreams, and though the office of interpreting them was an honourable office, yet no one was so unreasonable, or could be, as to require the interpreter to reveal the dream itself when it was forgotten. The proper office of the interpreter, it is said, was to interpret the dream, not to tell what the dream was."

To this objection, which seems to have considerable plausibility, it may be replied:—

(1.) Much reliance was placed on '*dreams*' in ancient times, alike among the Hebrews and in the heathen world. The case of Pharaoh will at once occur to the mind; and it need not be said that men everywhere relied on dreams, and inquired earnestly respecting them, whether they '*might*' not be the appointed means of communication with the spiritual world, and of disclosing what was to occur in the future. There can be no objection, therefore, to the supposition that this heathen monarch, Nebuchadnezzar, felt all the solicitude which he is reported to have done respecting the dream which he had. It may be further added, that in the dream itself there is nothing improbable as a dream, for it has all the characteristics of those mysterious operations of the mind; and, if God ever communicated his will by a dream, or made known future events in this way, there is no absurdity in supposing that he would thus communicate what was to come, to him who was at that time at the head of the empires of the earth, and who was the king over the first of those kingdoms which were to embrace the world's history for so many ages.

(2.) There is no improbability in supposing that a dream would vanish from the distinct recollection, or that if it had vanished, the mind would be troubled by some vague recollection or impression in regard to it. This often occurs in our dreams now, as in the indistinct recollection that we have had a pleasant or a frightful dream, when we are wholly unable to recall the dream itself. This often occurs, too, when we would be '*glad*' to recover the dream if we could, but when no effort that we can make will recall its distinct features to our minds.

(3) There was, really, nothing that was unreasonable, absurd, or tyrannical in the demand which Nebuchadnezzar made on the astrologers, that they should recall the dream itself, and then interpret it. Doubtless, he could recollect it if they would suggest it, or at least he could so far recollect it as to prevent their imposing on him; for something like this constantly occurs in the operation of our own minds. When we have forgotten a story, or a piece of history, though we could not ourselves recall it, yet when it is repeated to us, we can then distinctly recollect it, and can perceive that that is the same narrative, for it agrees with all our impressions in regard to it. Furthermore, though it was not understood to be a part of the office of an interpreter of dreams to '*recall*' the dream if it had vanished from the mind, yet Nebuchadnezzar reasoned correctly, that if they could '*interpret*' the dream they ought to be presumed to be able to tell what it was. The one required no more sagacity, than the other; and if they were, as they pretended to be, under the inspiration of the '*gods*' in interpreting a dream, it was fair to presume that, under the same inspiration, they could tell what it was. Comp, notes on ver. 5. No objection, then, can lie against the authenticity of this chapter from any supposed absurdity in the demand of Nebuchadnezzar. It was not only strictly in accordance with all the just principles of reasoning in the case, but was in accordance with what might be expected from an arbitrary monarch who was accustomed to exact obedience in all things.

(4.) What is here said of the threatening of Nebuchadnezzar (ver. 5) accords with the general traits of his character as history has preserved them. He had in him the elements of cruelty and severity of the highest order, especially when his will was not immediately complied with. In proof of this we need only refer to his cruel treatment of the king Zedekiah, when Jerusalem was taken: **"So they took the king, and brought him to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah, before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and brought him to Babylon,"** 2nd Kings 25:6,7: compare also, in vers. 18-21 of the same chapter, the account of his slaying the large number of persons that were taken by Nebuzar-adan, captain of the guard, and brought by him to the king in Babylon. These were slain in cold blood by order of Nebuchadnezzar himself. These facts make it every way probable that, in a fit of passion, he would not hesitate to threaten the astrologers with death if they did not comply at once with his will. Comp. Jer. 39:5, seq.; 52:9-11. The truth was, that though Nebuchadnezzar had some good qualities, and was religious '*in his way*', yet he had all the usual characteristics of an Oriental despot. He was a man of strong passions, and was a man who would never hesitate in carrying out the purposes of an arbitrary, a determined, and a stubborn will.

II. A second objection made by Bertholdt, which may demand a moment's notice, is, substantially, that the account bears the mark of a later hand, for the purpose of conferring a higher honour on Daniel, and making what he did appear the more wonderful: pp. 62, 63, 193-196. The supposition of Bertholdt is, that the original account was merely that Nebuchadnezzar of the interpreter to explain the sense of the dream, but that, in order to show the greatness of Daniel, the author of this book, long after the affair occurred, added the circumstance that Nebuchadnezzar required of them to make the '*dream*' known '*as*' well as the '*interpretation*', and that the great superiority of Daniel was shown by his being able at once to do this. As this objection, however, is not based on any historical grounds, and as it is throughout mere conjecture, it is not necessary to notice it further. Nothing is gained by the conjecture; no difficulty is relieved by it; nor is there any real difficulty '*to be*' relieved by any such supposition. The narrative, as we have it, has, as we have seen, no intrinsic improbability, nor is there anything in it which is contrary to the well-known character of Nebuchadnezzar.

III. A third objection to the authenticity of the chapter, which deserves to be noticed, is urged by Lüderwald, p. 40, seq., and Bleek, p. 280, that this whole narrative has a strong resemblance to the account of the dreams of Pharaoh, and the promotion of Joseph at the court of Egypt, and was apparently made up from that, or copied from it. But to this we may reply, (**a**) that, if either happened, there is no more improbability in supposing that it should happen to Daniel in Babylon than to Joseph in Egypt; and, taken as separate and independent histories, neither of them is improbable. (**b**) There is so much diversity in the two cases as to show that the one is '*not*' copied from the other. They agree, indeed, in several circumstances: —in the fact that the king of Egypt and the king of Babylon had each a dream; in the fact that Joseph and Daniel were enabled to interpret the dream; in the fact that they both ascribed the ability to do this, not to themselves, but to God; and in the fact that they were both raised to honour as a consequence of their being able to interpret the dream. But in nothing else do they agree. The dreams themselves; the occasion; the explanation; the result; the bearing on future events —in these, and in numerous other things, they differ entirely. It may be added, also,

that 'if' the one had been copied from the other, it is probable that there would have been some undesigned allusion by which it could be known that the writer of the one had the other before him, and that he was framing his own narrative from that. But, as a matter of fact, there are no two records in history that have more the marks of being independent and original narratives of real transactions than the account of Joseph in Egypt, and of Daniel in Babylon.

IV. A fourth objection to the account in this chapter arises from an alleged error in '*chronology*'. For a consideration of this, see notes on ver. 1. }}

{{ Section II. Analysis of Chapter 2:

The subjects of this chapter are the following:—

I. The dream of Nebuchadnezzar, ver. 1. In accordance with the common belief among the ancients, he regarded this as a Divine message. The dream, too, was of such a character as to make a deep impression on his mind, though its distinct features and details had gone from him.

II. The demand of Nebuchadnezzar that the Chaldeans should recall the dream to his recollection, and expound its meaning, vers. 2-9. He ordered those whose business it was professedly to give such interpretations to come into his presence, and to make known the dream and its meaning. But it would seem that their pretensions went no further than to explain a dream when it was known, and hence they asked respectfully that the king would state the dream in order that they might explain it. The king, in anger, threatened death if they did not first recall the dream, and then make known the interpretation, promising at the same time ample rewards if they were able to do this. As all this, under Divine direction, was designed to communicate important information of future events, it was so ordered that the dream should be forgotten, thus entirely confounding the art of the Chaldeans, and giving an opportunity to Daniel to make the dream and its interpretation known, thus exalting a man from the land of the prophets, and showing that it was not by the skill of the pretended interpreters of dreams that future events could be made known, but that it was only by those who were inspired for that purpose by the true God.

III. The acknowledged failure of the power of the astrologers and Chaldeans, vers. 10, 11. They admitted that they could not do what was demanded of them. Whatever might be the consequence, they could not even '*attempt*' to recall a forgotten dream. And as, though we may be unable to recall such a dream distinctly ourselves, we could easily '*recognise*' it if it were stated to us, and as we could not be imposed on by something else that any one should undertake to make us believe was the real dream, the magicians saw that it was hopeless to attempt to palm a story of their own invention on him, as if that were the real dream, and they therefore acknowledged their inability to comply with the demand of the king.

IV. The decree that they should die, vers. 12,13. In this decree, Daniel and his three friends who had been trained with him at court (ch. 1) were involved, not because they had failed to comply with the demand of the king, for there is the fullest evidence that the subject had not been laid before them, but because they came under the general class of wise men, or counsellors, to whom the monarch looked to explain the prognostics of coming events.

V. Daniel, when apprised of the decree, and the cause of it, went to the king and requested a respite in the execution of the sentence, vers. 14-16. It would seem that he had the privilege of access to the king at pleasure. We may presume that he

stated that the thing had not in fact been laid before him, though he had become involved in the general sentence, and it is no unreasonable supposition that the king was so much troubled with the dream, that he was so anxious to know its signification, and that he saw so clearly that if the decree was executed, involving Daniel and his friends, 'all' hope of recalling and understanding it would be lost, that he was ready to grasp at 'any' hope, however slender, of being made acquainted with the meaning of the vision. He was willing, therefore, that Daniel should be spared, and that the execution of the decree should be suspended.

VI. In these interesting and solemn circumstances, Daniel and his friends gave themselves to prayer, vers. 17,18. Their lives were in danger, and the case was such that they could not be rescued, but by a direct Divine interposition. There was no power which they had of ascertaining by any human means what was the dream of the monarch, and yet it was indispensable, in order to save their lives, that the dream should be made known. God only, they knew, could communicate it to them, and he only, therefore, could save them from death; and in these circumstances of perplexity they availed themselves of the privilege which all the friends of God have —of carrying their cause at once before his throne.

VII. The secret was revealed to Daniel in a night vision, and he gave utterance to an appropriate song of praise, vers. 19-23. The occasion was one which demanded such an expression of thanksgiving, and that which Daniel addressed to God was every way worthy of the occasion.

VIII. The way was now prepared for Daniel to make known to the king the dream and the interpretation. Accordingly he was brought before the king, and he distinctly disclaimed any power of himself to recall the dream, or to make known its signification, vers. 24-30.

IX. The statement of the dream and the interpretation, vers. 31-45.

X. The effect on Nebuchadnezzar, vers. 46-49. He recognised the dream; acknowledged that it was only the true God who could have made it known; and promoted Daniel to distinguished honour. In his own honours, Daniel did not forget the virtuous companions of his youth (ch. 1), and sought for them, now that he was elevated, posts of honourable employment also, ver. 49. }}

{{ Chapter III. Section I. Authenticity of Chapter 3: [B.C. 580.]

The objections which have been urged against the authenticity of this chapter are much more numerous than those which have been alleged against the two previous chapters.

I. The first which deserves to be noticed is stated by De Wette (p. 383, under the general head of '*improbabilities*' in the chapter), and Bleek, p. 268, as quoted by Hengstenberg, *die Authentie des Daniel*, p. 83. The objection is, substantially, that if the account in this chapter is true, it would prove that the Chaldeans were inclined to persecution on account of religious opinions, which, it is said, is contrary to their whole character as elsewhere shown. So far as we have any information in regard to them, it is alleged, they were far from having this character, and it is not probable, therefore, that Nebuchadnezzar would make a law which would compel the worship of an idol under severe pains and penalties.

To this objection the following reply may be made:—

1.) Little is known, on any supposition, of the Chaldeans in general, and little of the character of Nebuchadnezzar in particular, beyond what we find in the book of Daniel. So far, however, as we have any knowledge of either from any source,

there is no inconsistency between that and what is said in this chapter to have occurred. It is probable that no one ever perceived any incongruity of this kind in the book itself, nor, if this were all, should we suppose that there was any improbability in the account in this chapter.

(2.) There is properly no account of '*persecution*' in this narrative, nor an reason to suppose that Nebuchadnezzar designed any such thing. This is admitted by Bertholdt himself (p. 261), and is manifest on the face of the whole narrative. It is indeed stated that Nebuchadnezzar demanded, on severe penalties, a recognition of the 'god' that he worshipped, and required that the reverence should be shown to that god which he thought to be his due. It is true, also, that the monarch intended to be obeyed in what seems to us to be a very arbitrary and unreasonable command, that they should assemble and fall down and worship the image which he had set up, But this does not imply any disposition to persecute on account of religion, or to prevent in others the free exercise of their own religious opinions, or the worship of their own 'gods'. It is well known that it was a doctrine of all ancient idolaters, that respect might be shown to foreign 'gods' —to the 'gods' of other people— without in the least degree implying a want of respect for their own 'gods', or violating any of their obligations to them. The universal maxim was, that the 'gods' of all nations were to be respected, and hence foreign 'gods' might be introduced for worship, and respect paid to them without in any degree detracting from the honour which was due to their own. Nebuchadnezzar, therefore, simply demanded that homage should be shown to the idol that '*he*' had erected; that the 'god' whom '*he*' worshipped should be acknowledged as '*a*' 'god'; and that respect should thus be shown to himself, and to the laws of his empire, by acknowledging '*his*' god, and rendering to that 'god' the degree of homage which was his due. But it is nowhere intimated that he regarded his idol as the '*only*' true god, or that he demanded that he should be recognised as such, or that he was not willing that all other 'gods', in their place, should be honoured. There is no intimation, therefore, that he meant to '*persecute*' any other men for worshipping their own 'gods', nor is there any reason to suppose that he apprehended that there would be any scruples on religious grounds about acknowledging the image that he set up to be worthy of adoration and praise.

(3.) There is no reason to think that he was so well acquainted with the peculiar character of the Hebrew religion as to suppose that its votaries would have any difficulty on this subject, or would hesitate to unite with others in adoring his image. He knew, indeed, that they were worshippers of Jehovah; that they had reared a magnificent temple to his honour in Jerusalem, and that they professed to keep his laws. But there is no reason to believe that he was very intimately acquainted with the laws and institutions of the Hebrews, or that he supposed that they would have any difficulty in doing what was universally understood to be proper —to show due respect to the 'gods' of other nations. Certainly, if he had intimately known the history of a considerable portion of the Hebrew people, and been acquainted with their proneness to fall into idolatry, he would have seen little to make him doubt that they would readily comply with a command to show respect to the 'gods' worshipped in other lands. There is no reason; therefore, to suppose that he anticipated that the Hebrew exiles, any more than any other people, would hesitate to show to his image the homage which he required.

(4.) The whole account agrees well with the character of Nebuchadnezzar. He was an arbitrary monarch. He was accustomed to implicit obedience. He was determined in his character, and resolute in his purposes. Having once formed the

resolution to erect such a magnificent image of his god—one that would correspond with the greatness of his capital, and, at the same time, show his respect for the god that he worshipped,— nothing was more natural than that he should issue such a proclamation that homage should be shown to it by all his subjects, and that, in order to secure this, he should issue this decree, that whoever did '*not*' do it should be punished in the severest manner. There is no reason to suppose that he had any particular class of persons in his eye, or, indeed, that he anticipated that the order would be disobeyed by '*any*' class of persons. In fact, we see in this whole transaction just one illustration of what usually occurred under the arbitrary despotisms of the East, where, '*whatever*' is the order that is issued from the throne, universal and absolute submission is demanded, under the threatening of a speedy and fearful punishment. The order of Nebuchadnezzar was not more arbitrary and unreasonable than those which have been frequently issued by the Turkish sultan.

II. A second objection to the chapter is the account of the musical instruments in ver. 5. The objection is, that to some of these instruments 'Grecian' names are given, and that this proves that the transaction must have a later date than is attributed to it, or that the account must have been written by one of later times. The objection is, that the whole statement seems to have been derived from the account of some Greek procession in honour of the 'gods' of Greece. See Bleek, p.259.

To this objection, it may be replied, (**a**) that such processions in honour of the 'gods', or such assemblages, accompanied with musical instruments, were, and are, common among all people. They occur constantly in the East, and it cannot, with any propriety, be said that one is borrowed from another. (**b**) A large part of these instruments have undoubtedly Chaldee names given to them, and the names are such as we may suppose that one living in the times of Nebuchadnezzar would give them. See notes on ver. 5. (**c**) As to those which are alleged to indicate a Greek origin, it may be observed, that it is quite uncertain whether the origin of the name was Greek or Chaldee. That such names '*are*' found given to instruments of music by the Greeks is certain; but it is not certain whence they obtained the name. For anything that can be proved to the contrary, the name may have had an Eastern origin. It is altogether probable that many of the names of things among the Greeks had such an origin; and if the instrument of music itse—as no one can prove it did not—came in from the East, the '*name*' came also from the East. (**d**) It may be further stated, that, even on the supposition that the name had its origin in Greece, there is no absolute certainty that the name and the instrument were unknown to the Chaldeans. Who can prove that some Chaldean may not have been in Greece, and may not have borne back to his own country some instrument of music that he found there different from those which he had been accustomed to at home, or that he may not have constructed an instrument resembling one which he had seen there, and given it the same name Or who can prove that some strolling Greek musician may not have travelled as far as Babylon—for the Greeks travelled everywhere—and carried with him some instrument of music before unknown to the Chaldeans, and imparted to them at the same time the knowledge of the instrument and the name? But until this is shown the objection has no force.

III. A third objection is, that the statement in ver. 22, that the persons appointed to execute the orders of the king died from the heat of the furnace, or that the king issued an order, to execute which periled the lives of the innocent who

were entrusted with its execution, is improbable. To this it may be said, (**a**) that there is no evidence or affirmation that the king contemplated '*their*' danger, or designed to peril their lives; but it is undoubtedly a fact that he was intent on the execution of his own order, and that he little regarded the peril of those who executed it. And nothing is more probable than this; and, indeed, nothing more common. A general who orders a company of men to silence or take a battery has no malice against them, and no design on their lives; but he is intent on the accomplishment of the object, whatever may be the peril of the men, or however large a portion of them may fall. In fact, the objection which is here made to the credibility of this narrative is an objection which would lie with equal force against most of the orders issued in battle, and not a few of the commands issued by arbitrary monarchs in time of peace. The fact in this case was, the king was intent on the execution of his purpose —the punishment of the refractory and stubborn men who had resisted his commands, and there is no probability that, in the excitements of wrath, he would pause to inquire whether the execution of his purpose would endanger the lives of those who were entrusted with the execution of the order or not. (**b**) There is every probability that the heat '*would*' be so great as to peril the lives of those who should approach it. It is said to have been made seven times hotter than usual (ver. 19); that is, as hot as it could be made, and, if this were so, it is by no means an unreasonable supposition that those who were compelled to approach it so near as to cast others in should be in danger.

IV. A fourth objection, urged by Griesinger, p. 41, as quoted by Hengstenberg, *Authentic des Daniel*, p. 92, is, that "as Nebuchadnezzar had the furnace already prepared ready to throw these men in, he must have known beforehand that they would not comply with his demand, and so must have designed to punish them; or that this representation is a mere fiction of the writer, to make the delivery of these men appear more marvellous."

To this it may be replied, (**a**) that there is not the slightest evidence, from the account in Daniel, that Nebuchadnezzar had the furnace prepared beforehand, as if it were expected that some would disobey, and as if he meant to show his wrath. He indeed (ver. 6) threatens this punishment, but it is clear, from ver. 19, that the furnace was not yet heated up, and that the occasion of its being heated in such a manner was the unexpected refusal of these three men to obey him. (**b**) But if it should be admitted that there was a furnace thus glowing —heated with a view to punish offenders— it would not be contrary to what sometimes occurs in the East under a despotism. Sir John Chardin (*Voy. en Perse*, iv. p. 276) mentions in his time (in the seventeenth century), a case similar to this. He says that during a whole month, in a time of great scarcity, an oven was kept heated to throw in all persons who had failed to comply with the laws in regard to taxation, and had thus defrauded the government. This was, in fact, strictly in accordance with the character of Oriental despotism. We know, moreover, from Jer. 29:22, that this mode of punishment was not unknown in Babylon, and it would seem probable that it was not uncommon in the time of Nebuchadnezzar. Thus Jeremiah says, "**And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire.**"

V. A fifth objection is stated thus by Bertholdt: "Why did the wonders recorded in this chapter take place? It was only for this purpose that Nebuchadnezzar might be made to appear to give praise to God, that he is represented as giving commandment that no one should reproach him. But this

object is too small to justify such an array of means.” To this it may be replied, (a) that it does not appear from the chapter that this was the '*object*' aimed at. (b) There were other designs in the narrative beside this. They were to show the firmness of the men who refused to worship an idol 'god'; to illustrate their conscientious adherence to their religion; to show their confidence in the Divine protection; to prove that God will defend those who put their trust in him, and that he can deliver them even in the midst of the flames. These things were worthy of record.

VI. It has been objected that “the expression in which Nebuchadnezzar (ver. 28) is represented as breaking out, after the rescue of the three men, is altogether contrary to his dignity, and to the respect for the religion of his fathers and of his country, which he was bound to defend.” —'*Bertholdt*' 253. But to this it may be replied, (a) that if this scene actually occurred before the eyes of the king —if God had thus miraculously interposed in delivering his servants in this wonderful manner from the heated furnace, nothing would be more natural than this. It was a manifest miracle, a direct interposition of God, a deliverance of the professed friends of Jehovah by a power that was above all that was human, and an expression of surprise and admiration was in every way proper on such an occasion. (b). It accorded with all the prevailing notions of religion, and of the respect due to the 'gods', to say this. As above remarked, it was a principle recognised among the heathen to honour the 'gods' of other nations, and if they had interposed to defend their own votaries, it was no more than was admitted in all the nations of idolatry. If, therefore, Jehovah had interposed to save his own friends and worshippers, every principle which Nebuchadnezzar held on the subject would make it proper for him to acknowledge the fact, and to say that honour was due to him for his interposition. In this, moreover, Nebuchadnezzar would be understood as saying nothing derogatory to the 'gods' that he himself worshipped, or to those adored in his own land, All that is '*necessary*' to be supposed in what he said is, that he now felt that Jehovah, the God whom the Hebrews adored, had shown that he was worthy to be ranked among the 'gods', and that in common with others, he had power to protect his own friends. To this it may be added (c) that, in his way, Nebuchadnezzar everywhere showed that he was a religious man: that is, that he recognised the 'gods', and was ever ready to acknowledge their interference in human affairs, and to render them the honour which was their due. Indeed, this whole affair grew out of his respect for religion, and what here occurred was only in accordance with his general principle, that when any 'god' had shown that he had power to deliver his people, he should be acknowledged, and that no words of reproach should be uttered against him, ver. 29.

VII. A more plausible objection than those which have just been noticed is urged by Lüderwald, Jahn, Dereser, in regard to the account, which is given of the image which, Nebuchadnezzar is said to have erected. This objection has reference to the '*size*' of the image, to its proportions, and to the material of which it is said to have been composed. This objection, as stated by Bertholdt (p. 256), is substantially the following: “that the image had probably a human form, and yet that the proportions of the human figure are by no means observed —the height being represented to have been sixty cubits (90' feet), and its breadth six cubits (9' feet) —or its height being to its breadth as ten to one, whereas the proportion of a man is only six to one; that the amount of gold in such an image is incredible, being beyond any means which the king of Babylon could have possessed; and that probably the image here referred to was one that Herodotus says he saw in the

temple of Belus at Babylon (I. 183), and which Diodorus Siculus describes (II. 9), and which was only forty feet in height." See notes on ver. 1. In regard to this objection, we may observe, then—

(a) That there is no certainty that this was the same image which is referred to by Herodotus and Diodorus Siculus. That image was in the temple; this was erected on the "plain of Dura." See notes on ver. 1. But, so far as appears, this may have been erected for a temporary purpose, and the materials may then have been employed for other purposes; that in the temple was permanent.

(b) As to the amount of gold in the image—it is not said or implied that it was of 'solid' gold. It is well known that the images of the 'gods' were made of wood or clay, and overlaid with gold or silver, and this is all that is necessarily implied here. See notes on ver. 1.

(c) The '*height*' of the alleged image can be no real objection to the statement. It is not necessary to assume that it had the human form—though that is probable—but if that be admitted, there can be no objection to the supposition that, either standing by itself, or raised on a pedestal, it may have been as lofty as the statement here implies. The colossal figure at Rhodes was a hundred and five Grecian feet in height, and, being made to stride the mouth of the harbor, was a work of much more difficult construction than this figure would have been.

(d) As to the alleged '*disproportion*' in the figure of the image, see notes on ver. 1. To what is there said may be added: (1.) It is not '*necessary*' to suppose that it had the human form. Nothing of this kind is affirmed, though it may be regarded as probable. But if it had not, of course the objection would have no force, (2.) If it had the human form, it is by no means clear whether it had a sitting or a standing posture. Nothing is said on this point in regard to the image or statue, and until '*this*' is determined nothing can be said properly respecting the proportions. (3.) It is not said whether it stood by itself, or whether it rested on a basis or pediment—and until '*this*' is determined, no objections can be valid as to the proportion of the statue. It is every way probable that the image was reared on a low pedestal, and for anything that appears, the proportions of the '*image itself*', whether sitting or standing, may have been well preserved. (4.) But in addition to this it should be said, that if the account here is to be taken literally as stating that the image was ten times as high as it was broad—thus failing to observe the proper human proportions—the account would not be incredible. It is admitted by Gesenius (Ency. von Ersch und Gruber, art. Babylon, Th. vii. p. 24), that the Babylonians had no correct taste in these matters. "The ruins," says he, "are imposing by their colossal greatness, not by their beauty; all the ornaments are rough and barbarian." The Babylonians, indeed, possessed a taste for the colossal, the grand, the imposing, but they also had a taste for the monstrous and the prodigious, and a mere want of '*proportion*' is not a sufficient argument to prove that what is stated here did not occur.

VIII. But one other objection remains to be noticed. It is one which is noticed by Bertholdt (pp. 251, 252), that, if this is a true account, it is strange that '*Daniel*' himself is not referred to; that if he was, according to the representation in the last chapter, a high officer at court, it is unaccountable that he is not mentioned as concerned in these affairs, and especially that he did not interpose in behalf of his three friends to save them. #. this objection it is sufficient to reply (a) that, as Bertholdt himself (p. 287) suggests, Daniel may have been absent from the capital at this time on some business of state, and consequently the question whether he would worship the image may not have been tested. It is probable, from the nature

of the case, that '*he*' would be employed on such embassies, or be sent to some other part of the empire from time to time, to arrange the affairs of the provinces, and no one can demonstrate that he was not absent on this occasion. Indeed, the fact that he is not mentioned at all in the transaction would serve to imply this; since, if he were at court, it is to be presumed that he himself would have been implicated as well as his three friends. Comp. ch. vi. He was not a man to shrink from duty, or to decline any proper method of showing his attachment to the religion of his fathers, or any proper interest in the welfare of his friends. But (**b**) it is possible that even if Daniel were at court at that time, and did not unite in the worship of the image, he might have escaped the danger. There were undoubtedly many more Jews in the province of Babylon who did not worship this image, but no formal accusation was brought against them, and their case did not come before the king. For some reason, the accusation was made specific against these three men—'*for they were rulers in the province*' (ch. 2:49), and being foreigners, the people under them may have gladly seized the occasion to complain of them to the king. But so little is known of the circumstances, that it is not possible to determine the matter with certainty. All that needs to be said is, that the fact that Daniel was '*not*' implicated in the affair is no proof that the three persons referred to were not; that it is no evidence that what is said of them is not true because nothing is said of '*Daniel*'. }}}

{{ Section II. Analysis of Chapter 3:

This chapter, which is complete in itself, or which embraces the entire narrative relating to an important transaction, contains the account of a magnificent brazen image, erected by Nebuchadnezzar, and the result of attempting to constrain the conscientious Hebrews to worship it. The narrative comprises the following points:—

- I. The erection of the great image in the plain of Dura, ver. 1.
- II. The dedication of the image in the presence of the great princes and governors of the provinces, the high officers of state, and an immense multitude of the people, accompanied with solemn music, vers. 2-7.
- III. The complaint of certain Chaldeans respecting the Jews, that they refused to render homage to the image, reminding the king that he had solemnly enjoined this on all persons, on penalty of being cast into a burning furnace in case of disobedience, vers. 8-12. This charge was brought particularly against Shadrach, Meshach, and Abed-nego. Daniel escaped the accusation, for reasons which will be stated in the notes on ver. 12. The common ^oof the Jews also escaped, as the command extended particularly to the rulers.
- IV. The manner in which Nebuchadnezzar received this accusation, vers. 13-15. He was filled with rage; he summoned the accused into his presence; he commanded them to prostrate themselves before the image on penalty of being cast at once into the fiery furnace.
- V. The noble answer of the accused, vers. 16-18. They stated to the king that his threat did not alarm them, and that they felt no solicitude to answer him in regard to the matter (ver. 16); that they were assured that the God whom they served was able to deliver them from the furnace, and from the wrath of the king (ver. 17); but that even if he did not, whatever might be the issue, they could not serve the '*gods*' of the Chaldeans, nor worship the image which the king had set up.

VI. The infliction of the threatened punishment, vers. 19-23. The furnace was commanded to be heated seven times hotter than usual; they were bound and thrown in with their usual .on; and the hot blast of the furnace destroyed the men who were employed to perform this service.

VII. Their protection and preservation, vers. 24-27. The astonished monarch who had commanded '*three*' men to be cast in '*bound*', saw '*four*' men walking in the midst of the flames '*loose*'; and satisfied now they had a Divine Protector, awed by the miracle, and doubtless dreading the wrath of the Divine Being that had become their protector, he commanded them suddenly to come out. The princes, and governors, and captains were gathered together, and these men, thus remarkably preserved, appeared before them uninjured.

VIII. The effect on the king, vers. 28-30. As in the case when Daniel had interpreted his dream (ch. 2), he acknowledged that this was the act of the true God, ver. 28. He issued a solemn command that the God who had done this should be honoured, for that no other God could deliver in this manner, ver. 29. He again restored them to their honourable command over the provinces, ver. 30. }}

{{ Chapter IV. Section I. Authenticity of Chapter 4: [B.C. 570.]

To the authenticity of this chapter, as to the preceding, objections and difficulties have been urged, sufficient in the view of the objectors to destroy its credibility as an historical narrative. Those objections, which may be seen at length in Bertholdt (pp. 70-72, 285-309),}. (Theol. Zeitschrift, Drittes Heft, 268, seq.), and Eichhorn (Einlei. iv. 471, seq.), relate mainly to two points —those derived from the want of historical proofs to the narrative, and those derived from its alleged intrinsic improbability.

I. The former of these, derived from the want of historic confirmation of the truth, of the narrative, are summarily the following: (1.) That the historical books of the Old Testament give no intimation that these remarkable things happened to Nebuchadnezzar, that he was deranged and driven from his throne, and made to dwell under the open heaven with the beasts of the field —an omission which, it is said, we cannot suppose would have occurred if these things had happened, since the Hebrew writers, on account of the wrongs which Nebuchadnezzar had done to their nation, would have certainly seized on such facts as a demonstration of the Divine displeasure against him. (2.) There is no record of these events among the heathen writers of antiquity; no writer among the Greeks, or other nations, ever having mentioned them. (3.) It is equally remarkable that Josephus, in his narrative of the sickness of Nebuchadnezzar, makes no allusion to any knowledge of this among other nations, and shows that he derived his information only from the sacred books of his own people. (4.) It is acknowledged by Origen and Jerome that they could find no historical grounds for the truth of this account. (5.) If these things had occurred, as here related, they would not have been thus concealed, for the king himself took all possible measures by the edict referred to in this chapter to make them known, and to make a permanent record of them. How could it have happened that all knowledge would have been lost if they had thus occurred? (6.) If the edict was lost, how was it ever recovered again? When, and where, and by whom, was it found? If actually issued, it was designed to make the case known throughout the empire. Why did it fail of producing that effect so as not to have been forgotten? If it was lost, how was the event known? And if it was lost, how

could it have been recovered and recorded by the author of this book? Comp. Bertholdt, p. 298.

To these objections, it may be replied, (1.) that the silence of the historical looks of the Old Testament furnishes no well-founded objection to what is said in this chapter, for none of them pretend to bring down the history of Nebuchadnezzar to the close of his life, or to this period of his life. The books of Kings and of Chronicles mention his invasion of the land of Palestine and of Egypt; they record the fact of his carrying away the children of Israel to Babylon, but they do not profess to make any record of what occurred to him after that, nor of the close of his life. The second book of Chronicles closes with an account of the removal of the Jews to Babylon, and the carrying away of the sacred vessels of the temple, and the burning of the temple, and the destruction of the city, but does not relate the history of Nebuchadnezzar any farther, 2nd Chron. 36. The silence of the book cannot, therefore, be alleged as an argument against anything that may be said to have occurred after that. As the history closes there; as the design was to give a record of Jewish affairs to the carrying away to Babylon, and not a history of Nebuchadnezzar as such, there is no ground of objection furnished by this silence in regard to anything that might be said to have occurred to Nebuchadnezzar subsequently this in his own kingdom.

In regard to profane writers, also, nothing can be argued as to the improbability of the account mentioned here from their silence on the subject. It is not remarkable that in the few fragments which are found in their writings respecting the kings and empires of the East, an occurrence of this kind should have been omitted. The general worthlessness or want of value of the historical writings of the Greeks in respect to foreign nations, from which we derive most of our knowledge of those nations, is now generally admitted, and is expressly maintained by Niebuhr, and by Schlosser (see Hengstenberg, *Die Authentie des Daniel*, p. 101), and most of these writers make no allusion at all to Nebuchadnezzar. Even Herodotus, who travelled into the East, and who collected all he could of the history of the world, makes no mention whatever of a conqueror so illustrious as Nebuchadnezzar. How could it be expected that when they have omitted all notice of his conquests, of the great events under him, which exerted so important an effect on the world, there should have been a record of an occurrence like that referred to in this chapter—an occurrence that seems to have exerted no influence whatever on the foreign relations of the empire. It is remarkable that Josephus, who searched for all that he could find to illustrate the literature and history of the Chaldees, says (*Ant. b. x, ch. xi. § 1*) that he could find only the following “histories as all that he had met with concerning this king: Berosus, in the third book of his Chaldaic history; Philostratus, in the history of Judea and of the Phoenicians, who only mentions him in respect to his siege of Tyre; the Indian history of Megasthenes—(*Indika*)— in which the only fact which is mentioned of him is that he plundered Libya and Iberia; and the Persian history of Diocles, in which there occurs but one solitary reference to Nebuchadnezzar.” To these he adds, in his work against Apion (*b. i. 20*), a reference to the “Archives of the Phoenicians,” in which it is said that “he conquered Syria and Phoenicia.” Berosus is the only one who pretends to give any extended account of him. See *Ant. b. x. ch. xi. § 1*. All those authorities mentioned by Josephus, therefore, except Berosus, may be set aside, since they have made no allusion to many undeniable facts in the life of Nebuchadnezzar, and, therefore, the events referred to in this chapter may have occurred, though they have not related them. There remain two authors who have noticed

Nebuchadnezzar at greater length, Abydenus and Berosus. Abydenus was a Greek who lived 268 B.C. He wrote, in Greek, an historical account of the Chaldeans, Babylonians, and Assyrians, only a few fragments of which have been preserved. Eusebius, Cyrill, and Syncellus. Berosus was a Chaldean, and was a priest in the temple of Belus, in the time of Alexander, and having learned of the Macedonians the Greek language, he went to Greece, and opened a school of astronomy and astrology in the Island of Cos, where his productions acquired for him great fame with the Athenians. Abydenus was his pupil. Berosus wrote three books relative to the history of the Chaldeans, of which only some fragments are preserved in Josephus and Eusebius. As a priest of Belus he possessed every advantage which could be desired for obtaining a knowledge of the Chaldeans, and if his work had been preserved it would doubtless be of great value. Both these writers professedly derived their knowledge from the traditions of the Chaldeans, and both should be regarded as good authority.

Berosus is adduced by Josephus to confirm the truth of the historical records in the Old Testament. He mentions, according to Josephus, the deluge in the time of Noah, and the account of the resting of the ark on one of the mountains of Armenia. He gives a catalogue of the descendants of Noah, and "at length comes down to Nabolassar, who was king of Babylon and of the Chaldeans." He then mentions the expedition of his son, Nabuchodonosor (Nebuchadnezzar), against the Egyptians; the capture of Jerusalem; the burning of the temple; and the removal of the Jews to Babylon. He then mentions the manner in which Nebuchadnezzar succeeded to the throne; the way in which he distributed his captives in various parts of Babylonia; his adorning of the temple of Belus; his rebuilding the old city of Babylon, and the building of another city on the other side of the river; his adding a new palace to that which his father had built; and the fact that this palace was finished in fifteen days. After these statements respecting his conquests and the magnificence of his capital, Berosus gives the following narrative: "Nabuchodonosor, after he had begun to build the forementioned wall, fell sick —(*empesōn eis ar`hrōstian*)— and departed this life —(*metēllaxato ton bion*)"— [a phrase meaning to die, see Passow on the word (*metallassō*)] "when he had reigned forty-three years, whereupon his son, Evil-Merodach, obtained the kingdom." Josephus against Apion, b. i. § 20. Now this narrative is remarkable, and goes in fact to confirm the statement in Daniel in two respects: (a) It is manifest that Berosus here refers to some sickness in the case of Nebuchadnezzar that was unusual, and that probably preceded, for a considerable time, his death. This appears from the fact, that in the case of the other monarchs whom he mentions in immediate connexion with this narrative, no sickness is alluded to as preceding their death. This is the case with respect to Neriglissar and Nabonnedus —successors of Nebuchadnezzar. See Jos. against Ap. i. 20. There is no improbability in supposing that what Berosus here calls '*sickness*' is the same which is referred to in the chapter before us. Berosus, himself a Chaldean, might not be desirous of stating all the facts about a monarch of his own country so distinguished, and might not be willing to state all that he knew about his being deprived of reason, and about the manner in which he was treated, and yet what occurred to him was so remarkable, and was so well known, that there seemed to be a necessity of alluding to it in some way; and this he did in the most general manner possible. If this were his object, also, he would not be likely to mention the fact that he was restored again to the throne. He would endeavour to make it appear as an ordinary event —a sickness which

preceded death— as it 'may' have been the fact that he never was wholly restored so far as to be in perfect health. **(b)** This statement of Berosus accords, in respect to 'time', remarkably with that in Daniel. Both accounts agree that the sickness occurred after he had built Babylon, and towards the close of his reign.

The other author which is referred to is Abydenus. The record which he makes is preserved by Eusebius, praep. Evang. ix. 41, and 'Chronicon Armeno-latinum', I. p. 59, and is in the following words: (*meta tauta de, legetai pros Chaldaion, `hös anabas epi ta basilëia, kataschetheie theö `hoteö dö, phthengxamenos de eipen. outos egö Naboukodrosoros, ö Babulönioi, tën mellousan `humin proanggellö sumphorën, tën `hote Bëlos emos progonos, `hë te basileia Bëltis apotrepsai Moiras peisai asthenousin. `hëxei Persës `hëmionos, toisin `humeteroisi daimosi chreömenos summachoisin. epaxeï de doulosunën. `hou dö sunaitios estai Mëdës, to Assurion auchëma. `hös eithe min prosthen ë dounai tous poliëtas, Charubdin tin tina, ë thalassan eisdexamenën, aistösai pror`ridzon. ë min allas `hodous straphenta pheresthai dia tës erëmour, `hina oute en te petrësi kai charadrësi mounon `halömenon. eme te, prin, eis noun balesthai tauta, teleos ameinonos kurëσαι. `Ho men thespisas parachrëma ëphanisto*). This passage is so remarkable, that I annex a translation of it, as I find it in Prof. Stuart's work on Daniel, p. 122: "After these things," [his conquests which the writer had before referred to,] "as it is said by the Chaldeans, having ascended his palace, he was seized by some 'god', and speaking aloud, he said: "I, Nebuchadnezzar, O Babylonians, foretell your future calamity, which neither Belus, my ancestor, nor queen Beltis, can persuade the destinies to avert. A 'Persian mule' will come, employing your own divinities as his auxiliaries; and he will impose servitude [upon you]. His coadjutor will be the 'Mede', who is the boast of the Assyrians. Would that, before he places my citizens in such a condition, some Charybdis or gulf might swallow him up with utter destruction! Or that, turned in a different direction, he might roam in the desert (where are neither cities, nor footsteps of man, but wild beasts find pasturage, and the birds wander), being there hemmed in by rocks and ravines!, May it be my lot to attain to a better end, before such things come into his mind!" Having uttered this prediction, he forthwith disappeared." This passage so strongly resembles the account in Daniel 4, that even Bertholdt (p. 296) admits that it is identical (*identisch*) with it, though he still maintains, that although it refers to mental derangement, it does nothing to confirm the account of his being made to live with wild beasts, eating grass, and being restored again, to his throne. The points of 'agreement' in the account of Abydenus

and that of Daniel are the following: **(1.)** The account of Abydenus, as Bertholdt admits, refers to mental derangement. Such a mental derangement, and the power of prophecy, were in the view of the ancients closely connected, or were identical, and were believed to be produced by the overpowering influence of the 'gods' on the soul. The rational powers of the soul were supposed to be suspended, and the 'god' took entire possession of the body, and through that communicated the knowledge of future events. Comp. Dale, de Oraculis Ethnicorum, p. 172. Eusebius, Chron. Arm. lat. p. 61. In itself considered, moreover, nothing would be more natural than that Nebuchadnezzar, in the malady that came upon him, or when it was coming upon him, would express himself in the manner affirmed by Abydenus respecting the coming of the Persian, and the change that would occur to his own kingdom. If the account in Daniel is true respecting the predictions which he is said to have uttered concerning coming events (ch. 2), nothing would be more natural than that the mind of the monarch would be filled with the anticipation of these

events, and that he would give utterance to his anticipations in a time of mental excitement. (2.) There is a remarkable agreement between Abydenus and Daniel in regard to the 'time' and the 'place' in which what is said of the king occurred. According to Abydenus, the prophetic ecstasy into which he fell was at the close of all his military expeditions, and occurred in the same place, and in the same circumstances, which are mentioned in the book of Daniel —upon his palace— apparently as he walked upon the roof, or upon some place where he had a clear view of the surrounding city which he had built —(*anabas epi ta basilëia*). (3) The accounts in Abydenus and in Daniel harmonize so far as they relate to the 'God' by whom what occurred was produced. In Daniel it is attributed to the true God, and not to any of the objects of Chaldean worship. It is remarkable that in Abydenus it is not ascribed to an idol, or to any 'god' worshipped by the Chaldees, but to 'God' simply, as to a God that was not known —(*kataschetheïë theö `hoteö dë*). It would seem from this that even the Chaldee tradition did not attribute what was said by Nebuchadnezzar, or what occurred to him, to any of the 'gods' worshipped in Babylon, but to a foreign 'god', or to one whom they were not accustomed to worship. (4.) In the language which Nebuchadnezzar is reported by Abydenus to have used respecting the return of the Persian king after his conquest, there is a remarkable resemblance to what is said in Daniel, showing that, though the language is applied to different things in Daniel and in Abydenus, it had a common origin. Thus, in the prophecy of

Nebuchadnezzar, as reported by Abydenus, it is said, "may he, returning through other ways, be borne through the desert where there are no cities, where there is no path for men, where wild beasts graze, and the fowls live, wandering about in the midst of rocks and caves." These considerations show that the Chaldean traditions strongly corroborate the account here; or, that there are things in these traditions which cannot be accounted for except on the supposition of the truth of some such occurrence as that which is here stated in Daniel. The sum of the evidence from history is, (a) that very few things are known of this monarch from profane history; (b) that there is nothing in what is known of him which makes what is here stated improbable; (c) that there 'are' things related of him which harmonize with what is here affirmed; and (d) that there are traditions which can be best explained by some such supposition as that the record in this chapter is true.

As to the objection that if the edict was promulgated it would not be likely to be lost, or the memory of it fade away, it is sufficient to observe that almost 'all' of the edicts, the laws, and the statutes of the Assyrian and Chaldean princes have perished with all the other records of their history, and almost all the facts pertaining to the personal or the public history of these monarchs are now unknown. It cannot be believed that the few fragments which we now have of their writings are all that were ever composed, and in the thing itself there is no more improbability that 'this' edict should be lost than any other, or that though it may have been kept by a Hebrew residing among them, it should not have been retained by the Chaldeans themselves. As to the question which has been asked, if this were lost how it could have been recovered again, it is sufficient to remark that, for anything that appears, it never 'was' lost in the sense that no one had it in his possession. It would undoubtedly come into the hands of Daniel if he were, according to the account in his book, then in Babylon; and it is not probable that so remarkable a document would be suffered by 'him' to be lost. The fact that it was preserved by him is all that is needful to answer the questions on that point. It 'may' have been swept away with other matters in the ruin that came upon the Chaldean

records in their own country; it has been preserved where it was most important that it should be preserved—in a book where it would be to all ages, and in all lands, a signal proof that God reigns over kings, and that he has power to humble and abase the proud.

II. There is a second class of objections to the credibility of the account in this chapter quite distinct from that just noticed. They are based on what is alleged to be the intrinsic '*improbability*' that the things which are said to have occurred to Nebuchadnezzar should have happened. It cannot be alleged, indeed, that it is incredible that a monarch should become a maniac—for the kings of the earth are no more exempt from this terrible malady than their subjects; but the objections here referred to relate to the statements respecting the manner in which it is said that this monarch was treated, and that he lived during this long period. These objections may be briefly noticed.

(1.) It has been objected, that it is wholly improbable that a monarch at the head of such an empire would, if he became incapable of administering the affairs of government, be so utterly neglected as the representation here would imply:—that he would be suffered to wander from his palace to live with beasts; to fare as they fared, and to become in his whole appearance so '*like*' a beast. It is indeed admitted by those who make this objection, that there is no improbability that the calamity would befall a king as well as other men; and Michaelis has remarked that it is even more probable that a monarch would be thus afflicted than others (Anm. Z. Dan. p. 41; comp. Bertholdt, p. 304), but it is alleged that it is wholly improbable that one so high in office and in power would be treated with the utter neglect which is stated here. "Is it credible," says Bertholdt (p. 300-303), "that the royal family, and the royal counsellors, should have shown so little care or concern for a monarch who had come into a state so perfectly helpless? Would no one have sought him out, and brought him back, if he had wandered so far away? Could he anywhere in the open plains, and the regions about Babylon, destitute of forests, have concealed himself so that no one could have found him? It could only have been by a miracle, that one could have wandered about for so long a time, amidst the dangers which must have befallen him, without having been destroyed by wild beasts, or falling into some form of irrecoverable ruin. What an unwise policy in a government to exhibit to a newly-conquered people so dishonorable a spectacle! "To this objection it may be replied, (a) that its force, as it was formerly urged, may be somewhat removed by a correct interpretation of the chapter, and a more accurate knowledge of the disease which came upon the king, and of the manner in which he was actually treated. According to some views formerly entertained respecting the nature of the malady, it would have been impossible, I admit, to have defended the narrative. In respect to these views, see notes on ver. 25. It '*may*' appear, from the fair interpretation of the whole narrative, that nothing more occurred than was natural in the circumstances. (b) The supposition that he was left to wander without any kind of oversight or guardianship is entirely gratuitous, and is unauthorized by the account which Nebuchadnezzar gives of what occurred. This opinion has been partly formed from a false interpretation of the phrase in ver. 36—"and my counsellors and my lords '*sought unto me*'"—as if they had sought him when he was wandering with a view to find out where he was; whereas the true meaning of that passage is, that '*after*' his restoration they sought unto him, or applied to him as the head of the empire, as they had formerly done. (c) There is some probability from the passage in ver. 15—"leave the stump of his roots in the earth, '*even with a band of iron and brass*'"—that Nebuchadnezzar was

secured in the manner in which maniacs often have been, and that in his rage he was carefully guarded from all danger of injuring himself. See notes on ver. 15. (d) On the supposition that he was not, still there might have been all proper '*care*' taken to guard him. All that may be implied when it is said that he "**was driven from men, and did eat grass as oxen,**" etc., may have been that this was his '*propensity*' in that state; that he had this roving disposition, and was disposed rather to wander in fields and groves than to dwell in the abodes of men; and that he was driven '*by this propensity*', not '*by men*', to leave his palace, and to take up his residence in parks or groves —anywhere rather than in human habitations. This has been not an uncommon propensity with maniacs, and there is no improbability in supposing that this was permitted by those who had the care of him, as far as was consistent with his safety, and with what was due to him as a monarch, though his reason was driven from its throne. In the parks attached to the palace; in the large pleasure grounds, that were not improbably stocked with various kinds of animals, as a sort of royal menagerie, there is no improbability in supposing that he may have been allowed at proper times, and with suitable guards, to roam, nor that the fallen and humbled monarch may have found, in comparatively lucid intervals, a degree of pleasant amusement in such grounds, nor even that it might be supposed that this would contribute to his restoration to health. Nor, on '*any*' supposition in regard to these statements, even admitting that there was a great degree of criminal inattention on the part of his friends, would his treatment have been worse than what has usually occurred in respect to the insane. Up to quite a recent period, and even now

in many civilized lands, the insane have been treated with the most gross neglect, and with the severest cruelty, even by their friends. Left to wander where they chose without a protector; unshaven and unwashed; the sport of the idle and the vicious; thrown into common jails among felons; bound with heavy chains to the cold walls of dungeons; confined in cellars or garrets with no fire in the coldest weather; with insufficient clothing, perhaps entirely naked, and in the midst of the most disgusting filth —such treatment, even in Christian lands, and by Christian people, may show that in a heathen land, five hundred years before the light of Christianity dawned upon the world, it is not wholly incredible that an insane monarch might have been treated in the manner described in this chapter. If the best friends now may so neglect, or treat with such severity, an insane son or daughter, there is no improbability in supposing that in an age of comparative barbarism there may have been as '*little*' humanity as is implied in this chapter. The following extracts from the Second Annual Report of the Prison Discipline Society (*Boston*) will show what has occurred in the nineteenth century, in this Christian land, and in the old commonwealth of Massachusetts —a commonwealth distinguished for morals, and for humane feeling —and will demonstrate at the same time that what is here stated about the monarch of heathen Babylon is not unworthy of belief. They refer to the treatment of lunatics in that commonwealth before the establishment of the hospital for the insane at Worcester. "In Massachusetts, by an examination made with care, about thirty lunatics have been found in prison. In one prison were found three; in another five; in another six; and in another ten. It is a source of great complaint with the sheriffs and jailers that they must receive such persons because they have no suitable accommodations for them. Of those last mentioned, one was found in an apartment in which he had been nine years. He had a wreath of rags around his body, and another around his neck. This was all his clothing. He had no bed, chair, or bench. Two or three rough

planks were strewed around the room; a heap of filthy straw, like the nest of swine, was in the corner. He had built a bird's nest of mud in the iron grate of his den. Connected with his wretched apartment was a dark dungeon, having no orifice for the admission of light, heat, or air, except the iron door, about two and a half feet square, opening into it from the prison. The other lunatics in the same prison were scattered about in different apartments, with thieves and murderers, and persons under arrest, but not yet convicted of guilt. In the prison of five lunatics, they were confined in separate cells, which were almost dark dungeons. It was difficult after the door was open to see them distinctly. The ventilation was so incomplete that more than one person on entering them has found the air so fetid as to produce nausea, and almost vomiting. The old straw on which they were laid, and their filthy garments, were such as to make their insanity more hopeless; and at one time it was not considered within the province of the physician to examine particularly the condition of the lunatics. In these circumstances any improvement of their minds could hardly be expected. Instead of having three out of four restored to reason as is the fact in some of the favoured lunatic asylums, it is to be feared that in these circumstances some who might otherwise be restored would become incurable, and that others might lose their lives, to say nothing of present suffering. In the prison in which were six lunatics their condition was less wretched. But they were sometimes an annoyance, and sometimes a sport to the convicts; and even the apartment in which the females were confined opened into the yard of the men; there was an injurious interchange of obscenity and profanity between them, which was not restrained by the presence of the keeper. In the prison, or house of correction, so called, in which were ten lunatics, two were found about seventy years of age, a male and female, in the same apartment of an upper ^o. The female was lying upon a heap of straw under a broken window. The snow in a severe storm was beating through the window, and lay upon the straw around her withered body, which was partially covered with a few filthy and tattered garments. The man was lying in the corner of the room in a similar situation, except that he was less exposed to the storm. The former had been in this apartment six, and the latter twenty-one years. Another lunatic in the same prison was found in a plank apartment of the first story, where he had been eight years. During this time he had never left the room but twice. The door of this apartment had not been opened in eighteen months. The food was i. through a small orifice in the door. The room was warmed by no fire; and still the woman of the house said, '*he had never froze.*' As he was seen through the orifice of the door, the first question was, 'Is that a human being. The hair was gone from one side of his head, and his eyes were like balls of fire. In the cellar of the same prison were five lunatics. The windows of this cellar were no defense against the storm, and, as might be supposed, the woman of the house, said, "We have a sight to do to keep them from freezing." There was no fire in this cellar which could be felt by four of these lunatics. One of the five had a little fire of turf in an apartment of the cellar by herself. She was, however, infuriate, if anyone came near her. The woman was committed to this cellar seventeen years ago. The apartments are about six feet by eight. They are made of coarse plank, and have an orifice in the door for the admission of light and air, about six inches by four. The darkness was such in two of these apartments that nothing could be seen by looking through the orifice in the door. At the same time there was a poor lunatic in each. A man who has grown old was committed to one of them in 1810, and had lived in it seventeen years. An emaciated female was found in a similar apartment, in the dark, without fire, almost without covering, where she had been nearly two years. A

coloured woman in another, in which she had been six years; and a miserable man in another, in which he had been four years."

(2.) It is asked by Bertholdt as an objection (p. 301), whether "it is credible that one who had been for so long a time a maniac would be restored again to the throne; and whether the government would be again placed in his hands, without any apprehension that, he would relapse into the same state? Or whether it can be believed that the lives and fortunes of so many millions would be again entrusted to his will and power?" To these questions it may be replied: (a) That if he was restored to his reason he had a '*right*' to the throne, and it might not have been a doubtful point whether he should be restored to it or not. (b) It is probable that during that time a '*regency*' was appointed, and that there would be a hope entertained that he would be restored. Undoubtedly during the continuation of this malady, the government would be, as was the case during the somewhat similar malady of George III of Great Britain, placed in the hands of others, and unless there was a revolution, or a usurpation, he would be of course restored to his throne on the recovery of his reason. (c) To this it may be added, that he was a monarch who had been eminently successful in his conquests; who had done much to enlarge the limits of the empire, and to adorn the capital; and that much was to be apprehended from the character of his legal successor, Evil-Merodach (Hengstenberg, p. 113); and that if he were displaced, they who were then the chief officers of the nation had reason to suppose that, in accordance with Oriental usage on the accession of a new sovereign, they would lose their places.

(3.) It has been asked also, as an objection, whether "it is not to be presumed that Nebuchadnezzar, on the supposition that he was restored from so fearful a malady, would have employed all the means in his power to suppress the knowledge of it; or whether, if any communication was made in regard to it, pains would not have been taken to give a coloring to the account by suppressing the real truth, and by attributing the affliction to some other cause?"—Bertholdt, p. 301. To this it may be replied: (a) that if the representation here made of the cause of his malady is correct, that it was a Divine judgment on him for his pride, and that God's design in bringing it on him was that he himself might be made known, it is reasonable to presume that, on his restoration, there would be such a Divine influence on the mind of the monarch, as to lead him to make this proclamation, or this public recognition of the Most High; (b) that the edict seems to have been made, not as a matter of policy, but under the fresh recollection of a restoration from so terrible a calamity; (c) that Nebuchadnezzar seems to have been a man who had '*a conscience*' that prompted him to a decided acknowledgment of Divine interposition; (d) that he had a strong religious propensity (comp. ch. iii.), and was ready to make any public acknowledgment of that which he regarded as Divine; and (e) that perhaps he supposed that, by stating the truth as it actually occurred, a better impression might be made than already existed in re to the nature of the malady. It '*may*' have been an object also with him to convince his subjects that, although he had been deprived of his reason, he was now in fact restored to a sound a sound mind.

(4.) Another ground of objection has been urged by Eichhorn, Bertholdt, and others, derived from the character of the edict. It is said that "the narrative represents Nebuchadnezzar at one time as an orthodox Jew, setting forth his views almost in the very words used in the writings of the Jews, and which only a Jew would employ (see vers. 2, 3, 34-37), and then again as a mere idolater, using the language which an idolater would employ, and still acknowledging the reality of idol

'gods', vers. 8,9, 18." To this it may be replied that this very circumstance is rather a confirmation of the truth of the account than otherwise. It is just such an account as we should suppose that a monarch, trained up in idolatry, and practicing it all his life, and yet suddenly, and in this impressive manner, made acquainted with the true God, would be likely to give. In an edict published by such a monarch under such circumstances, it would be strange if there should be no betrayal of the fact that he had been a worshipper of heathen gods, nor would it be strange that when he disclosed his dream to Daniel, asking him to interpret it, and professing to believe that he was under the influence of inspiration from above, he should trace it to the gods in general, vers. 8, 9, 18. And, in like manner, if the thing actually occurred, as is related, it would be certain that he *'would'* use such language in describing it as an "orthodox Jew." might use. It is to be remembered that he is represented as obtaining his view of what was meant by the vision from Daniel, and nothing is more probable than that he would use such language as Daniel would have suggested. It could not be supposed that one who had been an idolater all his life would soon efface from his mind all the impressions made by the habit of idolatry, so that no traces of it would appear in a proclamation on an occasion like this; nor could it be supposed that there would be no recognition of God as the true God. Nothing would be more natural than such an intermingling of false notions with the true. Indeed, there is in fact scarcely any circumstance in regard to this chapter that has more the air of authenticity, nor could there be anything more probable in itself, than what is here stated. It is just such an intermingling of truth with falsehood as we should expect in a mind trained in heathenism; and yet this is a circumstance which would not be *'very'* likely to occur to one who attempted a forgery, or who endeavoured to draw the character of a heathen monarch in such circumstances without authentic materials. If the edict was the work of a Jew, he would have been likely to represent its author without any remains of heathenism in his mind; if it were the work of a heathen, there would have been no such recognition of the true God. If it is a mere fiction, the artifice is too refined to have been likely to occur, to attempt to draw him in this state of mind, where there was an intermingling of falsehood with truth; of the remains of all his old habits of thinking, with new and momentous truths that had just begun to dawn on his mind. The supposition that will best suit all the circumstances of the case, and be liable to the fewest objections, is, that the account is an unvarnished statement of what actually occurred. On the whole subject of the objections to this chapter, the reader may consult Hengstenberg, *Die Authentie des Daniel*, pp. 100-119. For many of the remarks here made, I am indebted to that work. Comp. further the notes on ver. 25, seq. of the chapter. }}

{{ Section II. Analysis of Chapter 4:

The chapter professes to be an edict published by Nebuchadnezzar after his recovery from a long period of insanity which was brought upon him for his pride. The edict was promulgated with a view to lead men to acknowledge the true God. It states, in general, that the approach of his calamity was made known to him in a dream, which was interpreted by Daniel; that his own heart had been lifted up with pride in view of the splendid city which he had built; that the predicted malady came suddenly upon him, even while he was indulging in these proud reflections; that he was driven away from the abodes of men, a poor neglected maniac; that he again recovered his reason, and then his throne; and that the God who had thus

humbled him, and again restored him, was the true God, and was worthy of universal adoration and praise. The edict, therefore, embraces the following parts:—

I. The reason why it was promulgated —to show to all people dwelling in all parts of the earth, the great things which the high God had done towards him, vers. 1-3.

II. The statement of the fact that he had had a dream which greatly alarmed him, and which none of the Chaldean soothsayers had been able to interpret, vers. 4-7.

III. The statement of the dream in full to Daniel, vers. 8-18.

IV. The interpretation of the dream by Daniel —predicting the fact that he would become a maniac, and would be driven from his throne and kingdom, and compelled to take up his abode with the beasts of the field —a poor neglected outcast, vers. 19-26.

V. The solemn and faithful counsel of Daniel to him to break off his sins, and to become a righteous man, if possibly the terrible calamity might be averted, ver. 27.

VI. The fulfilment of the prediction of Daniel. Nebuchadnezzar was walking on his palace, and in the pride of his heart, surveying the great city which he had built, and suddenly a voice from heaven addressed him announcing that his kingdom had departed, and his reason left him, vers. 28-33.

VII. At the end of the appointed time, his reason was restored, and he gratefully acknowledged the Divine sovereignty, and was again reinstated on his throne, vers. 34-36.

VIII. For all this he says that he praised the God of heaven, for he had learned that all his works are truth, and his ways judgment, and that those who walk in pride he is able to abase, ver. 37.

{ { Chapter V. Section I. Authenticity of Chapter 5: [B.C. 538.]

Much fewer objections have been made to the authenticity of this chapter, and much fewer difficulties started, than in regard to chapter 4. Those which have been urged may be classed under the following heads:—

I. The first is substantially stated in this manner by Bertholdt, that “Daniel is represented as speaking to the king in such a tone, that if it had actually occurred he would have been cut to pieces by an arbitrary Babylonian despot; but instead of that, he is not only unpunished, but is suffered to announce to the king the certain destruction of his kingdom by the Medes and Persians; and not only this, but he is immediately promoted to be a minister or officer of a state of exalted rank,” p. 345.

To this it may be replied, (1.) That the way in which Daniel addressed him was entirely in accordance with the manner in which he addressed Nebuchadnezzar, in which Nathan addressed David, in which Isaiah addressed Ahaz, and Jeremiah the kings in his time. (2.) Belshazzar was overpowered with the remarkable vision of the handwriting on the wall; his conscience smote him, and he was in deep alarm. He sought the meaning of this extraordinary revelation, and could not but regard it as a communication from heaven. In this state of mind, painful as was the announcement, he would naturally receive it as a Divine communication, and he might fear to treat with indignity one who showed that he had the power of disclosing the meaning of words so mysterious. (3.) It was in accordance with the

custom of those times to honour those who showed that they had the power of penetrating the Divine mysteries, and of disclosing the meaning of dreams, prodigies, and omens. (4.) It is not impossible, as Hengstenberg (Authentie des Dan. 120) suggests, that, smitten with the consciousness of guilt, and knowing that he deserved punishment, he may have hoped to turn away the wrath of God by some act of piety; and that he resolved, therefore, to honour Daniel, who showed that he was a favourite of heaven. The main security of Daniel, however, in these bold and fearful announcements, was undoubtedly to be found in the '*smitten conscience*' of the trembling-monarch, and in the belief that he was a favourite of heaven.

II. The improbability that all this should occur in one night —that so many scenes should have been crowded into so short a time —embracing the feast, the writing, the calling in of the magicians, the investing of Daniel with his new office, the taking of the city, etc. "Why," says Bertholdt, "was not the proclamation in regard to the new minister deferred to the following day? Why did all this occur in the midst of the scenes of revelry which were then taking place?" pp. 345, 346.

To this it may be replied, (1.) That there is, indeed, every appearance of haste and confusion in the transactions. This was natural. But there was assuredly no want of '*time*' to accomplish all that it is said was accomplished. If it was true that Cyrus broke into the city in the latter part of the night, or if, as historians say was the fact, he had entered the city, and made considerable progress in it before the tidings were communicated to Belshazzar there is no improbability in supposing that all that is said of the feast, and of the handwriting, and of the calling in of the magicians, and of their failure to decipher the meaning of the writing, and of the summoning of Daniel, and of the interpretation which he gave, actually occurred, for there was time enough to accomplish all this. (2.) As to the other part of the objection, that it is improbable that Daniel would be so soon invested with office, and that a proclamation would be made in the night to this effect, it may be replied, that all that is fairly meant in the chapter (ver. 29) may be that '*an order*' was made to that effect, with a purpose to carry it into execution on the following day. Bertholdt himself translates the passage (ver. 29), "Then Belshazzar gave command that they should clothe Daniel with scarlet, and put a chain of gold around his neck," etc. Hierauf '*gab Belschazar den Befehl*' dem Daniel den purpurmantel und den goldenen Halsschmuck umzuhängen, etc. On the one hand, nothing forbids the supposition that the execution of this order might have been deferred; or, on the other, that the order was executed at once. But little time would have been necessary to do it. See, however, notes on ver, 29.

III. A third objection or difficulty arises from the writing itself. It is, that it is wholly improbable that Daniel could have had sufficient knowledge to enable him to interpret these words when no one of the Chaldean sages could do it. Where, it is asked, could he have obtained this knowledge? His instruction in reading languages he must have received in Babylon itself, and it is wholly improbable that among so many sages and wise men who were accustomed to the languages spoken in Babylon and in other countries, no one should have been found who was as able to interpret the words as he.—'*Bertholdt*', p. 346.

To this it is obvious to reply, that the whole narrative supposes that Daniel owed his ability to interpret these words, not to any natural skill, or to any superior advantages of genius or education, but to the fact that he was directly endowed from on high. In other cases, in the times of Nebuchadnezzar, he always disclaimed any power of his own of revealing the meaning of dreams and visions (ch. ii. 27-30), nor did he set up any claim to an ability to do it of himself on this occasion. If he

received his knowledge directly from God, all the difficulty in this objection vanishes at once; but the whole book turns on the supposition that he 'was' under Divine teaching.

IV. It has been objected that there was no object to be accomplished worthy of such a miracle as that of writing in this mysterious manner on the wall. It is asked by Bertholdt (p. 347), "Is the miracle credible? What purpose was it designed to serve? What end would it accomplish? Was the design to show to Belshazzar that the city was soon to be destroyed? But of what use could this be but a couple of hours before it should occur? Or was it the design to make Belshazzar acquainted with the power of Jehovah, and to punish him for desecrating the vessels of the temple service? But who could attribute to the all-perfect Being such a weakness that he could be angry, and take this method to express his anger, for an act that could not be regarded as so heinous as to be worthy of such an interposition?"

To this it may be replied, (1.) That the objection here made would lie in some degree against almost any single miracle that is recorded in the Scriptures. (2.) That it may have been the intention to warn the king of the impending danger, not so much with a view that the danger should be averted, as to show that it came from God. (3.) Or it may have been the intention to show him the enormity of his sins, and even then to bring him to repentance. (4.) Or it may have been the intention to connect quite distinctly, in the apprehension of all present, and in the view of all future ages, the destruction of Babylon with the crimes of the monarchs, and especially their crimes in connexion with the destruction of the city of Jerusalem, the burning of the temple, and the carrying away of the people into a long captivity. There can be no doubt, from many parts of the prophetic writings, that the overthrow of Babylon, and the subversion of the Chaldean power, was in consequence of their treatment of the Hebrew people; and nothing was better fitted to show this than to make the destruction of the city coincident, with the desecration of the sacred vessels of the temple. (5.) Or it may have been the intention to recall Daniel into notice, and to give him authority and influence again preparatory to the restoration of his countrymen to their own land. It would seem from the whole narrative that, in accordance with a custom which still prevails in Persia (Chardin, as referred to by Hengstenberg, *Authentic des Daniel*, p. 123), all the magicians and astrologers had been dismissed from court on the death of Nebuchadnezzar, and that Daniel with the others had retired from his place. Yet it may have been important, in order to the restoration of the Hebrew people to their land at the appointed time, that there should be one of their own nation occupying an influential station at court, and Daniel was thus, in consequence of his ability to interpret this mysterious language, restored to his place, and was permitted to keep it until the time of the return of the Hebrews to their country arrived. See ch. vi. 2, 3, 28. (6.) And it may have been the intention to furnish an impressive demonstration that Jehovah is the true God. Other objections it will be more convenient to notice in the course of the exposition of the chapter. }}

{ { Chapter V. Section II. Belshazzar:

Of Belshazzar, the closing scene of whose reign is described in this chapter, little more is known than is recorded here. He is mentioned by Daniel as the last king of the Chaldees, under whom Babylon was taken by the Medes and Persians. Herodotus (i. 188) calls this king, and also his father, '*Labynetos*', which is

undoubtedly a corruption of Nabonnedus, the name by which he was known to Berosus. —'*Josephus against Apion*', i. 20. Josephus himself (Ant. x. ch. xi. § 2) says that the name of this king, whom he calls Daltasar, among the Babylonians, was Naboandelus. , Nabonadius in the canon of Ptolemy, Nabonedus in Eusebius (Chron. Armen. i. p. 60), and Nabonnidochus in Eusebius (Prep. Evang. ix. 41), are remarked by Winer as only varieties of his name. Winer conjectures that in the name Belshazzar, the element '*shazzar*' means "the principle of fire." See Kitto's Cyclopaedia.

The accounts which we have of this king are very meagre, and yet, meagre as they are, they are by no means uniform, and it is difficult to reconcile them. That which is given by Josephus as his own account of the successors of Nebuchadnezzar is in the following language: "After the death of Nebuchadnezzar Evil-Merodach, his son, succeeded in the kingdom, who immediately set Jeconiah at liberty, and esteemed him among his most intimate. When Evil-Merodach was dead, after a reign of eighteen years, Neglissar, his son, took the government, and retained it forty years, and then ended his life; and after him the succession came to his son, Labosordacus, who continued it in all but nine months; and when he was dead, it came to Baltasar, who by the Babylonians was called Naboandelus; against him did Cyrus the king of Persia, and Darius the king of Media, make war; and when he was besieged in Babylon there happened a wonderful and prodigious vision. He was sat down at supper in a large room, and there were a great many vessels of silver, such as were made for royal entertainments, and he had with him his concubines and his friends; whereupon he came to a resolution, and commanded that those vessels of God which Nebuchadnezzar had plundered out of Jerusalem, and had not made use of, but had put them into his own temple, should be brought out of that temple."—Ant. b. x. ch. xi. 2. Josephus then proceeds to give an account of the appearance of the hand, and of the writing, and of the result in the taking of Babylon, substantially the same as that which is found in this chapter of Daniel.

The account which Berosus gives as preserved by Josephus (against Apion, b. i. § 20) varies from this in some important particulars. For an account of Berosus, see the Introduction to ch. iv. § 1. I. He says, "Nabuchodonosar (Nebuchadnezzar), after he had begun to build the fore mentioned wall, fell sick, and departed this life, when he had reigned forty-three years; where in his son, Evil-Merodach, obtained the kingdom. He governed public affairs after an illegal and impure manner, and had a plot laid against him by Neriglissar, his sister's husband, and was slain by him when he had reigned but two years. After he was slain, Neriglissar, the person who plotted against him, succeeded him in the kingdom, and reigned four years; but his son Laborosoarchad obtained the kingdom, though he was but a child, and kept it nine months; but by reason of the very ill-temper, and the ill-practices he exhibited to the world, a plot was laid against him also by his friends, and he was tormented to death. After his death, the conspirators got together, and by common consent put the crown upon the head of Nabonnedus, a man of Babylon, and one who belonged to that insurrection. In his reign it was that the walls of the city of Babylon were curiously built with burnt brick and bitumen; but when he was come to the seventeenth year of his reign, Cyrus came out of Persia with a great army, and having already conquered the rest of Asia, he came hastily to Babylonia. When Nabonnedus perceived he was coming to attack him, he met him with his forces, and joining battle with him, was beaten, and fled away with a few of his troops with him, and was shut up in the city of Borsippus. Hereupon Cyrus took Babylon, and gave orders that the outer walls of the city should be demolished, because the city

had proved very troublesome to him, and cost him a great deal of pains to take it. He then marched away to Borsippus to besiege Nabonnedus; but as Nabonnedus did not sustain the siege, but delivered himself into his hands, he was at first kindly used by Cyrus, who gave him Carmania as a place for him to inhabit in, but sent him out of Babylonia. Accordingly, he spent the rest of his time in that country, and there died."

Roos (Exposition of Daniel, p. 65) supposes that Evil-Merodach, who succeeded Nebuchadnezzar, did not reign more than one year, and that this accounts for the reason why he was not mentioned by Daniel; and that Belshazzar was a grandson of Nebuchadnezzar, though, according to the idiom of Scripture, he is called his son, and Nebuchadnezzar his father, Dan. v. 11, 22. Belshazzar, he supposes, must have reigned more than twenty years.

The succession in the Babylonian Chaldean kingdom, according to Dr. Hales, was as follows: "Nabonassar reigned 14 years, from 747, B.C. Nadius; 2, 733; Chinzirus, 5, 731; Jugaus, 5, 726; Mardok Empad, or Merodach Baladan, 12, 721; Arcianus, 5, 709; first interregnum, 2, 704; Belibus, 3, 702; Aphromadius, 6, 699; Regibelus, 1,693; Mesesemordach, 4, 692; second interregnum, 8, 688; Asaradin, or Esar-haddon, 13, 680; Saosduchin, 20, 667; Chyncladon, 22, 647; Nabopolassar, or Labynetus I., 21, 625; Nineveh taken by the Babylonians and Medes, 604, B.C. Then follows the Babylonian dynasty, to wit, Nabopolassar, Labynetus I., Boktanser, or Nebuchadnezzar, who reigned 43 years from 604, B.C.; Ilverodam, or Evil-Merodach, 3, 561, B.C.; Nericassolassar, Neriglissar, or Belshazzar, 5, 558, B.C.; Nabonadius, or Labynetus II., appointed by Darius the Mede, 17, 553, B.C.; Babylon taken by Cyrus, 536, B.C."

Dr. Hales remarks in connexion with this, "Nothing can exceed the various and perplexed accounts of the names and reigns of the princes of this dynasty (the Babylonian) in sacred and profane history."

Jahn, following, Ptolemy chiefly, thus enumerates the kings of Babylon from the reign of Nebuchadnezzar: "Nabocholassar, or Nebuchadnezzar, 43,605, B.C.; Iluarodamus, or Evil-Merodach, 2, 562, B.C.; Nerichassolassar, or Neriglissar, 4, 560, B.C.; Laborasoarchad, 9 months, 556, B.C.; Nabounned, 17 years, 556, B.C.; Babylon taken by the Medes and Persians, 540, B.C."

In this confusion and discord respecting the chronology of these princes, the following remarks may be made in regard to the credibility of the statements in the book of Daniel: **(1.)** It is clear that it was not uncommon for the same prince to have more names than one. This has not been unusual, especially among Oriental princes, who seem to have often prided themselves on the number of epithets which they could use as designating their royal

state. Since this was the case, it would not be strange if the names of the same kings should be so used by writers, or in tradition, as to leave the impression that there were several; or if one writer should designate a king by one name, and another by another. **(2.)** It would seem probable, from all the accounts, that Belshazzar was the grandson of Nebuchadnezzar, but little is known of the king or kings whose reign intervened between that of Nebuchadnezzar and Belshazzar. **(3.)** The testimony of Daniel in the book before us should not be set aside by the statement of Berossus, or by the other confused accounts which have come down to us. For anything that appears to the contrary, the authority of Daniel is as good as that of Berossus, and he is as worthy of belief. Living in Babylon, and through a great part of the reigns of this dynasty; present at the taking of Babylon, and intimate at court; honoured by some of these princes more than any other man in the realm,

there is no reason why he should not have had access to the means of information on the subject, and no reason why it should not be supposed that he has given a fair record of what actually occurred. Though the account in regard to the last days of Belshazzar, as given by Berosus, does not agree with that of Daniel, it should not be '*assumed*' that that of Berosus is correct, and that of Daniel false. The account in Daniel is, to say the least, as probable as that of Berosus, and there are no means of proving that it is false except by the testimony of Berosus. (4.) The statement in Daniel of the manner in which Babylon was taken, and of the death of Belshazzar, is confirmed by Xenophon (Cyrop. vii.) —an authority quite equal, at least, to that of Berosus. See notes on ver. 30 of the chapter. In the record in Daniel of the close of the life of Belshazzar, there is nothing that might not have been supposed to occur, for nothing is more probable than that a king might have been celebrating a feast in the manner described, or that the city '*might*' be surprised in such a night of revelry, or that, being surprised, the monarch might be slain.

5:1: '**Belshazzar the king**'. See Intro. to the chapter, § II. In the Introduction to the chapter here referred to, I have stated what seemed to be necessary in order to illustrate the history of Belshazzar, so far as that can be now known. The statements in regard to this monarch, it is well understood, are exceedingly confused, and the task of reconciling them is now hopeless. Little depends, however, in the interpretation of this book, on the attempt to reconcile them, for the narrative here given is equally credible, whichever of the accounts is taken, unless that of Berosus is followed. But it may not be improper to exhibit here the two principal accounts of the successors of Nebuchadnezzar, that the discrepancy may be distinctly seen. I copy from the Pictorial Bible. "The common account we shall collect from "L'Art de Verifier les Dates," and the other from Hales's 'Analysis,' disposing them in opposite columns for the sake of comparison:—

From "L'Art de Verifier."

B.C.

605: Nebuchadnezzar, who was succeeded by his son.

562: Evil-Merodach, who, having provoked general indignation by his tyranny and atrocities, was, after a short reign of about two years, assassinated by his brother-in-law.

560: Neriglissar, or Nericassolassar, who was regarded as a deliverer, and succeeded by the choice of the nation. He perished in a battle by Cyrus, and was succeeded by his son.

555: Laborosoarchod, notorious for his cruelty and oppression, and who was assassinated by two nobles, Gobryas and Gadatas, whose sons he had slain. The vacant throne was then ascended by

554: Nabonadius, the Labynetos of Herodotus, the Naboandel of Josephus, and the Belshazzar of Daniel, who was the son of Evil Merodach, and who now succeeded to the throne of his father.

538: Belshazzar, after a voluptuous reign, his city was taken by the Persians under Cyrus, on which occasion he lost his life.

From Hales's "Analysis."

B. C.

604: Nebuchadnezzar was succeeded by his son.

561: Evil-Merodach, or Ilverodam, who was slain in a battle against the Medes and Persians,

and was succeeded by his son.

558: Neriglissar, Niricassolassar, or Belshazzar, the common accounts of whom seem to combine what is said both of Neriglissar, and his son, opposite. He was killed by conspirators on the night of the "impious feast," leaving a son (a boy), Laborosoarchod.

553: Laborosoarchod, on whose death, nine months after, the dynasty became extinct, and

the kingdom came peaceably to 'Darius the Mede," or Cyaxares who, on the well-known policy of the Medes and Persians, appointed a Babylonian nobleman, named Nabonadius, or Labynetus, to be king, or viceroy. This person revolted against Cyrus, who had succeeded to

the united empire of the Medes and Persians. Cyrus could not immediately attend to him, but at last marched to Babylon, took the city, B.C. 536, as foretold by the prophets.

It will be observed that the principal point of difference in these accounts is, that Hales contends that the succession of Darius the Mede to the Babylonian throne was not attended with war; that Belshazzar was not the king in whose time the city was taken by Cyrus; and, consequently, that the events which took place this night were quite distinct from and anterior to that siege and capture of the city by the Persian king which Isaiah and Jeremiah so remarkably foretold. }}

{{ Section II. Analysis of Chapter 5:

The chapter comprises a record of the series of events that occurred in Babylon on the night in which it was taken by the Medes and Persians. The scene may be supposed to open in the early evening, at a time when a festival would probably be celebrated, and to continue through a considerable part of the night. It is not known precisely at what time the city was taken, yet it may be supposed that Cyrus was making his approaches while the revel was going on in the palace, and that even while Daniel was interpreting the handwriting on the wall, he was conducting his armies along the channel of the river, and through the open gate on the banks of the river, toward the palace. The order of the events referred to is as follows: (1.) The feast given by Belshazzar in his palace, vers. 1-4; (2.) the mysterious appearance of the part of the hand on the wall, ver. 5; (3) the summoning of the soothsayers to interpret the handwriting, and their inability to do it, vers. 6-9; (4) the entrance of the queen into the banqueting hall on account of the trouble of the king, and her reference to Daniel as one qualified to interpret, the vision, vers. 10-12; (5) the summoning of Daniel by the king, and his address to him, vers. 13-16; (6) the answer of Daniel, declining any rewards for his service, and his solemn address to the king, reminding him of what had occurred to Nebuchadnezzar, and of the fact that he had forgotten the lessons which the Divine dealings with Nebuchadnezzar were adapted to teach, and that his own heart had been lifted up with pride, and that his conduct had been eminently wicked, vers. 17-23; (7) the interpretation of the words by Daniel, vers. 24-28; (8) the order to clothe Daniel in a manner appropriate to one of high rank, and the to the third office in the kingdom, ver, 29; and (9) the taking of the city, and the death of Belshazzar, vers. 30, 31. }}

{{ Chapter VI: Section I. Authenticity of Chapter 6: [B.C. 538.]

This chapter, like the previous ones, has not escaped serious objections as to its authenticity and credibility. The objections which have been made to it have been derived from what is regarded as incredible in its statements. It is important, as in the previous chapters, to inquire whether the objections are insuperable or whether this is so free from reasonable objection as to be worthy to be received as a portion of Divine truth. The objections, as urged by Bertholdt (*Daniel aus dem Hebräisch-Aramäischen neu übersetzt*, etc., pp. 72-75, and, pp. 357-364) and by Bleek, are capable of being reduced to the four following:—

I. That it is wholly improbable that a monarch, in the circumstances of Darius, would give an order so unreasonable and foolish as that no one of his subjects should present any petition for a month to any one, God or man, but to himself. It is alleged that no good end could have been proposed by it; that it would have perilled the peace of the empire; that among a people who worshipped many 'gods' —who had 'gods' in all their dwellings —it would have been vain to hope that the command could have been carried peaceably into execution; and that, whoever proposed this, it could not have been executed without shaking the stability of the throne. Bertholdt asks (p. 357, seq.), "Can one believe that, among a people so devoted to religion as the Babylonians were, it should have been forbidden them to address their 'gods' for one single day? Is it credible that the counsellors of the king were so irreligious that without fear of the avenging deities they would endeavour to enforce such an order as that here referred to —that no petition should be addressed to God or man for a month, except to the king. And was Cyaxares so destitute of religion as not to refuse to sanction such a mandate? And does this agree with the fact that in the issue itself he showed so much respect to a foreign God —the God of the Jews? Under what pretence could the ministers of the king give him this counsel? Could it be under any purpose of deifying his own person? But it remains to be proved that either then, or soon after that time, it was customary in Asia to attribute Divine honours to a monarch, whether deceased or living."

To this objection, Hengstenberg (*Die Authentie des Daniel*, p. 125, seq.) replies, by an endeavour to show that it was a common opinion in Persia that the king was regarded "as a representative, and an incarnation of Ormuzd;" and that nothing is more probable than that such a monarch coming to the throne of Babylon would be willing to appear in that character, claiming Divine honours, and early testing the inclination of his new subjects to receive him in that character in which he was recognised in his own land. In confirmation of this, he quotes two passages from Heeren (*Ideen Ste Auag. I. i. p. 446, 51*) in proof that these ideas thus prevailed. "The person of the king," Heeren says, "is in Asiatic kingdoms the middle point around which all revolves. He is regarded, according to the Oriental notions, not so much the ruler as the actual owner of the people and land. All their arrangements are formed on this fundamental idea, and they are carried to an extent which to Europeans appears incredible and ridiculous." [Compare the Egyptian Pharaoh: Lord of All, or the Chinese Emperor: the divine Son of Heaven.] "The idea of citizenship, according to the European nations, is altogether a strange idea to them; without exception, from the highest to the lowest, are the servants of the king, and the right to rule over

them, and to deal with them as he pleases, is a right which is never called in question." Hengstenberg then remarks, that it is capable of the clearest proof that *'the kings of the Medes and Persians were regarded and honoured as the representatives and incarnations of Ormuzd'*. In proof of this, he quotes the following passage from Heeren (p. 474), showing that this idea early prevailed among the followers of Zoroaster. "Zoroaster," says he, "saw the kingdom of light and of darkness both developed upon the earth; Iran, the Medo-Bactrian kingdom, under the sceptre of Gustasp, is to him the image of the kingdom of Ormuzd; *'the king himself is an image of him'*; Turan, the Northern Nomadland, when Afrasiab, reigned, is the image of the kingdom of darkness, under the dominion of Ahriman." This idea, says Hengstenberg, the magi made use of when they wished to bring the king to their own interests, or to promote any favourite object of their own. The king was regarded as the representative, the visible manifestation of Ormuzd, ruling with power as uncircumscribed as his; the seven princes standing near him were representatives of the seven Amshaspands, who stood before the throne of Ormuzd. The evidence that the Persian kings were regarded as an embodiment of the deity, or that they represented him on earth, Hengstenberg remarks (p. 126), is clear in the classic writings, in the Scriptures, and in the Persian monuments. In proof of this, he appeals to the following authorities among the classic writers: Plutarch (Themistocl. cap. 27); Xenophon (Agesil.); Isocrates (Panegyri de Pers. princ. p. 17); Arrian (6.29); Curtius (8.5). Curtius says, *'Persas reges suos inter deos colere'* ['The Persians worshipping (venerating) their kings among the 'gods']]. For the same purpose, Hengstenberg (pp. 128, 129) appeals to the following passage of Scripture, Esth. 3:4, and the conduct of Mordecai in general, who refused, as he supposes, the respect which Haman demanded as the first minister of the king, on religious grounds, and because more was required and expected of him than mere civil respect—or that a degree of homage was required entirely inconsistent with that due to the true God. In proof of the same thing, Hengstenberg appeals to Persian monuments, pp. 129–132. The proof is too long to be inserted here. These monuments show that the Persian kings were regarded and adored as impersonations of Ormuzd. To this may be added many of their inscriptions. In the work by De Sacy, *Memoires s. divers. Antiq. de la Perse*, Pl. i. p. 27, 31, the Persian kings are mentioned as (*ekgonai theön*, *ek genous theön*), and (*theoi*)—both as offsprings of the 'gods', as of the race of the 'gods', and as 'gods'.

If this is correct, and the Persian kings were regarded as divine—as an impersonation or incarnation of the 'god' that was worshipped—then there is no improbability in the supposition that it might be proposed to the king that for a given space of time he should allow no petition to be presented to anyone else, 'god' or man. It would be easy to persuade a monarch having such pretensions to issue such a decree, and especially when he had subjected a foreign people like the Babylonians to be willing thus to assert his authority over them, and show them what respect and homage he demanded. In judging also of the probability of what is here said, we are to remember the arbitrary character of Oriental monarchs, and of the Persian kings no less than others. Assuredly there were as strange things in the character and conduct of Xerxes, one of the successors of this same Darius, as any that are recorded in this chapter of the book of Daniel; and if the acts of folly, which he perpetrated, had been written in a book claiming to be Divinely inspired, they would have been liable to much greater objection than anything which is stated here. The mere fact that a thing is in itself foolish and unreasonable, and apparently

absurd, is no conclusive evidence that a man clothed with absolute authority would not be guilty of it.

To all that has been said on this point, there should be added a remark made by Bertholdt himself (p. 357) respecting Darius, which will show that what is here said of him is really not at all inconsistent with his character, and not improbable. He says, speaking of Darius or Cyaxares, that "from his character, as given by Xenophon, a man of weak mind (Cyrop. i. 4, 22; 4:1, 13); a man passionate and peevish (3:3, 29; 4:5, 8; 5:5; 1:8); a man given to wine and women (4:5, 52; v. 5; 1:8}, we are not to expect much wisdom." There is nothing stated here by Daniel which is inconsistent with the character of such a man.

II. A second objection made to the probability of this statement is drawn from the character of the edict which Darius is said to have proclaimed, commanding that honour should be rendered to Jehovah, vers. 25-27. It is alleged that if such an edict had been published, it is incredible that no mention is made of it in history; that the thing was so remarkable that it must have been noticed by the writers who have referred to Darius or Cyaxares.

To this it may be replied, (1) that, for anything that appears to the contrary, Daniel may be as credible an historian as Xenophon or Herodotus. No one can demonstrate that the account here is not as worthy of belief as if it had appeared in a Greek or Latin classic author. When will the world get over the folly of supposing that what is found in a book claiming to be inspired should be regarded as suspicious until it is confirmed by the authority of some heathen writer; that what is found in any other book should be regarded as necessarily true, however much it may conflict with the testimony of the sacred writers? Viewed in any light, Daniel is as worthy of confidence as any Greek or Latin historian; what he says is as credible as if it had been found in the works of Sanchoniathon or Berosus. (2.) There are, in fact, few things preserved in any history in regard to Darius the Mede. Comp. § II. The information given of him by Xenophon consists merely of a few detached and fragmentary notices, and it is not at all remarkable that the facts here mentioned, and the proclamation which he made, should be unnoticed by him. A proclamation respecting a foreign 'god', when it was customary to recognise so many 'gods', and indeed to regard all such 'gods' as entitled to respect and honour, would not be likely to arrest the attention of a Greek historian even if he knew of it, and, for the same reason, it would be scarcely probable that he would know of it at all. Nothing would be more likely to pass away from the recollection of a people than such an edict, or less likely to be known to a foreigner. So far as the evidence goes, it would seem that the proclamation made no disturbance in the realm; the injunction appeared to be generally acquiesced in by all except Daniel; and it was soon forgotten. If it was understood, as it was not improbable, that this was designed as a sort of '*test*' to see whether the people would receive the commands of Darius as binding on them; that they would honour him, as the Persian monarch was honoured in his own proper kingdom, it would seem to have been entirely successful, and there was no occasion to refer to it again.

III. A third objection urged by Bertholdt (p. 361), is derived from the account respecting the lions in this chapter. It is alleged by him that the account is so full of improbabilities that it cannot be received as true; that though the fact that they did not fall on Daniel can be explained from the circumstance that they were not hungry, etc., yet that it is incredible that they should have fallen on the '*enemies*' of Daniel as soon as they were thrown into the den; that the king should expect to find

Daniel alive after being thrown among them; that he should have called in this manner to Daniel, etc.

To all this it is sufficient to reply, that no one can suppose that the facts stated here can be explained by any natural causes. The whole representation is evidently designed to leave the impression that there was a special Divine interposition—a miracle—in the case, and the only explanation which is admissible here is that which would be proper in the case of any other miracle. The only questions which could be asked, or which would be proper, are these two: whether a miracle is possible; and whether this was a suitable occasion for the miraculous exertion of Divine power. As to the first of these questions, it is not necessary to argue that here—for the objection might lie with equal force against any other miracle referred to in the Bible. As to the second, it may be observed, that it is not easy to conceive of a case when a miracle would be '*more*' proper. If a miracle was ever proper to protect the innocent; or to vindicate the claims of the true God against all false 'gods'; or to make a deep and lasting impression on the minds of men that Jehovah is the true God, it is not to conceive of a more appropriate occasion than this. No situation could be conceived to be more appropriate than when an impression was designed to be made on the mind of the sovereign of the most mighty empire on the earth; or than when, through a proclamation issued from the throne, the nations subject to his sceptre should be summoned to acknowledge him as the true God.

IV. A fourth objection, urged by Bleek (Theologische Zeitschrift, pp.262-264) is, substantially, the following: that it is remarkable that there is in this account no allusion to the three companions of Daniel; to those who had been trained with him at the Chaldean court, and had been admitted also to honour, and who had so abundantly shown that they were worshippers of the true God. The whole story, says Bleek, appears to have been designed to produce a moral effect on the mind of the Jews, by the unknown author, to persuade them in some period of persecution to adhere to the God of their fathers in the midst of all persecution and opposition.

To this objection it may be replied, (1.) 'That it is wholly probable that there were many other pious Jews in Babylon at this time beside Daniel—Jews who would, like him, adhere to the worship of the true God, regardless of the command of the king. We are not to suppose, by any means, that Daniel was the '*only*' conscientious Jew in Babylon. The narrative evidently does not require that we should come to such a conclusion, but that there was something '*peculiar*' in regard to Daniel. (2.) As to the three companions and friends of Daniel, it is possible, as Hengstenberg remarks (Authentic etc. p. 135), that they may either have been dead, or may have been removed from office, and were leading private lives. (3.) This edict was evidently aimed at Daniel. The whole narrative supposes this, For some cause, according to the narrative—and there is no improbability that such an opposition '*might*' exist against a foreigner advanced to honour at court—ere was some ground of jealousy against him, and a purpose formed to remove or disgrace him. There does not appear to have been any jealousy of others, or any purpose to disturb others in the free enjoyment of their religion. The aim was to humble Daniel; to secure his removal from office, and to degrade him; and for this purpose a plan was laid with consummate skill. He was known to be upright; and they who laid the plot felt assured that no charge of guilt, no accusation of crime, or unfaithfulness in his office, could be alleged against him. He was known to be a man who would not shrink from the avowal of his opinions, or from the performance of those duties which he owed to his God. He was known to

be a man so much devoted to the worship of '*Jehovah*' the God of his people, that no law whatever would prevent him from rendering to him the homage which was his due, and it was believed, therefore, that if a law were made, on any pretence, that no one in the realm should ask anything of either God or man, except the king, for a definite space of time, there would be a moral certainty that Daniel would be found to be a violator of that law, and his degradation and death would be certain. What was here proposed was a scheme worthy of crafty and jealous and wicked men; and the only difficulty, evidently, which would occur to their mind would be to persuade the king to enter into the measure so far as to promulgate such a law. As already observed, plausible pretenses might be found for that; and when that was done, they would naturally conclude that their whole scheme was successful. (4.) There is no improbability, therefore, in supposing that, as the whole thing was aimed at Daniel, there might have been many pious Jews who still worshipped God in secret in Babylon, and that no one would give information against them. As the edict was not aimed at them, it is not surprising that we hear of no prosecution against them, and no complaint made of them for disregarding the law. If Daniel was found to violate the statute; if he was ensnared and entrapped by the cunning device; if he was humbled and punished, all the purposes contemplated by its authors would be accomplished, and we need not suppose that they would give themselves any trouble about others. }}

{{ Section II. The Question: Who Was Darius the Mede? Chapter 6:

Considerable importance is to be attached to the question who was "Darius the Mede," as it has been made a ground of objection to the Scripture narrative, that no person by that name is mentioned in the Greek writers.

There are three Medo-Persian kings of the name of Darius mentioned in the Old Testament. One occurs in the book of Ezra (4:5; 6:1, 12, 15), in Haggai (1:1; 2:10), and in Zechariah (1:7), as the king who, in the second year of his reign, effected the execution of those decrees of Cyrus which granted the Jews the liberty of rebuilding the temple, the fulfilment of which had been obstructed by the malicious representations which their enemies had made to his immediate successors. It is commonly agreed that this king was Darius Hystaspis, who succeeded the usurper Smerdis, B.C. 521, and reigned thirty-six years.

A second is mentioned as "Darius the Persian," in Neh. 12:22. All that is said of him is, that the succession of priests was registered up to his reign. This was either Darius Nothus, B.C. 423, or Darius Codomanus, B.C. 336, See Kitto's Cyclop., art. Darius.

The remaining one is that mentioned in Daniel only as Darius the Median. In ch. 9:1, he is mentioned as Darius the son of Ahasuerus, of the seed of the Medes. Much difference of opinion has prevailed as to the person here intended; but a strict attention to what is actually expressed in, or fairly deduced from, the terms used in Daniel, tends to narrow the field of conjecture very considerably, if it does not decide the question. It appears from the passage in ch. 5:30,31, and 6:28, that Darius the Mede obtained the dominion over Babylon on the death of Belshazzar, who was the last Chaldean king, and that he was the immediate predecessor of Koresh (Cyrus) in the sovereignty. The historical juncture here defined belongs, therefore, to the period when the Medo-Persian army led by Cyrus took Babylon (B.C. 538), and Darius the Mede must denote the first king of a foreign dynasty who

assumed the dominion over the Babylonian empire before Cyrus. These indications all concur in the person of Cyaxares the Second, the son and successor of Astyages [Ahasuerus], and the immediate predecessor of Cyrus. —Kitto's Cyclop., art. Darius.

In reference to the question, who was Darius the Mede, Bertholdt has examined the different opinions which have been entertained in a manner that is satisfactory, and I cannot do better than to present his views on the subject. They are found in his '*Vierter Excurs, über den Darius Medus*', in his Commentary on Daniel, pp. 843–858. I will give the substance of the Excursus, in a free translation:

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“Who was Darius the Mede, the son of Ahasuerus, of whom mention is made in the sixth chapter of the book of Daniel, and again in ch. 9:1 and 11:1 It is agreed on all hands that he was the immediate successor of Belshazzar, the king of the Chaldeans (ch. 5:30). Comp, ch. 6:1. But, notwithstanding this, there is uncertainty as to his person, since history makes no mention of a '*Median*' Darius. It is, therefore, not to be wondered at that various opinions have been entertained by commentators on the Scriptures, and by historical inquirers. Conring (Advers. Chronol. c. 13), whom many have followed, particularly Harenberg (Aufklärung des Buchs Daniels, s. 454, seq.), has endeavoured to show that Darius the Mede was the fourth Chaldean monarch, Neriglissar, and that Belshazzar, his predecessor, was Evil-Merodach. J. Scaliger (De Emendat. Temporum, p. 579, seq.) recognised in Darius the Mede the last Chaldean king in Babylon, Nabonned, and in Belshazzar, the one before the last, Laborosoarchod, which hypothesis also Calvisius, Petavius, and Buddeus adopted. On the other hand, Syncellus (Chronogr., p. 232), Cedrenus (Chron. p. 142), the Alexandrine Chronicle, Marsham (Can. Chron. p. 604, seq.), the two most recent editors of Æschylus, Schütz (in zweiten, Excurs. zu Æschylus's (*persai*)), and Bothe (Æsch. dramata, p. 671), held that Darius the Mede was the Median king Astyages, the maternal grandfather of Cyrus. Des Wignolles (Chronologie, t. 2, p. 495), and Schröer (Regnum Babyl. Sect. 6, § 12, seq.), held him to be a prince of Media younger brother of Astyages, whom Cyrus made king over Babylon. Another opinion, however, deserves more respect than this, which was advanced by Marianus Scotus, a Benedictine monk of the eleventh century, though this hypothesis is not tenable, which opinion has found, in modern times, a warm advocate in Beer (Kings of Israel and Judah, p. 22, seq.) According to this opinion, it was held that Darius the Mede is the same person as the third Persian king after Cyrus, Darius Hystaspis, and that Belshazzar was indeed the last Chaldean king, Nabonned, but that in the first capture of Babylon under Cyrus, according to the account of Berosus (in Jos. c. Ap, i. 20) and Megasthenes (in Euseb. Praep. Evang. ix. 44), he was not put to death, but was appointed by Cyrus as a vassal-king; and then in the second taking of Babylon under Darius Hystaspis (Herod. iii. 150, seq.), from whom he had sought to make himself independent, he was slain. This opinion has this advantage, that it has in its favour the fact that it has the undoubted name of '*Darius*', but it is not conformable to history to suppose that Darius Hystaspis was a son of Ahasuerus the Mede; for his father, Hystaspis, was a native-born prince of Persia (Xenop. Cyrop. iv. 2, 46), of the family of the Achaemenides (Herod. i. 209, 210). Darius Hystaspis was indeed remotely related by means of the mother of Cyrus, Mandane, with the royal family; but this relation could not entitle him to be called a Mede, for, since she was the mother of Cyrus, it is altogether inexplicable that since both were thus connected with each other that Cyrus should be called '*the Persian*' (*Parsaiya*'), and Darius '*the Mede*' (*Madaiya*'), Dan. 6:28 (29). The supposition, moreover, that Nabonned, after the taking of Babylon, was appointed

as a tributary king by Cyrus, is wholly gratuitous; since Nabonned, according to the express testimony of Xenophon (Cyrop. vii. 5, 26, seq.), was slain at the taking of Babylon.

“There is yet one other opinion respecting Darius the Mede, to which I will first prefix the following remarks: (1.) Darius the Mede is mentioned in ch. vi. 28 (29) as the immediate predecessor of Cyrus in Babylon. (2.) Belshazzar was the last Babylonish Chaldee king. (3.) The account of the violent death of Belshazzar, with which the fifth chapter closes, stands in direct historical connexion with the statement in the beginning of the sixth chapter that Darius the Mede had the kingdom. (4.) Darius the Mede must, therefore, be the first foreign prince after the downfall of the Chaldean dynasty, which directly reigned over Babylon. (5.) The chronological point, therefore, where the history of Belshazzar and of Darius the Mede coincide, develops itself: the account falls in the time of the downfall of Babylon through the Medo-Persian army, and this must be the occasion as the connecting fact between the fifth and sixth chapters. According to this, Darius the Mede can be no other person than the Medish king Cyaxares II., the son and successor of Astyages, and the predecessor of Cyrus in the rule over Babylon; and Belshazzar is the last Chaldee monarch, Nabonned, or Labynet. With this agrees the account of Josephus (Ant. x. 11, 4); and later, this opinion found an advocate in Jerome.

“The existence of such a person as Cyaxares II, has been indeed denied because, according to Herodotus (i. 109), and Justin (i. 4, 7), Astyages had no son. But it should be remarked that the latter of these writers only copies from the former, and what Herodotus states respecting Astyages has so much the appearance of fable that no reliance is to be placed on it. It has been objected also that Dionysius of Halicarnassus (b. i. § 1), says that the Medish kingdom continued only through four reigns, so that if we reckon the names of the reigning kings, Dejoces, Phraortes, Cyaxares (the contemporary of Nebuchadnezzar), and Astyages, there will be no place for a second Cyaxares... But is it not probable that Dionysius meant, by these words, only that the Median kingdom came to an end under the fourth dynasty? Finally, it has been objected that, according to Herodotus (i. 128, seq.), and Ctesias (*Persik*. 2 and 5), no Median prince sat upon the throne in Ecbatana after Astyages, but that with Astyages the kingdom of the Medes came to an end, and with Cyrus, his immediate successor, the Persian kingdom took its beginning. Therewith agree, nearly all the historians of the following times, Diodorus (ii. 34), Justin (i. 6, 16, 17, vii. 1), Strabo (ix. p. 735, xv. p. 1662), Polyān (vii. 7), and many others. But these writers only copy from Herodotus and Ctesias, and the whole rests only on their authority. But their credibility in this point must be regarded as doubtful, for it is not difficult to understand the reasons why they have omitted to make mention of Cyaxares II. They commenced the history of the reign of Cyrus with the beginning of his world-renowned celebrity, and hence it was natural to connect the beginning of his reign, and the beginning of the Persian reign, with the reign of his grandfather Astyages; for, so long as his uncle Cyaxares II. reigned, Cyrus alone acted, and he in fact was the regent. But if the silence of Herodotus and Ctesias is not to be regarded as proof that no such person as Cyaxares II, lived and reigned, there are in favour of that the following positive arguments:—

“(1.) The authority of Xenophon, who not only says that a Cyaxares ascended the throne after Astyages, but that he was a son, of Astyages (Cyr. i. 5, 2), and besides relates so much of this Cyaxares (i. 4, 7, iii. 3, 20, viii. 5, 19) that his

Cyropaedia may be regarded as in a measure a history of him. Yea, Xenophon goes so far (8:7, 1) that he reckons the years of the reign of Cyrus from the death of Cyaxares II. Can anyone conceive a reason why Xenophon had a motive to weave together such a tissue of falsehood as this, unless Cyaxares II actually lived? If one should object, indeed, that he is so far to be reckoned among fictitious writers that he gives a moral character to the subjects on which he writes, and that he has passed over the difference between Cyrus and his grandfather Astyages, yet there is no reason why he should have brought upon the stage so important a person, wholly from fiction, as Cyaxares. What a degree of boldness it must have required, if he, who lived not much more than a century after the events recorded, had mentioned to his contemporaries, so much respecting a prince of whom no one whatever had even heard. But the existence of Cyaxares II. may be proved,

“(2) From a passage in Æschylus (Pers, ver, 762, seq.)—

(*Mēdos gar ēv `ho prōtos `ēgemōn stratou:*

`Hallosos d' exeinou pais ré to d' ergon enuse:

Tritos d' ap' autou Kuros, eudaimōn anēr, k.t.l.)

The first who is here mentioned as the Mede (*Mēdos*) manifestly no other than Astyages, whom, 'before' Cyrus, his son succeeded in the government, and who is the same whom we, after Xenophon, call Cyaxares. This testimony is the more important as Æschylus lived before Xenophon, in the time of Darius Hystaspis, and is free from all suspicions from this circumstance, that, according to the public relations which Æschylus sustained, no accounts of the former Persian history could be expected from any doubtful authorities to have been adduced by him. But the existence of Cyaxares II does not depend solely on the authority of Xenophon, in his *Cyropaedia*. For,

“(3.) Josephus (Ant. x. 11, 4), who speaks of this person under the name of Darius, adds, (*Ἐν Αἰτιαγῶσι `Ηυῖος, ἑτερον δὲ παρὰ τοῖς `Ηλλῆσιν ἐκάλειτο ὀνομα*) —“he was the son of Astyages, but had another name among the Greeks.” This name, which he had among the Greeks, can be found only in their own Xenophon.

“(4.) To all this should be added, that many other data of history, especially those taken from the Hebrew writings, so set out the continuance of the reign of the Medes over Upper Asia that it is necessary to suppose the existence of such a person as the Medish king, Cyaxares, after the reign of Astyages. Had Cyrus, after the death of Astyages, immediately assumed the government over Upper Asia, how happened it that until the downfall of the Babylonian-Chaldee kingdom mention is made almost always of the Medes, or at least of the Persians, of whom there is special mention? Whence is it that the passage of Abydenus, quoted from Megasthenes, p. 295, speaks of 'a Mede', who, in connexion with a Persian, overthrew the Babylonish kingdom Is not the Mede so represented as to show that he was a prominent and leading person? Is it not necessary to attribute to this fragment a higher authority, and to suppose that a Medish monarch, in connexion with a Persian, brought the kingdom of Babylon to an end? Whence did Jeremiah, ch. 1 and 2 expressly threaten that the Jews would be punished by a Median king? Whence does the author of Isa. 13, and 14 mention that the destruction of the Chaldean monarchy would be effected by the Medes? The accession of Cyrus to the throne was no mere change of person in the authority, but it was a change of the reigning

nation. So long as a Mede sat on the throne, the Persians, though they acted an important part in the affairs of the nation, yet occupied only the second place. The court was Medish, and the Medes were prominent in all the affairs of the

government, as every page of the Cyropaedia furnishes evidence. Upon the accession of Cyrus, the whole thing was changed. The Persians were now the predominant nation, and from that time onward, as has been remarked, the Persians are always mentioned as having the priority, though before they had but a secondary place. As the reign of Astyages, though he reigned thirty-five years (Herod. i. 130), could not have embraced the whole period mentioned to the accession of Cyrus, so the royal race of the Medes, and the kingdom of the Medes, could not have been extinguished with him, and it is necessary to suppose the existence of Cyaxares II as his successor, and the predecessor of Cyrus."

These considerations, suggested by Bertholdt, are sufficient to demonstrate that such a person as Cyaxares II. lived between the reign of Astyages and Cyrus, and that, after the destruction of Babylon, he was the immediate successor of Belshazzar, or Nabonned, and was the predecessor of Cyrus. He was the first of the foreign princes who reigned over Babylon. It has been made a question why, in the book of Daniel, he is mentioned under the name of '*Darius*', and not by his other name Cyaxares. It may be difficult to answer this question, but it will be sufficient to remark (a) that it was common for Oriental kings to have many names, and, as we have seen, in regard to the kings of Babylon, one writer might designate them by one name, and another by another. This is indeed the occasion of much confusion in ancient history, but it is inevitable. (b) As we have seen, Josephus (Ant. x. 11, 4) expressly says that this Darius had another name among the Greeks, and, as Bertholdt remarks, it is natural to seek that name in the writings of their own Xenophon. (c) Darius was a common name in Persia, and it may have been one of the names by which the princes of Persia and Media were commonly known. Three of that name are mentioned in the Scriptures, and three who were distinguished are mentioned in profane history—Darius Hystaspis, Darius Ochus, or Darius Nothus, as he was known among the Greeks, and Darius Codomanus, who was overthrown by Alexander the Great.

An important statement is made by Xenophon respecting Cyaxares II, the son of Astyages, which may account for the fact that his name was omitted by Herodotus and Ctesias. He describes him as a prince given up to sensuality, and this fact explains the reason why he came to surrender all authority so entirely into the hands of his enterprising son-in-law and nephew Cyrus, and why his reign was naturally sunk in that of his distinguished successor.—Cyrop. i. 5, viii. 7. }}

{{ Section III. Analysis of Chapter 6:

This chapter contains the history of Daniel under the government, or during the reign of Darius the Mede, or Cyaxares II, from a period, it would seem, soon after the accession of Darius to the throne in Babylon, or the conquest of Babylon, till his death. It is not indeed said how soon after that event Daniel was exalted to the premiership in Babylon, but the narrative would lead us to suppose that it was soon after the conquest of Babylon by Cyrus, acting under the authority of Cyaxares. As Daniel, on account of the disclosure made to Belshazzar of the meaning of the handwriting on the wall, had been exalted to high honour at the close of the life of that monarch (ch. 5), it is probable that he would be called to a similar station under the reign of Darius, as it cannot be supposed that Darius would appoint Medes and Persians entirely to fill the high offices of the realm. The chapter contains a record of the following events: (1.) The arrangement of the government

after the conquest of Babylon, consisting of one hundred and twenty officers over the kingdom, so divided as to be placed under the care of three superior officers, or “presidents,” of whom Daniel held the first place, vers. 1-3. **(2.)** The dissatisfaction or envy of the officers so appointed against Daniel, for causes now unknown, and their conspiracy to remove him from office, or to bring him into disgrace with the king, ver. 4. **(3.)** The plan which they formed to secure this, derived from the known piety and integrity of Daniel, and their conviction that, at any hazard, he would remain firm to his religious principles, and would conscientiously maintain the worship of God. Convinced that they could find no fault in his administration; that he could not be convicted of malversation or infidelity in office; that there was nothing in his private or public character that was contrary to justice and integrity, they resolved to take advantage of his well-known piety, and to make that the occasion of his downfall and ruin, ver. 5. **(4.)** The plan that was artfully proposed was, to induce the king to sign a decree that if any one for thirty days should ask any petition for anything of God or man, he should be thrown into a den of lions —that is, should be, as they supposed, certainly put to death. This proposed decree they apprehended they could induce the king to sign, perhaps because it was flattering to the monarch, or perhaps because it would test the disposition of his new subjects to obey him, or perhaps because they knew he was a weak and effeminate prince, and that he was accustomed to sign papers presented to him by his counsellors without much reflection or hesitation, vers. 6-9. **(5.)** Daniel, when he was apprised of the contents of the decree, though he saw its bearing, and perhaps its design, yet continued his devotions as usual —praying, as he was known to do, three times a day, with his face toward Jerusalem, with his windows open. The case was one where he felt, undoubtedly, that it was a matter of principle that he should worship God in his usual manner, and not allow himself to be driven from the acknowledgment of his God by the fear of death, ver. 10. **(6.)** They who had laid the plan made report of this to the king, and demanded the execution of the decree. The case was a plain one, for though it had not been intended or expected by the king that Daniel would have been found a violator of the law, yet as the decree was positive, and there had been no concealment on the part of Daniel, the counsellors urged that it was necessary that the decree should be executed, vers. 11-13. **(7.)** The king, displeased with himself, and evidently enraged against these crafty counsellors, desirous of sparing Daniel, and yet feeling the necessity of maintaining a law positively enacted, sought some way by which Daniel might be saved, and the honour and majesty of the law preserved. No method, however, occurring to him of securing both objects, he was constrained to submit to the execution of the decree, and ordered Daniel to be cast into the den of lions, vers. 14-17. **(8.)** The king returned to his palace, and passed the night fasting, and overwhelmed with sadness, ver. 18. **(9.)** In the morning he came with deep anxiety to the place where Daniel had been thrown, and called to see if he were alive, vers. 19, 20. **(10.)** The reply of Daniel, that he had been preserved by the intervention of an angel, who had closed the mouths of the lions, and had kept him alive, vers. 21, 22. **(11.)** The release of Daniel from the den, and the command to cast those in who had thus accused Daniel, and who had sought his ruin, vers. 23, 24. **(12.)** An appropriate proclamation from the king to all men to honour that God who had thus preserved his servant, vers. 25-27. **(13.)** A statement of the prosperity of Daniel, extending to the reign of Cyrus, ver. 28. }}

This chapter contains an account of a remarkable prophetic dream which Daniel had in the first year of the reign of Belshazzar, and of the interpretation of the dream. After a brief statement of the contents of the chapter, it will be proper, in order to its more clear exposition, to state the different methods which have been proposed for interpreting it, or the different views of its application which have been adopted. The chapter comprises the following main points: the vision, vers. 1-14; and the explanation, vers. 15-28.

I. The vision, vers. 1-14. The dream occurred in the first year of the reign of Belshazzar, and was immediately written out. Daniel is represented as standing near the sea, and a violent wind rages upon the sea, tossing the waves in wild commotion. Suddenly he sees four monsters emerge from the agitated waves, each one apparently remaining for a little time, and then disappearing. The first, in its general form, resembled a lion, but had wings like an eagle. On this he attentively gazed, until the wings were plucked away, and the beast was made to stand upright as a man, and the heart of a man was given to it. Nothing is said as to what became of the beast after this. Then there appeared a second beast, resembling a bear, raising itself up on one side, having three ribs in its mouth, and a command was given to it to arise and devour much flesh. Nothing is said further of what became of this beast. Then there arose another beast like a leopard, with four wings, and four heads, and to this beast was given wide dominion. Nothing is said as to what became of this animal. Then there arose a fourth beast more remarkable still. Its form is not mentioned, but it was fierce and strong. It had great iron teeth. It trampled down everything before it, and devoured and brake in pieces. This beast had at first ten horns, but soon there sprang up in the midst of them another — a smaller horn at first, but as this increased three of the ten horns were plucked up by the roots — apparently either by this, or in order to give place to it. What was more remarkable still, in this smaller horn there appeared the eyes of a man — emblematic of intelligence and vigilance; and a mouth speaking great things — indicative of pride and arrogance. Daniel looked on this singular vision till a throne was set up or established, and then the Ancient of days did sit — till the old forms of dominations ceased, and the reign of God was introduced and established. He contemplated it till, on account of the great words which the “horn spake,” the beast was slain, and his body was destroyed, and given to the burning flame. In the meantime the dominion was taken away from the other beasts, though their existence was prolonged for a little time. Then appeared in vision one in the form of man, who came to the Ancient of days, and there was given to him universal dominion over all people — a kingdom that should never be destroyed.

II. The interpretation of the vision, vers. 15-28. Daniel was greatly troubled at the vision which he had seen, and he approached one who stood near, and asked him the meaning of it, vers. 15, 16. The explanation with which he was favoured was, in general, the following: That those four beasts which he had seen represented four kings or kingdoms which would exist on the earth, and that the great design of the vision was to state the fact that the saints of the Most High would ultimately possess the kingdom, and would reign forever, vers. 17, 18. The grand purpose of the vision was to represent the succession of dynasties, and the particular character of each one, until the government over the world should pass into the hands of the people of God, or until the actual rule on the earth should be in the hands of the righteous. The ultimate object, the thing to which all revolutions tended, and which was designed to be indicated in the vision, was the final reign of the saints on the earth. There was to be a time when the kingdom under the whole

heaven was to be given to the people of the saints of the Most High; or, in other words, there would be a state of things on the earth, when “all dominions,” or all “rulers” (margin, ver. 27), would obey him. This general announcement in reference to the ultimate thing contemplated, and to the three first kingdoms, represented by the three first beasts, was satisfactory to Daniel, but he was still perplexed in regard to the particular thing designed to be represented by the⁹ beast, so remarkable in its structure, so unlike all the others, and undergoing so surprising a transformation, vers. 19–22. The sum of what was stated to him, in regard to the events represented by the fourth beast, is as follows: **(1.)** That this was designed to represent a fourth kingdom or dynasty which would arise upon the earth, in many respects different from the three which would precede it. It was to be a kingdom which would be distinguished for oppressive conquests. It would subdue the whole earth, and it would crush, and prostrate, and trample down those whom it invaded. . The description would characterize a dominion that would be stern, and mighty, and cruel, and successful; that would keep the nations which it subdued under its control by the terror of arms rather than by the administration of just laws, ver. 23. **(2.)** The ten horns that Daniel saw spring out of its head denoted ten kings that would arise, or a succession of rulers that would sway the authority of the kingdom, ver. 24. **(3.)** The other horn that sprang up among the ten, and after them, denoted another dynasty that would arise, and this would have peculiar characteristics. It would so far have connexion with the former that it would spring out of them, but in most important respects it would differ from them. Its characteristics may be summed up as follows: **(a)** It would spring from their midst, or be somehow attached, or connected with them—as the horn sprang from the head of the beast—and this would properly denote that the new power somehow sprang from the dynasty denoted by the fourth beast—as the horn sprang from the head of that beast; **(b)** though springing from that, it would be “diverse” from it, having a character to be determined, not from the mere fact of its origin, but from something else. **(c)** It would “subdue three of these kings;” that is, it would overcome and rostrate a certain portion of the power and authority denoted by the ten ¹⁰horns, meaning that it would .. something like one-third of the power of the kingdom denoted by the fourth beast., **(d)** It would be characterized by arrogance and haughtiness—so much so that the fair construction of its claims would be that of “speaking against the Most High.” **(e)** It would “wear out the saints of the Most High”—evidently referring to persecution. **(f)** It would claim legislative authority so as to “change times and laws” —clearly referring to some claim set up over established laws, or to unusual authority, vers. 24, 25. **(4.)** Into the hand of this new power, all these things would be given for “a time, and times, and half a time:” implying that it would not be permanent, but would come to an end, ver. 25. **(5.)** After that there would be a judgment—a judicial determination in regard to this new power, and the dominion would be taken away, to be utterly destroyed, ver. 26. **(6.)** There would come a period when the whole dominion of earth would pass into the hands of the saints; or, in other words, there would be a universal reign of the principles of truth and righteousness, ver. 27. In the conclusion of the chapter (ver. 28), Daniel says that these communications deeply affected his heart. He had been permitted to look far into futurity, and to contemplate vast changes in the progress of human affairs, and even to look forward to a period when all the nations would be brought under the dominion of the law of God, and the friends of the Most High would be put in possession of all

power. Such events were fitted to fill the mind * solemn thought, and it is not wonderful that he contemplated them with deep emotion. }}

{{ Chapter VII. Section II. Various Methods of Chapter 7: [B.C. 538]

It is hardly necessary to say that there have been very different methods of interpreting this chapter, and that the views of its proper interpretation are by no means agreed on by expositors. It may be useful to refer to some of those methods before we advance to its exposition, that they may be before the mind in its consideration. We shall be the better able to ascertain what is the true interpretation by inquiring which of them, if any,

accords with the '*fair*' exposition of the language employed by the sacred writer. The opinions entertained may be reduced to the following classes:—

I. Hardt supposes that the four beasts here denote four particular kings—Nebuchadnezzar, Evil-Merodach, Belshazzar, and Cyrus.

II. Ephraem, who is followed by Eichhorn, supposes that the first beast referred to the Babylonish-Chaldean kingdom; the second, the Medish empire under Cyaxares II., the three “ribs” of which denote the Medish, Persian, and Chaldean portions of that empire; the third, the Persian empire, the four heads and wings of which denote the spread of the Persian empire towards the four regions under heaven, or to all parts of the world; the fourth, to the Grecian empire under Alexander and his successors, the ten horns of which denote ten eminent kings among the successors of Alexander, and the “little horn,” that sprang up among them, Antiochus Epiphanes. The succeeding state of things, according to Ephraem and

Eichhorn, refers to the kingdom of the Messiah.

III Grotius, representing another class of interpreters, whom Hetzel follows, supposes that the succession of the kingdoms here referred to is the Babylonish-Chaldean; the Persian; the kingdom of Alexander, and his successors. The fifth is the Roman empire.

IV. The most common interpretation which has prevailed in the church is that which supposes that the first beast denotes the Chaldean kingdom; the second, the Medo-Persian; the third, the Greek empire under Alexander and his successors; the fourth, the Roman empire. The dominion of the saints is the reign of the Messiah and his laws. But this opinion, particularly as far as pertains to the fourth and fifth of these kingdoms, has had a great variety of modifications, especially in reference to the signification of the ten horns, and the little horn that sprang up among them. Some who, under the fifth kingdom, suppose that the reign of Christ is referred to, regard the fourth kingdom as relating to Rome under the Caesars, and that the ten horns refer to a succession of ten regents, and the little horn to Julius Caesar. Others, who refer the last empire to the personal reign of Christ on the earth, and the kingdom which he would set up, suppose that the ten horns refer to ten kings or dynasties that sprang out of the Roman power —either a succession of the emperors, or those who came in after the invasion of the northern hordes, or certain kingdoms of Europe which succeeded the Roman power after it fell; and by the little horn, they suppose that either the Turkish power with its various branches is designated, or Mohammed, or the Papacy, or Antichrist.

V. The Jews, in general, suppose that the fifth kingdom refers to the reign of the Messiah; but still there has been great diversity of views among them in regard to the application of particular parts of the prophecy. Many of the older interpreters among them supposed that the ten horns denoted ten Roman Caesars, and that the

last horn referred to Titus Vespasian. Most of the later Jewish interpreters refer this to their fabulous Gog and Magog.

VI. Another interpretation which has had its advocates is that which supposes that the first kingdom was the Chaldean; the second, the Persian; the third, that of Alexander; the fourth, that of his successors; and the fifth, that of the Asmonean princes who rose up to deliver the Jewish nation from the despotism of the Syrian kings.

VII. As a specimen of one mode of interpretation which has prevailed to some extent in the church, the opinion of Cocceius may be referred to. He supposes that the first beast, with the eagle's wings, denoted the reign of the Christian emperors in Rome, and the spread of Christianity under them into remote regions of the East and West; the second, with the three ribs in his mouth, the Arian Goths, Wandals, and Lombards; the third, with the four heads and four wings, the Mohammedan kingdom with the four Caliphates; the fourth, the kingdom of Charlemagne, and the ten horns in this kingdom, the Carlovingsians, Saxons, Salic, Swedish, Hollandish, English, etc., princes and dynasties or people; and the little horn, the Papacy as the actual Antichrist.

The statement of these various opinions, and methods of interpretation, I have translated from Bertholdt, Daniel, pp. 419-426. To these should be added the opinion which Bertholdt himself maintains, and which has been held by many others, and which Bertholdt has explained and defended at length, pp. 426-446. That opinion is, substantially, that the first kingdom is the Babylonish kingdom under Nebuchadnezzar, and that the wings of the first beast denote the extended spread of that empire. The second beast, with the three "ribs," or '*fangs*', denotes the Median, Lydian, and Babylonish kingdoms, which were erected under one sceptre, the Persian. The third beast, with the four wings and four heads, denotes the Grecian dynasty under Alexander, and the spread of that kingdom throughout the four parts of the world. The fourth beast denotes the kingdom of the Lagidae and Seleucidae, under which the Hebrews suffered so much. The statement respecting this kingdom (ver. 7), that "it was diverse from all that went before it," refers to the "plurality of the fourth kingdom," or the fact that it was an '*aggregate*' made up of many others—a kingdom in a '*collective*' sense [i.e. kingdoms, '*empire*']. The "ten horns" denote ten successive princes or kings in that kingdom, and Bertholdt enumerates them in the following order: **1**, Seleucus Nicator; **2**, Antiochus Soter; **3**, Antiochus Theos; **4**, Seleucus Kallinicus; **5**, Seleucus Rerunus; **6**, Antiochus the Great; **7**, Seleucus Philopater; **8**, Heliodorus; **9**, Ptolemy Philometer; **10**, Demetrius. The eleventh—denoted by the little horn—was Antiochus Epiphanes, who brought so many calamities upon the Hebrew people. His reign lasted, according to Bertholdt, "a time, and times, and half a time"—or three years and a half; and then the kingdom was restored to the people of God to be a permanent reign, and, ultimately, under the Messiah, to fill the world and endure to the end of time.

The interpretation thus stated, supposing that the "little horn" refers to Antiochus Epiphanes, is also maintained by Prof. Stuart. —Hints on Prophecy, 2nd ed. P; 85-98. Compare also Commentary on Daniel, pp. 173-194, and 205-211.

Amidst such a variety of views, the only hope of arriving at any satisfactory conclusion respecting the meaning of this chapter is by a careful examination of the text, and the fair meaning of the symbols employed by Daniel.

Chapter 7:We are prepared now, having gone through with an exposition of this chapter, as to the meaning of the symbols, the words, and the phrases, to endeavour to ascertain what events are referred to in this remarkable prophecy, and to ask what events it was designed should be portrayed. And in reference to this there are but two opinions, or two classes of interpretations, that require notice: that which refers it primarily and exclusively to Antiochus Epiphanes, and that which refers it to the rise and character of the Papal power; that which regards the fourth beast as referring to the empire of Alexander, and the little horn to Antiochus, and that which regards the fourth beast as referring to the Roman empire, and the little horn to the Papal dominion. In inquiring which of these is the true interpretation, it will be proper, first, to consider whether it is applicable to Antiochus Epiphanes; secondly, whether it in fact finds a fulfilment in the Roman empire and the Papacy; and, thirdly, if such is the proper application, what are we to look for in the future in what remains unfulfilled in regard to the prophecy.

I. The question whether it is applicable to the case of Antiochus Epiphanes. A large class of interpreters, of the most respectable character, among whom are Lengerke, Maurer, Prof. Stuart (Hints on the Interpretation of Prophecy, p. 86, seq.; also Com. on Daniel, pp. 205-211), Eichhorn, Bertholdt, Bleek, and many others, suppose that the allusion to Antiochus is clear, and that the primary, if not the exclusive, reference to the prophecy is to him. Prof. Stuart (Hints, p. 86) says, "The passage in Dan. 7:25 is so clear as to leave no reasonable room for doubt." "In vers. 8, 20, 24, the rise of Antiochus Epiphanes is described; for the fourth beast is beyond all reasonable doubt the divided Grecian dominion which succeeded the reign of Alexander the Great. From this dynasty springs Antiochus, vers. 8, 20, who is most graphically described in ver. 25 "as one who shall speak great words against the Most High," etc."

The '*facts*' in regard to Antiochus, so far as they are necessary to be known in the inquiry, are briefly these: —Antiochus Epiphanes ('*the Illustrious*', a name taken on himself, Prideaux, iii. 213), was the son of Antiochus the Great, but succeeded his brother, Seleucus Philopater, who died B.C. 176. Antiochus reigned over Syria, the capital of which was Antioch, on the Orontes, from B.C. 176 to B.C. 164. His character, as that of a cruel tyrant, and a most bloodthirsty and bitter enemy of the Jews, is fully detailed in the first and second book of Maccabees. Comp. also Prideaux, Con. vol. iii. 213-234. The facts in the case of Antiochus, so far as they are supposed to bear on the application of the prophecy before us, are thus stated by Prof. Stuart (Hints on the Interpretation of Prophecy, pp. 89,90): "In the year 168 before Christ, in the month of May, Antiochus Epiphanes was on his way to attack Egypt, and he detached Apollonius, one of his military confidants, with 22,000 soldiers, in order to subdue and plunder Jerusalem. The mission was executed with entire success. A horrible slaughter was made of the men at Jerusalem, and a large portion of the women and children, being made captives, were sold, and treated as slaves. The services of the temple were interrupted, and its joyful feasts were turned into mourning, 1st Mac. 1:37-39. Soon after this the Jews in general were compelled to eat swine's flesh, and to sacrifice to idols. In December of that same year, the temple was profaned by introducing the statue of Jupiter Olympius; and on the 25th of that month sacrifices were offered to that idol on the altar of Jehovah. Just three years after this last event, viz., December 25, 165 B.C., the temple was expurgated by Judas Maccabaeus, and the worship of Jehovah restored. Thus, '*three years and a half*', or almost exactly this period, passed away, while Antiochus had

complete possession and control of everything in and around Jerusalem and the temple. It may be noted, also, that just three years passed, from the time when the profanation of the temple was carried to its greatest height —viz., by sacrificing to the statue of Jupiter Olympius on the altar of Jehovah, down to the time when Judas renewed the regular worship. I mention this last circumstance in order to account for the '*three years*' of Antiochus' profanations, which are named as the period of them in Josephus, Ant. xii. 7, § 6. This period tallies exactly with the time during which the profanation as consummated was carried on if we reckon down to the period when the temple worship was restored by Judas Maccabaeus. But in Prooem. ad Bell. Jud. § 7, and Bell. Jud. l. 1, § 1, Josephus reckons three years and a half as the period during which Antiochus ravaged Jerusalem and Judea."

In regard to this statement, while the general facts are correct, there are some additional statements which should be made, to determine as to its real bearing on the case. The act of detaching Apollonius to attack Jerusalem was not, as is stated in this extract, when

Antiochus was on his way to Egypt, but was on his return from Egypt, and was just two years after Jerusalem had been taken by Antiochus. —Prideaux, iii. 239. The '*occasion*' of his detaching Apollonius, was that Antiochus was enraged because he had been defeated in Egypt by the Romans, and resolved to vent all his wrath upon the Jews, who, at that time, had given him no particular offence. When, two years before, Antiochus had himself taken Jerusalem, he slew forty thousand persons; he took as many captives, and sold them for slaves; he forced himself into the temple, and entered the most holy place; he caused a great sow to be offered on the altar of burnt offering, to show his contempt for the temple and the Jewish religion; he sprinkled the broth over every part of the temple for the purpose of polluting it; he plundered the temple of the altar of incense, the shew-bread table, and the golden candlestick, and then returned to Antioch, having appointed Philip, a Phrygian, a man of a cruel and barbarous temper, to be governor of the Jews.—Prideaux, iii. 231. When Apollonius again attacked the city, two years afterwards, he waited quietly until the Sabbath, and then made his assault. He filled the city with blood, set it on fire, demolished the houses, pulled down the walls, built a strong fortress over against the temple, from which the garrison could fall on all who should attempt to go to worship. From this time "the temple became deserted, and the daily sacrifices were omitted," until the service was restored by Judas Maccabeus, three years and a half after. The '*time*' during which this continued was, in fact, just three years and a half, until Judas Maccabeus succeeded in expelling the heathen from the temple and from Jerusalem, when the temple was purified, and was solemnly reconsecrated to the worship of God. See Prideaux, Con. iii. 240, 241, and the authorities there cited.

Now, in reference to this interpretation, supposing that the prophecy relates to Antiochus, it must be admitted that there are coincidences which are remarkable, and it is on the ground of these coincidences that the prophecy has been applied to him. These circumstances are such as the following: (**a**) The general character of the authority that would exist as denoted by the "**little horn**," as that of severity and cruelty. None could be better fitted to represent that than the character of Antiochus Epiphanes. Comp. Prideaux, Con. iii., 213, 214. (**b**) His arrogance and blasphemy—"speaking great words against the Most High." Nothing is easier than to find what would be a fulfilment of this in the character of Antiochus—in his sacrilegious entrance into the most holy places; in his setting up the statue of Jupiter; in his offering a sow as a sacrifice on the great altar; in his sprinkling the

broth of swine on the temple in contempt of the Hebrews and their worship, and in his causing the daily sacrifice at the temple to cease. (c) His making war with the “saints,” and “wearing out the saints of the Most High” —all this could be found accomplished in the wars which Antiochus waged against the Jews in the slaughter of so many thousands, and in sending so many into hopeless slavery. (d) His attempt to “change times and laws” —this could be found to have been fulfilled in the case of Antiochus —in his arbitrary character, and in his interference with the laws of the Hebrews. (e) The *'time'*, as above stated, is the most remarkable coincidence. If this is *'not'* to be regarded as referring exclusively to Antiochus, it must be explained on one of two suppositions —either that it is one of those coincidences which *'will'* be found to happen in history, as coincidences happen in dreams; or as having a double reference, intended to refer primarily to Antiochus, but in a secondary and more important sense referring also to other events having a strong resemblance to this; or, in other words, that the language was designedly so couched as to relate to two similar classes of events. It is not to be regarded as very remarkable, however, that it is possible to find a fulfilment of these predictions in Antiochus, though it be supposed that the design was to describe the Papacy, for some of the expressions are of so general a character that they could be applied to many events which have occurred, and, from the nature of the case, there were strong points of resemblance between Antiochus and the Papal power. It is not absolutely necessary, therefore, to suppose that this had reference to Antiochus Epiphanes; and there are so many *'objections'* to this view as to make it, it seems to me, morally impossible that it should have had such a reference. Among these objections are the following:—

(1.) This interpretation makes it necessary to divide the kingdom of the Medes and Persians, and to consider them two kingdoms, as Bichhorn, Jahn, Dereser, De Wette, and Bleek do. In order to this interpretation, the following are the kingdoms denoted by the fourbeasts—by the first, the Chaldee ; by the second, the Medish; by the third, the Persian; and by the fourth, the Macedonian, or the Macedonian-Asiatic kingdom under Alexander the Great. But to say nothing now of any other difficulties, it is an insuperable objection to this, that so far as the kingdoms of the Medes and Persians are mentioned in Scripture, and so far as they play any part in the fulfilment of prophecy, they are always mentioned as one. They appear as one; they act as one; they are regarded as *'one'*. The kingdom of the Medes does not appear until it is united with that of the Persians, and this remark is of special importance when they are spoken of as *'succeeding'* the kingdom of Babylon. The kingdom of the Medes was contemporaneous with that of Babylon; it was the Medo-Persian kingdom that was in any proper sense the successor of that of Babylon, as described in these symbols. The kingdom of the Medes, as Hengstenberg well remarks, could in no sense be said to have succeeded that of Babylon any longer than during the reign of Cyaxares II, after the taking of Babylon; and even during that short period of two years, the government was in fact in the hands of Cyrus. —Die Authentie des Daniel, p. 200. Schlosser (p. 243) says, “the kingdom of the Medes and Persians is to be regarded as in fact one and the same kingdom, only that in the change of the dynasty another branch obtained the authority.” See particularly Rosenmüller, Alterthumskunde, i. 290, 291. These two kingdoms are in fact always blended —their laws, their customs, their religion, and they are mentioned as one. Comp. Esth. 1:3, 18, 19; 10:2; Dan. 5:28; 6:8, 12, 15.

(2.) In order to this interpretation, it is necessary to divide the empire founded by Alexander, and instead of regarding it as one, to consider that which

existed when he reigned as one, and that of Antiochus, one of the successors of Alexander, as another. This opinion is maintained by Bertholdt, who supposes that the first beast represented the Babylonian kingdom; the second, the kingdom of the Medes and Persians; the third, that of Alexander; and the fourth, the kingdoms that sprang out of that. In order to this, it is necessary to suppose that the four heads and wings, and the ten horns, equally represent that kingdom, or sprang from it — the four heads, the kingdom when divided at the death of Alexander, and the ten horns, powers that ultimately sprang up from the same dominion. But this is contrary to the whole representation in regard to the Asiatic-Macedonian empire. In ch. 8:8,9, where there is an undoubted reference to that empire, it is said **“the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south,”** etc. Here is an undoubted allusion to Alexander, and to his followers, and particularly to Antiochus, but no mention of any such division as is necessary to be supposed if the fourth beast represents the power that succeeded Alexander in the East. In no place is the kingdom of the successors of Alexander divided from his in the same sense in which the kingdom of the Medes and Persians is from that of Babylon, or the kingdom of Alexander from that of the Persians. Comp. Hengstenberg, as above, pp. 203-205.

(3.) The supposition that the fourth beast represents either the kingdom of Alexander, or, according to Bertholdt and others, the successors of Alexander, by no means agrees with the character of that beast as compared with the others. That beast was far more formidable, and more to be dreaded, than either of the others. It had iron teeth and brazen claws; it stamped down all before it, and broke all to pieces, and manifestly represented a far more fearful dominion than either of the others. The same is true in regard to the parallel representation in ch. 2:33, 40, of the fourth kingdom represented by the legs and feet of iron, as more terrific than either of those denoted by the gold, the silver, or the brass. But this representation by no means agrees with the character of the kingdom of either Alexander or his successors, and in fact would not be true of them. It would agree well, as we shall see, with the Roman power, even as contrasted with that of Babylon, Persia, or Macedon; but it is not the representation which would, with propriety, be given of the empire of Alexander, or his successors, as contrasted with those which preceded them. Comp. Hengstenberg, as above, pp. 205-207. Moreover, this does not agree with what is expressly said of this power that should succeed that of Alexander, in a passage undoubtedly referring to it, in ch. viii. 22, where it is said, **“Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.”**

(4.) On this supposition it is impossible to determine who are meant by the **“ten horns”** of the fourth beast (ver. 7), and the **“ten kings”** (ver. 24) that are represented by these. All the statements in Laniel that refer to the Macedonian kingdom (ch. vii. 6; viii. 8, 22) imply that the Macedonian empire in the East, when the founder died, would be divided into four great powers or monarchies —in accordance with what is well known to have been the fact. But who are the ten kings or sovereignties that were to exist under this general Macedonian power, on the supposition that the fourth beast represents this Bertholdt supposes that the ten horns are **“ten Syrian kings,”** and that the eleventh little horn is Antiochus Epiphanes. The names of these kings, according to Bertholdt (pp. 432, 433), are Seleucus Nicator, Antiochus Soter, Antiochus Theos, Seleucus Callinicus, Seleucus

Ceraunus, Antiochus the Great, Seleucus Philopator, Heliodorus, Ptolemy Philometor, and Demetrius. So also Prof. Stuart, Com. on Dan. p. 208. But it is impossible to make out this exact number of Syrian kings from history, to say nothing now of the improbability of supposing that their power was represented by the fourth beast. These kings were not of the same dynasty, of Syria, of Macedonia, or of Egypt, but the list is made up of different kingdoms. Grotius (*in loc.*) forms the catalogue of ten kings out of the lists of the kings of Syria and Egypt—five out of one, and five out of the other; but this is manifestly contrary to the intention of the prophecy, which is to represent them as springing out of one and the same power. It is a further objection to this view, that these are lists of '*successive*' kings—rising up one after the other; whereas the representation of the ten horns would lead us to suppose that they existed '*simultaneously*'; or that somehow there were ten powers that sprang out of the one great power represented by the fourth beast.

(5.) Equally difficult is it, on this supposition, to know who are intended by the "three horns" that were plucked up by the little horn that sprang up among the ten, ver. 8. Grotius, who regards the "little horn" as representing Antiochus Ephiphanes, supposes that the three horns were his elder brothers, Seleucus, Demetrius the son of Seleucus, and Ptolemy Philopator, king of Egypt. But it is an insuperable objection to this that the three kings mentioned by Grotius are not all in his list of ten kings, neither Ptolemy Philometor (if Philometor be meant), nor Demetrius being of the number. —Newton on the Proph., p. 211. , Neither were they plucked up by the roots by Antiochus, or by his order. Seleucus was poisoned by his treasurer, Heliodorus, whose aim it was to usurp the crown for himself, before Antiochus came from Rome, where he had been detained as a hostage for several years. Demetrius lived to dethrone and murder the son of Antiochus, and succeeded him in the kingdom of Syria. Ptolemy Philopator died king of Egypt almost thirty years before Antiochus came to the throne of Syria; or if Ptolemy as is most probable, was meant by Grotius, though he suffered much in the wars with Antiochus, yet he survived him about eighteen years, and died in possession of the crown of Egypt. —Newton, '*ut supra*'. Bertholdt supposes that the three kings were Heliodorus, who poisoned Seleucus Philopator, and sought, by the help of a party, to obtain the throne; Ptolemy Philometor, king of Egypt, who, as sister's son to the king, laid claim to the throne; and Demetrius, who, as son of the former king, was legitimate heir to the throne. But there are two objections to this view: (*a*) that the representation by the prophet is of '*actual*' kings—which these were not; and (*b*) that Antiochus ascended the throne '*peaceably*'; Demetrius, who would have been regarded as the king of Syria, not being able to make his title good, was detained as a hostage at Rome. —Hengstenberg, pp. 207,208. Prof. Stuart, Com. on Dan., pp. 208, 209, supposes that the three kings referred to were Heliodorus, Ptolemy Philometor, and Demetrius I; but in regard to these it should be observed, that they were mere '*pretenders*' to the throne, whereas the text in Daniel supposes that they would be '*actual*' kings. Comp. Hengstenberg, p. 208.

(6.) The '*time*' here mentioned, on the supposition that literally three years and a half (ver. 25) are intended, does not agree with the actual dominion of Antiochus. In an undoubted reference to him in ch. 8:13,14, it is said that "**the vision concerning the daily sacrifice, and the transgression of desolation,**" would be "**unto two thousand and three hundred days (2300); then shall the sanctuary be cleansed;**" that is, one thousand and forty days (1040), or some two years and ten months more than the time mentioned here. I am aware of the difficulty of explaining this (see Prof. Stuart, Hints on the Interpretation of Prophecy,

p. 98, seq.), and the exact meaning of the passage in ch. 8:13,14, will come up for consideration hereafter; but it is an objection of some force to the application of the "time, and times, and dividing of a time" (ver. 25) to Antiochus, that it is not the 'same' time which is applied to him elsewhere.

(7.) And one more objection to this application is, that, in the prophecy, it is said that he who was represented by the "**little horn**," would continue till "**the Ancient of days should sit**," and evidently till the kingdom should be taken by the one in the likeness of the Son of man, vers. 9,10, 13,14, 21,22, 26. But if this refers to Antiochus, then these events must refer to the coming of the Messiah, and to the setting up of his kingdom in the world. Yet, as a matter of fact, Antiochus died about 164 years before the Saviour came, and there is no way of showing that he '*continued*' until the Messiah came in the flesh.

These objections to the opinion that this refers to Antiochus Epiphanes seem to me to be insuperable.

II. The question whether it refers to the Roman empire and the Papal power. The fair inquiry is, whether the things referred to in the vision actually find such a correspondence in the Roman empire and the Papacy, that they would fairly represent them if the symbols had been made use of '*after*' the events occurred. Are they such as we might properly use now as describing the portions of those events that are '*passed*', on the supposition that the reference was to those events? To determine this, it will be proper to refer to the things in the symbol, and to inquire whether events corresponding to them have actually occurred in the Roman empire and the Papacy. Recalling the exposition which has been above given of the explanation furnished by the angel to Daniel, the things there referred to will find an ample and a striking fulfilment in the Roman empire and the Papal power.

(1.) The fourth kingdom, symbolized by the fourth beast, is accurately represented by the Roman power. This is true in regard to the '*place*' which that power ... occupy in the history of the world, on the supposition that the first three referred to the Babylonian, the Medo-Persian, and the Macedonian. On this supposition there is no need of regarding the Medo-Persian empire as divided into two, represented by two symbols; or the kingdom founded by Alexander —the Asiatic-Macedonian— as distinct from that of his successors. As the Medo-Persian was in fact one dominion, so was the Macedonian under Alexander, and in the form of the four dynasties into which it was divided on his death, and down to the time when the whole was subverted by the Roman conquests. On this supposition, also, everything in the symbol is fulfilled. The fourth beast, so mighty, so terrific, so powerful, so unlike all the others —armed with iron teeth, and with claws of brass— trampling down and stamping on all the earth — well represents the Roman dominion. The symbol is such a one as we should now use appropriately to represent that power, and in every respect that empire was well represented by the symbol. It may be added, also, that this supposition corresponds with the obvious interpretation of the parallel place in chapter 2:33, 40, where the same empire is referred to in the image by the legs and feet of iron. See notes on that passage. It should be added, that this fourth kingdom is to be considered as prolonged through the entire continuance of the '*Roman*' power, in the various forms in which that power has been kept up on the earth —alike under the empire, and when broken up into separate sovereignties, and when again concentrated and embodied under the Papacy. That '*fourth*' power or dominion was to be continued, according to the prediction here, until the establishment of the

kingdom of the saints. Either, then, that kingdom of the saints has come, or has been set up, or the fourth kingdom, in some form, still remains. The truth is, that in prophecy the entire Roman dominion seems to be contemplated as '*one*' —one mighty and formidable power trampling down the liberties of the world; oppressing and persecuting the people of God —the true church; and maintaining an absolute and arbitrary dominion over the souls of men —as a mighty domination standing in the way of the progress of truth, and keeping back the reign of the saints on the earth. In these respects the Papal dominion is, and has been, but a prolongation, in another form, of the influence of heathen Rome, and the entire domination may be represented as one, and might be symbolized by the fourth beast in the vision of Daniel. When that power shall cease, we may, according to the prophecy, look for the time when the "**kingdom shall be given to the saints,**" or when the true kingdom of God shall be set up all over the world.

(2.) Out of this one sovereignty, represented by the fourth beast, ten powers or sovereignties, represented by the ten horns, were to arise. It was shown in the exposition, that these would all spring out of that one dominion, and would wield the power that was wielded by that; that is, that the one great power would be broken up and distributed into the number represented by ten. As the horns all appeared at the same time on the beast, and did not spring up after one another, so these powers would be simultaneous, and would not be a mere succession; and as the horns all sprang from the beast, so these powers would all have the same origin, and be a portion of the same one power now divided into many. The question then is whether the Roman power was in fact distributed into so many sovereignties at any period such as would be represented by the springing up of the little horn —if that refers to the Papacy. Now, one has only to look into any historical work, to see how in fact the Roman power became distributed and broken up in this way into a large number of kingdoms, or comparatively petty sovereignties, occupying the portions of the world once governed by Rome. In the decline of the empire, and as the new power represented by the "little horn" arose, there was a complete breaking up of the one power that was formerly wielded, and a large number of states and kingdoms sprang out of it. To see that there is no difficulty in making out the number '*ten*', or that some such distribution and breaking up of the one power is naturally suggested, I cast my eye on the historical chart of Lyman, and found the following kingdoms or sovereignties specified as occupying the same territory which was possessed by the Roman empire, and springing from that —viz., the Vandals, Alans, Suevi, Heruli, Franks, Visigoths, Ostrogoths, Burgundians, Lombards, Britons. The Roman empire as such had ceased, and the power was distributed into a large number of comparatively petty sovereignties —well represented at this period by the ten horns on the head of the beast. Even the Romanists themselves admit that the Roman empire was, by means of the incursions of the northern nations, dismembered into ten kingdoms (Calmet on Rev. 13:1; and he refers likewise to Berengaud, Bossuet, and Dupin. See Newton, p. 209); and Machiaveli (Hist. of Flor. l. i.), with no design of furnishing an illustration of this prophecy, and probably with no recollection of it, has mentioned these names: —**1**, the Ostrogoths in Moesia; **2**, the Visigoths in Pannonia; **3**, the Sueves and Alans in Gascoign and Spain; **4**, the Vandals in Africa; **5**, the Franks in France; **6**, the Burgundians in Burgundy; **7**, the Heruli and Turingi, in Italy; **8**, the Saxons and Angles in Britain; **9**, the Huns in Hungary; **10**, the Lombards at first upon the Danube, afterwards in Italy. The arrangement proposed by Sir Isaac Newton is the following: —**1**, the kingdom of the Vandals and Alans in Spain and Africa; **2**, the kingdoms of the Suevians in Spain; **3**,

the kingdom of the Visigoths; **4**, the kingdom of the Alans in Gallia; **5**, the kingdom of the Burgundians; **6**, the kingdom of the Franks; **7**, the kingdom of the Britons; **8**, the kingdom of the Huns; **9**, the kingdom of the Lombards; **10**, the kingdom of Ravenna. Comp. also Duffield on the Prophecies, pp. 279, 280. For other arrangements constituting the number '*ten*', as embracing the ancient power of the Roman empire, see Newton on the Prophecies, pp. 209, 210. There is some slight variation in the arrangements proposed by Mr. Mede, Bishop Lloyd, and Sir Isaac Newton; but still it is remarkable that it is easy to make out that number with so good a degree of certainty, and particularly so that it should have been suggested by a Romanist himself. Even if it is not practicable to make out the number with strict exactness, or if all writers do not agree in regard to the dynasties constituting the number '*ten*', we should bear in remembrance the fact that these powers arose in the midst of great confusion; that one kingdom arose and another fell in rapid succession; and that there was not that entire certainty of location and boundary which there is in old and established states. One thing is certain, that there never has been a case in which an empire of vast power has been broken up into small sovereignties, to which this description would so well apply as to the rise of the numerous dynasties in the breaking up of the vast Roman power; and another thing is equally certain, that if we were now to seek an appropriate symbol of the mighty Roman power —of its conquests, and of the extent of its dominion, and of the condition of that empire about the time that the Papacy arose, we could not find a more striking or appropriate symbol than that of the terrible fourth beast with iron teeth and brazen claws —stamping the earth beneath his feet, and with ten horns springing out of his head.

(3.) In the midst of these there sprang up a little horn that had remarkable characteristics. The inquiry now is, if this does not represent Antiochus, whether it finds a proper fulfilment in the Papacy. Now, in regard to this inquiry, the slightest acquaintance with the history and claims of the Papal power will show that there was a striking appropriateness in the symbol —such an appropriateness, that if we desired '*now*' to find a symbol that would represent this, we could find no one better adapted to it than that employed by Daniel. (**a**) The little horn would spring up among the others, and stand among them —as dividing the power with them, or sharing or wielding that power: That is, on the supposition that it refers to the Papacy, the Papal power would spring out of the Roman empire; would be one of the sovereignties among which that vast power would be divided, and share with the other ten in wielding authority. It would be an eleventh power added to the ten. And who can be ignorant that the Papal power at the beginning, when it first asserted civil authority, sustained just such a relation to the crumbled and divided Roman empire as this it was just one of the powers into which that vast sovereignty passed. (**b**) It would not spring up contemporaneously with them, but would arise in their midst, when they already existed. They are seen in vision as actually existing together, and this new power starts up among them. What could be more strikingly descriptive of the Papacy —as a power arising when the great Roman authority was broken to fragments, and distributed into a large number of sovereignties? Then this new power was seen to rise —small at first, but gradually gaining strength, until it surpassed any one of them in strength, and assumed a position in the world which no one of them had. The representation is exact. It is not a foreign power that invaded them; it starts up in the midst of them —springing out of the head of the same beast, and constituting a part of the same mighty domination that ruled the world. (**c**) It would be small at first, but would soon become so powerful as to pluck

up and displace three of the others. And could any symbol have been better chosen to describe the Papal power than this? Could we find any '*now*' that would better describe it? Anyone needs to have but the slightest acquaintance with the history of the Papal power to know that it was small at its beginnings, and that its ascendancy over the world was the consequence of slow but steady growth. Indeed, so feeble was it at its commencement, so undefined were its first appearance and form, that one of the most difficult things in history is to know exactly when it '*did*' begin, or to determine the exact date of its origin as a distinct power. Different schemes in the interpretation of prophecy turn wholly on this. We see, indeed, that power subsequently strongly marked in its character, and exerting a mighty influence in the world —having subjugated nations to its control; we see causes for a long time at work tending to this, and can trace their gradual operation in producing it, but the exact period when its dominion began, what was the first characteristic act of the Papacy as such, what constituted its precise '*beginning*' as a peculiar power blending and combining a peculiar civil and ecclesiastical authority, no one is able with absolute certainty to determine. Who can fix the exact date? Who can tell precisely when it was? It is true that there were several distinct acts, or the exercise of civil authority, in the early history of the Papacy, but what was the precise beginning of that power no one has been able to determine with so much certainty as to leave no room for doubt. Any one can see with what propriety the commencement of such a power would be designated by a little horn springing up among others. (**d**) It would grow to be mighty, for the "little horn" thus grew to be so powerful as to pluck up three of the horns of the beast. Of the growth of the power of the Papacy no one can be ignorant who has any acquaintance with history. It held nations in subjection, and claimed and exercised the right of displacing and distributing crowns as it pleased. (**e**) It would subdue "three kings;" that is, three of the ten represented by the ten horns. The prophet saw this at some point in its progress when three fell before it, or were overthrown by it. There might have been also other points in its history when it might have been seen as having overthrown more of them —perhaps the whole ten, but the attention was arrested by the fact that, soon after its rise, three of the ten were seen to fall before it. Now, in regard to the application of this, it may be remarked, (**1.**) That it does not apply, as already shown, to Antiochus Epiphanes —there being no sense in which he overthrew three of the princes that occupied the throne in the succession from Alexander, to say nothing of the fact that these were contemporaneous kings or kingdoms. (**2.**) There is no other period in history, and there are no other events to which it could be applied except either to Antiochus or the Papacy. (**3.**) In the confusion that existed on the breaking up of the Roman empire, and the imperfect accounts of the transactions which occurred in the rise of the Papal power, it would not be wonderful if it should be difficult to find events '*distinctly*' recorded that would be in all respects an accurate and absolute fulfilment of the vision. (**4.**) Yet it is possible to make out the fulfilment of this with a good degree of certainty in the history of the Papacy. If applicable to the Papal power, what seems to be demanded is, that three of these ten kingdoms, or sovereignties, should be rooted up by that power; that they should cease to exist as separate sovereignties; that they should be added to the sovereignty that should spring up; and that, as distinct kingdoms, they should cease to play a part in the history of the world. The three sovereignties thus transplanted, or rooted up, are supposed by Mr. Mede to have been the Greeks, the Longobards, and the Franks. Sir Isaac Newton supposes they were the Exarchate of Ravenna, the Lombards, and the senate and dukedom of

Rome. The '*objections*' which may be made to these suppositions may be seen in Newton on the Prophecies, pp. 216, 217. The kingdoms which he supposes are to be referred to were the following: —(**1st**) '*First*'. The Exarchate of Ravenna. This of right belonged to the Greek emperors. This was the capital of their dominions in Italy. It revolted at the instigation of the Pope, and was seized by Aistulphus, king of the Lombards, who thought to make himself master of Italy. The Pope in his exigency applied for aid to Pepin, king of France, who marched into Italy, besieged the Lombards in Pavia, and forced them to surrender the Exarchate and other territories in Italy. These were not restored to the Greek emperor, as they in justice should have been, but, at the solicitation of the Pope, were given to St. Peter and his successors for perpetual possession. "And so," says Platina, "the name of the Exarchate, which had continued from the time of Narses to the taking of Ravenna, one hundred and seventy years, was extinguished."—Lives of the Popes. This, according to Sigonius, was effected in the year 755. See Gibbon, Dec. and Fall, vol ii. 224, iii. 332, 334, 338. From this period, says Bp. Newton, the Popes, being now become temporal princes, no longer date their epistles and bulls by the years of the emperor's reign, but by the years of their own advancement to the Papal chair. (**2nd**) Secondly. The kingdom of the Lombards. This kingdom was troublesome to the Popes. The dominions of the Pope were invaded by Desiderius, in the time of Pope Adrian I. Application was again made to the king of France, and Charles the Great, the son and successor of Pepin, invaded the Lombards; and desirous of enlarging his own dominions, conquered the Lombards, put an end to their kingdom, and gave a great part of their territory to the Pope. This was the end of the kingdom of the Lombards, in the 206th year after their obtaining possessions in Italy, and in the year of our Lord 774. See Gibbon, Dec., and Fall. vol. iii. 335. (**3rd**) Thirdly. The Roman States subjected to the Pope sin a civil sense. Though subjected to the Pope spiritually, yet for a long time the Roman people were governed by a senate, and retained many of their old privileges, and elected both the Western Emperors and the Popes. This power, however, as is well known, passed into the hands of the Popes, and has been retained by them to the present time, the Pope having continued to be the civil as well as the ecclesiastical head. See Bp. Newton, pp. 319, 320. All semblance of the freedom of ancient Rome passed away, and this Roman dominion, as such, ceased to be, being completely absorbed in the Papacy. The Saxons, the Franks, etc., continued their independence as civil powers; these states passed entirely into the dominion of the Pope, and as independent kingdoms or sovereignties ceased to be. This is the solution in regard to the "three horns" that were to be plucked up, as given by Bp. Newton. Absolute certainty in a case of this kind is not to be expected in the confusion and indefiniteness of that portion of history, nor can it be reasonably demanded. If there were three of these powers planted in regions that became subject to the Papal power, and that disappeared or were absorbed in that one dominion constituting the peculiarity of the Papal dominion, or which entered into the Roman Papal state, considered as a sovereignty by itself among the nations of the earth, this is all that is required. Mr. Faber supposes the three to have been these: the Herulo-Turingic, the Ostrogothic, and the Lombardic, and says of them, that they "were necessarily eradicated in the immediate presence of the Papacy, before which they were geographically standing—and that the temporal principality which bears the name of St. Peter's patrimony was carved out of the mass of their subjugated dominions."—Sacred Calendar, vol. ii. p. 102. Prof. Gaussen (Discourse on Popery, Geneva, 1844) supposes that the three kings or kingdoms here referred to were the Heruli, the Ostrogoths, and the

Lombards. According to Bower (Lives of the Popes, vol ii. 108, Dr. Cox's Edition, note), the temporal dominions granted by Pepin to the Pope, or of which the Pope became possessed in consequence of the intervention of the kings of France, were the following: (1.) The Exarchate of Ravenna, which comprised, according to Sigonius, the following cities: Ravenna, Bologna, Imola, Fienza, Forlimpoli, Forli, Cesena, Bobbio, Ferrara, Commachio, Adria, Servia, and Secchia. (2.) The Pentapolis, comprehending Rimini, Pesaro, Concha, Fano, Sinigalia, Ancono, Osimo, Umono, Jesi, Fossombrone, Monteferetro, Urbino, Cagli, Lucoli, and Eugubio. (3.) The city and dukedom of Rome, containing several cities of note, which had withdrawn themselves from all subjection to the emperor, had submitted to St. Peter ever since the time of Pope Gregory II. See also Bower, ii. 134, where he says, "The Pope had, by Charlemagne, been put in possession of the Exarchate, the Pentapolis, and the dukedom of Spoleti" [embracing the city and dukedom of Rome]; And again, on the same page (note): "The Pope possessed the Exarchate, the Pentapolis, and the dukedom of Spoleti, with the city and dukedom of Rome." It should be remembered that these statements are made by historians with no reference to any supposed fulfilment of this prophecy, and no allusion to it, but as matters of simple historical fact, occurring in the regular course of history. The '*material*' fact to be made out in order to show that this description of the "**little horn**" is applicable to the Papacy is, that at the '*commencement*' of what was properly the '*Papacy*' —that is, as I suppose, the union of the spiritual and temporal power, or the '*assumption*' of temporal authority by him who was Bishop of Rome, and who had been before regarded as a mere spiritual or ecclesiastical ruler, there was a '*triple*' jurisdiction assumed or conceded; a threefold domination; or a union under himself of what had been three sovereignties, that now disappeared as independent administrations, and whose distinct governments were now merged in the '*one*' single sovereignty of the Pope. Now, that there was, just at this time, or at the '*beginning*' of the Papacy, or when it had so increased that it could be recognised as having a place among the temporal sovereignties of the earth, such a united domination, or such a union of three separate powers under one, will be apparent from an extract from Mr. Gibbon. He is speaking of the rewards conferred on the Pope by the Carlovingian race of kings, on account of the favour shown to them in his conferring the crown of France on Pepin, the mayor of the palace —directing in his favour over Childeric, the descendant of Clovis. Of this transaction, Mr. Gibbon observes, in general (iii. 336), that "the mutual obligations of the Popes and the Carlovingian family form the important link of ancient and modern, of civil and ecclesiastical history." He then proceeds (1) to specify the gifts or favours which the Popes conferred on the Carlovingian race; and (2) those which, in return, Pepin and Charlemagne bestowed on the Popes. In reference to the latter, he makes the following statement (iii. 338): "The gratitude of the Carlovingians was adequate to these obligations, and their names are consecrated as the saviours and bene factors of the Roman church. Her ancient patrimony of farms and houses was transformed by their bounty '*into the temporal dominion of cities and provinces, and the donation of the Exarchate was the first-fruits of the conquests of Pepin*'. Astolphus [king of the Lombards] with a sigh relinquished his prey; the keys and the hostages of the principal cities were delivered to the French ambassador; and in his master's name '*he presented them before the tomb of St. Peter*'. The ample measure of the Exarchate might comprise all the provinces of Italy which had obeyed the emperor or his vicegerent; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara; its inseparable dependency was the Pentapolis, which stretched along the

Adriatic from Rimini to Ancona, and advanced into the midland country as far as the ridge of the Appennines. In this transaction, the ambition and avarice of the Popes have been severely condemned. Perhaps the humility of a Christian priest should have rejected an earthly kingdom, which it was not easy for him to govern without renouncing the virtues of his profession. Perhaps a faithful subject, or even a generous enemy, would have been less impatient to divide the spoils of the barbarian; and if the emperor had entrusted Stephen to solicit in his name the restitution of the Exarchate, I will not absolve the Pope from the reproach of treachery and falsehood. But, in the rigid interpretation of the laws, everyone may accept, without inquiry, whatever his benefactor may bestow without injustice. The Greek emperor had abdicated or forfeited his right to the Exarchate; and the sword of Astolphus was broken by the stronger sword of the Carlovingian. It was not in the cause of the Iconoclast that Pepin had exposed his person and army in a double expedition beyond the Alps; he possessed and he might lawfully alienate his conquests; and to the importunities of the Greeks he piously replied that no human consideration should tempt him to resume the gift which he had conferred on the Roman pontiff for the remission of his sins and the salvation of his soul. The splendid donation was granted in supreme and absolute dominion, *'and the world beheld for the first time a Christian bishop invested with the prerogatives of a temporal prince'*, the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna. In the dissolution of the Lombard kingdom, the inhabitants of the duchy of Spoleti sought a refuge from the storm, shaved their heads after the Ravenna fashion, declared themselves the servants and subjects of St. Peter, *'and completed, by this voluntary surrender, the present circle of the Ecclesiastical State'*." The following things are apparent from this extract: —(**a**) That here, according to Mr. Gibbon, was the beginning of the temporal power of the Pope. (**b**) That this was properly, in the view above taken, the commencement of the Papacy as a distinct and peculiar dominion. (**c**) That in this there was a threefold government, or three *'temporal'* sovereignties united under him, and constituting at that time, in the language of Mr. Gibbon, "the present circle of the ecclesiastical state." There was, *'first'*, the Exarchate of Ravenna; *'secondly'*, the Pentapolis, "which," he says, was its "inseparable dependency;" and, *'thirdly'*, the "duchy of Spoleti," which, he says, "completed the present circle of the ecclesiastical state." This was afterwards, Mr. Gibbon goes on to say, greatly "enlarged;" but this was the form in which the Papal power first made its appearance among the temporal sovereignties of Europe. I do not find, indeed, that the kingdom of the *'Lombards'* was, as is commonly stated, among the number of the temporal sovereignties that became subject to the authority of the Popes, but I *'do'* find that there *'were'* three distinct temporal sovereignties that lost their independent existence, and that were united under that one temporal authority — constituting by the union of the spiritual and temporal power that one peculiar kingdom. In Lombardy, the power remained in the possession of the kings of the Lombards themselves, until that kingdom was subdued by the arms of Pepin and Charlemagne, and then it became subject to the crown of France, though for a time under the nominal reign of its own kings. See Gibbon, iii. 334, 335, 338. If it should be said, that in the interpretation of this passage respecting the "three horns" that were plucked up, or the three kingdoms that were thus destroyed, it would be proper to look for them among the *'ten'* into which the one great kingdom was divided, and that the three above referred to — the Exarchate of Ravenna, the Pentapolis, and the dukedom of Spoleti and Rome — were not properly of that

number, according to the list above given, it is necessary in reply to this, to advert only to the two main facts in the case: (1) that the great Roman power was actually divided into a large number of sovereignties that sprang up on its ruins —usually, but not in fact exactly, represented by '*ten*'; and (2) that the Papacy began its career with a conceded dominion over the three territories above referred to —a part, in fact, of the one great dominion constituting the Roman power, and in the same territory. It is a remarkable fact that the Popes to this day wear a triple crown —a fact that exists in regard to no other monarchs —'*as if*' they had absorbed under themselves three separate and distinct sovereignties; or '*as if*' they represented three separate forms of dominion. The sum of what is said in the exposition of these verses may be thus expressed : —(1.) That there was originally '*one*' great sovereignty represented here by the "fourth beast" —the Roman empire. (2.) That, in fact, as is abundantly confirmed by history, this one great and united power was broken up into a large number of separate and independent sovereignties —most naturally and obviously described by '*ten*', or such as would appear in a prophetic vision to be '*ten*', and such as is actually so represented by historians having no interest in the fulfilment of the prophecy, and no designed reference to what may be symbolized by the "ten horns." (3.) That there was another peculiar and distinct power that sprang out of them, and that grew to be mighty —a power unlike the others, and unlike anything that had before appeared in the world —combining qualities to be found in no other sovereignty —having a peculiar relation at the same time to the '*one*' original sovereignty, and to the '*ten*' into which that was divided —the prolongation, in an important sense, of the power of the one, and springing up in a peculiar manner among the others —that peculiar ecclesiastical and civil power —the Papacy— well represented by the "**little horn.**" (4.) That, in fact, this one power absorbed into itself '*three*' of these sovereignties —annihilating them as independent powers, and combining them into one most peculiar dominion —properly represented by "**plucking them up.**" (5.) That as a proper symbol, or emblem of some such domination, a crown or diadem is still worn, most naturally and obviously '*suggesting*' such a threefold absorption of dominion. (6.) That all this is actually prefigured by the symbols employed by the prophet, or that the symbols are such as would be naturally employed on the supposition that these events were designed to be referred to. (7.) And that there have been '*no other*' historical events to which these remarkable symbols could be naturally and obviously applied. And if these things are so, how are they to be explained except on the supposition that Daniel was inspired? Has man any natural sagacity by which such symbols representing the future could be suggested? (f) It would be arrogant and proud, "**speaking great words against the Most High.**" No '*Protestant*' will doubt that this is true of the Papacy; no one acquainted with history will presume to call it in question. The arrogant pretensions of the Papacy have been manifested in all the history of that power, and no one can doubt that its assumptions have been, in fact, by fair construction, "**a speaking of great words against God.**" The Pope has claimed, or allowed to be conferred on him, names and prerogatives which can belong only to God. See this fully shown in the notes on 2nd Thess. 2:4. The facts there referred to are all that is necessary to illustrate this passage, on the supposition that it refers to the Papacy. Comp. also the "Literalist," vol. i. pp. 24-27. (g) This would be a persecuting power —"**making war with the saints,**" and "**wearing out the saints of the Most High.**" Can anyone doubt that this is true of the Papacy? The Inquisition; the "persecutions of the Waldenses;" the ravages of the Duke of Alva; the fires of Smithfield; the tortures at Goa —indeed, the whole

history of the Papacy may be appealed to in proof that this is applicable to that power. If anything '*could*' have "**worn out the saints of the Most High**" —could have cut them off from the earth so that evangelical religion would have become extinct, it would have been the persecutions of the Papal power. In the year 1208, a crusade was proclaimed by Pope Innocent III. against the Waldenses and Albigenses, in which a million of men perished. From the beginning of the order of the Jesuits, in the year 1540 to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years. In the Low Countries fifty thousand persons were hanged, beheaded, burned, or buried alive, for the crime of heresy, within the space of thirty-eight years from the edict of Charles W., against the Protestants, to the peace of Chateau Cambresis in 1559. Eighteen thousand suffered by the hands of the executioner, in the space of five years and a half, during the administration of the Duke of Alva. Indeed, the slightest acquaintance with the history of the Papacy will convince anyone that what is here said of "**making war with the saints**" (ver. 21), and "**wearing out the saints of the Most High**" (ver. 25), is strictly applicable to that power, and will accurately describe its history. There have been, indeed, other persecuting powers, but none to which this language would be so applicable, and none which it would so naturally suggest. In proof of this, it is only necessary to refer to the history of the Papacy, and to what it has done to extirpate those who have professed a different faith. Let anyone recall (**1**) the persecution of the Waldenses; (**2**) the acts of the Duke of Alva in the Low Countries; (**3**) the persecution in England under Mary; (**4**) the Inquisition; (**5**) the attempts, too successful, to extinguish all the efforts at Reformation in Italy and Spain in the time of Luther and Calvin (see McCrie), and (**6**) the attempts to put down the Reformation in Germany and Switzerland —all which were either directly originated or sanctioned by the Papacy, and all for the same end, and he will see no reason to doubt that the language here is '*strictly*' applicable to that power, and that there has been no government on earth which would be so naturally suggested by it. —Cunninghame, in the Literalist, i. 27, 28. Indeed, who can number up all that have perished in the Inquisition alone? (**h**) It would claim legislative power —"thinking to change times and laws." The original Chaldee here may be rendered, as is done by Gesenius and De Wette, '*set times, stated times*', or '*festival seasons*'. The word here, says Gesenius (*Lex*), is "spoken of sacred seasons, festivals," and there can be no doubt that in this place it refers to religious institutions. The meaning is, that he would claim control over such institutions or festivals, and that he would appoint or change them at his pleasure. He would abolish or modify existing institutions of that kind, or he would institute new ones, as should seem good to him. This would be applicable, then, to some power that should claim authority to prescribe religious institutions, and to change the laws of God. No one, also, can fail to see a fulfilment of this in the claims of the Papacy, in setting up a jurisdiction over seasons of festival and fast; and in demanding that the laws of kingdoms should be so modelled as to sustain its claims, and modifying the laws of God as revealed in the Bible. The right of deposing and setting up kings; of fixing the boundaries of nations; of giving away crowns and sceptres; and of exercising dominion over the sacred seasons, the customs, the amusements of nations —all these, as illustrated under the Papacy, will leave no doubt that all this would find an ample fulfilment in the history of that power. The Pope has claimed to be the head of the church, and has asserted and exercised the right of appointing sacred seasons; of abolishing ancient institutions; of introducing numberless new festival occasions, practically abrogating the laws of God on a great variety of subjects...We

need only refer, in illustration of this, (**a**) to the claim of infallibility, by which an absolute jurisdiction is asserted that covers the whole round; (**b**) to all the laws pertaining to image-worship, so directly in the face of the laws of God; (**c**) to the celibacy of the clergy, rendering void one of the laws of heaven in relation to marriage; (**d**) to the whole doctrine respecting purgatory; (**e**) to the doctrine of transubstantiation; (**f**) to the practical abolition of the Christian Sabbath by appointing numerous saints' days to be observed as equally sacred; (**g**) to the law withholding the cup from the laity—contrary to the commandment of the Saviour; and (**h**) in general to the absolute control claimed by the Papacy over the whole subject of religion. Indeed, nothing would better characterize this power than to say that it asserted the right to “**change times and laws.**” And to all this should be added another characteristic (ver. 8), that “**it would have the eyes of a man;**” that is, would be distinguished for a far-seeing sagacity. Could this be so appropriately applied to anything else as to the deep, the artful, and the far-reaching diplomacy of the court of Rome; to the sagacity of the Jesuit; to the skilful policy which subdued the world to itself?

These illustrations will leave no doubt, it seems to me, that all that is here said will find an ample fulfilment in the Papacy, and that it is to be regarded as having a reference to that power. If so, it only remains,:

III. To inquire what, according to this interpretation, we are to expect will yet occur, or what light this passage throws on events that are yet future. The origin, the growth, the general character and influence of this power up to a distant period are illustrated by this interpretation. What remains is the inquiry, from the passage before us, how long this is to continue, and what we are to anticipate in regard to its fall. The following points, then, would seem to be clear, on the supposition that this refers to the Papal power.

It is to continue a definite period from its establishment, ver. 25. This duration is mentioned as “**a time, and times, and the dividing of a time**” —three years and a half— twelve hundred and sixty (1260) days —twelve hundred and sixty(1260) years . See the notes on that verse. The only '*difficulty*' in regard to this, if that interpretation is correct, is to determine the time when the Papacy actually '*began*' —the '*terminus a quo*'— and this has given rise to all the diversity of explanation among Protestants. Assuming any one time as the period when the Papal power '*arose*', as a date from which to calculate, it is easy to compute '*from*' that date, and to fix some period —'*terminus ad quem*'— to which this refers, and which may be looked to as the time of the overthrow of that power. But there is nothing more difficult in history than the determination of the exact time when the '*Papacy*' properly began: —that is, when the peculiar domination which is fairly understood by that system commenced in the world; or what were its first distinguishing acts. History has not so marked that period that there is no room for doubt. It has not affixed definite dates to it; and to this day it is not easy to make out the '*time*' when that power commenced, or to designate any one event at a certain period that will surely mark it. It '*seems*' to have been a gradual growth, and its commencement has not been so definitely characterized as to enable us to demonstrate with absolute certainty the time to which the twelve hundred and sixty (1260) years will extend.

Different writers have assigned different periods for the rise of the Papacy, and different acts as the first act of that power; and all the prophecies as to its termination depend on the period which is fixed on as the time of its rise. It is this

which has led to so much that is conjectural, and which has been the occasion of so much disappointment, and which throws so much obscurity now over all calculations as to the termination of that power. In nothing is the Scripture more clear than that that power shall be destroyed; and if we could ascertain with exactness the date of its origin, there would be little danger of erring in regard to its close. The different '*periods*' which have been fixed on as the date of its rise have been principally the following: (1.) An edict published by Justinian (A.D. 533), and a letter addressed by him at the same time to the Pope, in which he acknowledged him to be the head of the churches, thus conferring on him a title belonging only to the Saviour, and putting himself and empire under the dominion of the bishop of Rome. —Duffield on the Prophecies, p. 281. (2.) The decree of the emperor Phocas (A.D. 606), confirming what had been done by Justinian, and giving his sanction to the code of laws promulgated by him: a code of laws based on the acknowledged supremacy of the Pope, and which became the basis of European legislation for centuries; and conferring on him the title of "Universal Bishop." (3.) The act of Pope Stephen, by which, when appealed to by the claimant to the crown of France, he confirmed Pepin in the kingdom, and set aside Childeric III, and, in return, received from Pepin the Exarchate of Ravenna and the Pentapolis. See Ranke's Hist. of the Papacy, vol. i. 23. This occurred about A. D. 752. (4.) The opinion of Mr. Gibbon (iv. 363), that Gregory the Seventh was the true founder of the Papal power. "Gregory the Seventh," says he, "who may be adored or detested '*as the founder of the Papal monarchy*', was driven from Rome, and died in exile at Salerno." Gregory became Pope A. D. 1073. These different dates, if assumed as the foundation of the Papal power, would, by the addition to each of the period of 1260 years, lead respectively to the years 1793, 1866, 2012, and 2333, as the period of the termination of the Papal dominion. As this is a point of great importance in the explanation of the prophecies, it may be proper to examine these opinions a little more in detail. But in order to this, it is necessary to have a clear conception of what the '*Papacy*' as a distinct domination is, or what constitutes its peculiarity, as seen by the sacred writers, and as it has in fact existed, and does exist in the world; and in regard to this there can be little difference of opinion. It is not a mere ecclesiastical power — not a mere spiritual domination— not the control of a bishop as such over a church or a diocese —nor is it a mere temporal dominion, but it is manifestly the '*union of the two*': that peculiar domination which the bishop of Rome has claimed, as growing out of his primacy as the head of the church, and of a temporal power also, asserted at first over a limited jurisdiction, but ultimately, and as a natural consequence, over all other sovereignties, and claiming universal dominion. We shall not find the Papacy, or the Papal dominion as such, clearly, in the mere spiritual rule of the first bishop of Rome, nor in that mere spiritual dominion, however enlarged, but in that junction of the two, when, in virtue of a pretended Divine right, a temporal dominion grew up that ultimately extended itself over Europe, claiming the authority to dispose of crowns; to lay kingdoms under interdict, and to absolve subjects from their allegiance. If we can find the beginning of this claim—the germ of this peculiar kind of domination—we shall doubtless have found the commencement of the Papacy —the terminus a quo— as it was seen by the prophets —the point from which we are to reckon in determining the question of its duration.

With this view, then, of the nature of the Papacy, it is proper to inquire '*when*' it commenced, or which of the periods referred to, if either, can be properly regarded as the commencement.

(I.) The edict of Justinian, and the letter to the bishop of Rome, in which he acknowledged him to be the head of the church, A. D. 533. This occurred under John II, reckoned as the fifty-fifth (55th) bishop of Rome. The nature of this application of Justinian to the Pope, and the honour conferred on him, was this: On an occasion of a controversy in the church, on the question whether "one person of the Trinity suffered in the flesh," the monks of Constantinople, fearful of being condemned under an edict of Justinian for heresy in denying this, applied to the Pope to decide the point. Justinian, who took great delight in inquiries of that nature, and who maintained the opposite opinion on that subject, also made his appeal to the Pope.' Having, therefore, drawn up a long creed, containing the disputed article among the rest, he dispatched two bishops with it to Rome, and laid the whole matter before the Pope. At the same time he wrote a letter to the Pope, congratulating him on his election, assuring him that the faith contained in the confession which he sent him was the faith of the whole Eastern church, and entreating him to declare in his answer that he received to his communion all who professed that faith, and none who did not. To add weight to the letter, he accompanied it with a present to St. Peter, consisting of several chalices, and other vessels of gold, enriched with precious stones. From this deference to the Pope, on the part of the emperor, and this submitting to him, as the head of the whole church, of an important question to be determined, it has been argued that this was properly the beginning of the Papacy, and that the twelve hundred and sixty (1260) years are to be reckoned from that. But against this opinion the objections are insuperable: for (*a*) there was here nothing of that which '*properly*' constitutes the Papacy —the peculiar union of the temporal and spiritual power; or the peculiar domination which that power has exerted over the world. All that occurred was the mere reference which an emperor showed to one who claimed to be the '*spiritual*' head of the church, and who had long before claimed that. There was no '*change*' — no '*beginning*', properly so called— no commencement of a new form of domination over mankind, such as the Papacy has been. (*b*) But, as a matter of fact, there was, after all, little real deference to the Pope in this case. "Little or no account," says Bower, "ought to be made of that extraordinary deference [the deference shown by carrying this question before the Pope]... Justinian paid great deference to the Pope, as well as to all other bishops, when they agreed with him; but none at all when they did not —thinking himself, at least, as well qualified as the best of them, and so he certainly was, to decide controversies concerning the faith; and we shall soon see him entering the lists with his holiness himself." —Lives of the Popes, i. 336.

(II.) The second date which has been assigned to the origin of the Papacy is the decree made by the emperor Phocas (A.D. 606), by which, it is said, he confirmed the grant made by Justinian. This act was the following: Boniface III, when he had been made bishop of Rome, relying on the favour and partiality which Phocas had shown him, prevailed on him to revoke the decree settling the title of "Universal Bishop" on the bishop of Constantinople, and obtained another settling that title on himself and his successors. The decree of Phocas, conferring this title, has not indeed come down to us; but it has been the common testimony of historians that such title was conferred. See Mosheim, i. 513; Bower, i. 426. The fact asserted here has been doubted, and Mosheim supposes that it rests on the authority of Baronius. "Still," says he, "it is certain that something of this kind occurred." But there are serious objections to our regarding this as properly the commencement of the Papacy as such. For (*a*) this was not the beginning of that peculiar domination, or form of power, which the Pope has asserted and maintained.

If this title were conferred, it imparted no new power; it did not change the nature of this domination; it did not, in fact, make the Roman bishop different from what he was before. He was still, in all respects, subject to the civil power of the emperors, and had no control beyond that which he exercised in the church. (**b**) And even *'this'* little was withdrawn by the same authority which granted it —the authority of the emperor of Constantinople— though it has always since been claimed and asserted by the Pope himself. See Bower, i. 427. It is true that, as a consequence of the fact that this title was conferred on the Popes, they began *'to grasp'* at power, and aspire to temporal dominion; but still there was no formal grasp of such power growing out of the assumption of this title, nor was any such temporal dominion set up as the immediate result of such a title. The act, therefore, was not sufficiently marked, distinct, and decisive, to constitute an epoch, or the beginning of an era, in the history of the world, and the rise of the Papacy cannot with any propriety be dated from that. This was undoubtedly one of the *'steps'* by which that peculiar power rose to its greatness, or which contributed to lay the foundation of its subsequent claims, its arrogance, and its pride; but it is doubtful whether it was so important an event characterizing the Papacy as to be regarded as the origin, or the *'terminus a quo'* in ascertaining the time of its continuance. (*Mr. Hallam (Middle Ages, i. 420, note) urges the following arguments substantially against the supposition that the Papal supremacy had its rise from this epoch, and is to be dated from the concession of the title of Universal Bishop made by Phocas to Boniface III, viz.: (1). Its truth, as commonly stated, appears more than questionable. (2) "But if the strongest proof could be advanced for the authenticity of this circumstance, we may well deny its importance. The concession of Phocas could have been of no validity in Lombardy, France, and other western countries, where, nevertheless, the Papal supremacy was incomparably more established than in the east." (3.) "Even within the empire it could have had no efficacy after the violent death of that usurper, which occurred soon afterwards." (4.) "The title of Universal Bishop is not very intelligible, but whatever it means the patriarchs of Constantinople had borne it before, and continued to bear it afterwards." (5.) "The preceding Popes, Pelagius II and Gregory I, had constantly disclaimed the ". nor does it appear to have been claimed by the successors of Boniface, at least for some centuries." (6.) "The Popes had undoubtedly exercised a species of supremacy for more than two centuries before this time, which had lately reached a high point of authority under Gregory I." (7) "There are no sensible marks of this supremacy making a more rapid progress for a century and a half after the pretended grant of this emperor." It this, and with this considered as properly the origin of the Papacy, that the Rev. Robert Fleming, in his work on the "Rise and Fall of the Papacy," first published in 1701, uttered the following remarkable language, as based on his calculations respecting the continuance of that power: "If we may suppose that Antichrist began his reign in the year 606, the additional one thousand two hundred and sixty (1260) years of his duration, were they *'Julian'* or ordinary years, would lead down to the year 1866, as the last period of the seven-headed monster. But seeing they are prophetic years only [of 360 days], we must cast away eighteen years in order to bring them to the exact measure of time that the Spirit of God designs in this book. *'And thus the final period of the Papal usurpations (supposing that he did indeed rise in the year 606) must conclude with the year 1848.'*"—[*'Cobbin's Edition'*, p. 32.] Whether this be considered as merely a *'happy conjecture'* —the one successful one among thousands that have failed, or as the result of a proper calculation respecting the future, no one in comparing it with the

events of the year 1848, when the Pope was driven from Rome, and when a popular government was established in the very seat of the Papal power, can fail to see that it is remarkable considered as having been uttered a century and a half ago. Whether it is the correct calculation, and that temporary downfall of the Papal Government is to be regarded as the first in a series of events that will ultimately end in its destruction, time must determine. The reasons mentioned above, however, and those which will be suggested in favour of a different beginning of that power, make it, at present, more probable that a different period is to be assigned as its close.

(III.) The third date which has been assigned as the beginning of the Papacy is the grant of Pepin above referred to, A. D. 752. This grant conferred by Pepin was confirmed also by Charlemagne and his successors, and it was undoubtedly at this period that the Papacy began to assume its place among the sovereignties of Europe. In favour of this opinion—that this was properly the rise of the Papacy—the '*terminus a quo*' of prophecy, the following considerations may be urged: (*a*) We have here a definite act—an act which is palpable and apparent, as characterizing the progress of this domination over men. (*b*) We have here properly the '*beginning*' of the temporal dominion, or the first acknowledged exercise of that power in acts of temporal sovereignty—in giving laws, asserting dominion, swaying a temporal sceptre, and wearing a temporal crown. All the facts before had been of a spiritual character, and all the deference to the Bishop of Rome had been of a spiritual nature. Henceforward, however, he was acknowledged as a temporal prince, and took his place as such among was, however, in view of the crowned heads of Europe. (*c*) This is properly the beginning of that mighty domination which the Pope wielded over Europe—a beginning, which, however small at first, ultimately became so powerful and so arrogant as to claim jurisdiction over all the kingdoms of the earth, and the right to absolve subjects from their allegiance, to lay kingdoms under interdict, to dispose of crowns, to order the succession of princes, to tax all people, and to dispose of all newly-discovered countries. (*d*) This accords better with the prophecies than any other one event which has occurred in the world—especially with the prophecy of Daniel, of the springing up of the little horn, and the fact that that little horn plucked up three others of the ten into which the fourth kingdom was divided. (*e*) And it should be added that this agrees with the idea all along held up in the prophecies, that this would be properly '*the fourth empire prolonged*'. The fifth empire or kingdom is to be the reign of the saints, or the reign of righteousness on the earth; the fourth extends down in its influences and power to that. As a matter of fact, this '*Roman*' power was thus concentrated in the Papacy. The form was changed, but it was the '*Roman*' power that was in the eye of the prophets, and this was contemplated under its various phases, as heathen and nominally Christian, until the reign of the saints should commence, or the kingdom of God should be set up. But it was only in the time of Stephen, and by the act of Pepin and Charlemagne, that this change occurred, or that this dominion of a temporal character was settled in the Papacy—and that the Pope was acknowledged as having this temporal power. This was '*consummated*' indeed in Hildebrand, or Gregory II (Gibbon, iii. 353, iv. 363), but '*this*' mighty power properly had its '*origin*' in the time of Pepin.

(IV.) The fourth date assigned for the origin of the Papacy is the time of Hildebrand, or Gregory VII. This is the period assigned by Mr. Gibbon. Respecting this, he remarks (vol. iv. p. 363), "Gregory the Seventh, who may be adored or detested '*as the founder of the Papal monarchy*', was driven from Rome, and died in

exile at Salerno.” And again (vol. iii. p. 353) he says of Gregory, “After a long series of scandal, the apostolic see was reformed and exalted, by the austerity and zeal of Gregory VII. That ambitious monk devoted his life to the execution of two projects:
I. To fix in the college of Cardinals the freedom and independence of election, and for ever to abolish the right or usurpation of the emperors and the Roman people.
II. To bestow and resume the Western Empire as a fief or benefice of the church, and to extend his temporal dominion over the kings and kingdoms of the earth. After a contest of fifty years, the first of these designs was accomplished by the firm support of the ecclesiastical order, whose liberty was connected with that of the chief. But the second attempt, though it was crowned with some apparent and partial success, has been vigorously resisted by the secular power, and finally extinguished by the improvement of human reason.”

(A.) If the views above suggested, however, are correct; or if we look at the Papacy as it was in the time of Hildebrand, it must be apparent that this was not the '*rise*' or '*origin*' of that peculiar domination, but was only the carrying out and completing of the plan laid long before to set up a temporal dominion over mankind.

It should be added, that whichever of the three first periods referred to be regarded as the time of the rise of the Papacy, if we add to them the prophetic period of 1260 years, we are '*now*' in the midst of scenes on which the prophetic eye rested, and we cannot, as fair interpreters of prophecy, but regard this mighty domination as hastening to its fall. It would seem probable, then, that according to the most obvious explanation of the subject, we are at present not far from the termination and fall of that great power, and that events may be expected to occur at about this period of the world which will be connected with its fall.

(B.) Its power is to be taken away as by a solemn judgment —'*as if*' the throne was set, and God was to come forth to pronounce judgment on this power to overthrow it, vers. 10, 11, 26. This destruction of the power referred to is to be absolute and entire —'*as if*' the **“beast were slain, and the body given to the burning flame” —“and they shall take away his dominion, to consume and destroy it unto the end.”** This would denote the absolute destruction of this peculiar power —its entire cessation in the world; that is, the absolute destruction of that which had constituted its '*peculiarity*' —the prolonged power of the beast of the fourth kingdom —concentrated and embodied in that represented by the little horn. If applied to the Roman power, or the fourth kingdom, it means that '*that*' power, which would

have been prolonged under the dominion of that represented by the little horn, would wholly cease —as if the body of the beast had been burned. If applied to the power represented by the “little horn” —the Papacy— it means that '*that*' power which sprang up amidst the others, and which became so mighty —embodying so much of the power of the beast, would wholly pass away '*as*' an ecclesiastico-civil power. It would cease its dominion, and as one of the ruling powers of the earth 'would disappear. This would be accomplished by some remarkable Divine manifestation —'*as if*' God should come in majesty and power to judgment, and should pronounce a sentence; that is, the overthrow would be decisive, and as manifestly the result of the Divine interposition '*as if*' God should do it by a formal act of judgment. In the overthrow of that power, whenever it occurs, it would be natural, from this prophecy, to anticipate that there would be some scenes of commotion and revolution bearing directly on it, '*as if*' God were pronouncing sentence on it; some important changes in

the nations that had acknowledged its authority, 'as if' the great Judge of nations were coming forth to assert his own power and his own right to rule, and to dispose of the kingdoms of the earth as he pleased.

(C.) It is to be anticipated that the power referred to will be destroyed on account of its pride and arrogance. See notes on ver. 11. That is, whatever power there is upon the earth at the time referred to that shall be properly that of the fourth beast or kingdom, will be taken away on account of the claims set up and maintained by the **"little horn:" "I beheld 'because' of the voice of the great words which the horn spake; I beheld till the beast was slain,"** etc., ver. 11. On the supposition that this refers to the Papacy, what is to be expected would be, that the pride and arrogance of that power as such—that is, as an ecclesiastical power claiming dominion over civil things, and wielding civil authority, would be such that the Roman power—the lingering power of the fourth kingdom—would be taken away, and its dominion over the world would cease. That vast Roman domination that once trod down the earth, and that crushed and oppressed the nations, would still linger, like the prolonged life of the beast, until, on account of the arrogance and pride of the Papacy, it would be wholly taken away. If one were to judge of the meaning of this prophecy without attempting to apply it to particular passing events, he would say that it would be fulfilled by some such events as these:—if the people over whom the prolonged Roman civil power would be extended, and over whom the ecclesiastical or papal sceptre would be swayed, should, on account of the pride and arrogance of the Papacy, rise in their might, and demand liberty—'*that*' would be in fact an end of the prolonged power of the fourth beast; and it would be on account of the **"great words which the horn spake,"** and would be in all respects a fulfilment of the language of this prophecy. Whether such an end of this power is to occur, time is to determine.

(D.) Simultaneously with this event, as the result of this, we are to anticipate such a spread of truth and righteousness, and such a reign of the saints on the earth, as would be properly symbolized by the coming of the Son of man to the Ancient of days to receive the kingdom, vers. 13,14. As shown in the interpretation of those verses, this does not necessarily imply that there would be any visible appearing of the Son of man, or any personal reign (see the notes on these verses), but there would be such a making over of the kingdom. to the Son of man and to the saints as would be properly symbolized by such a representation. That is, there would be great changes; there would be a rapid progress of the truth; there would be a spread of the gospel; there would be a change in the governments of the world, so that the power would pass into the hands of the righteous, and they would in fact rule. From that time the **"saints"** would receive the kingdom, and the affairs of the world would be put on a new footing. From that period it might be said that the reign of the saints would '*commence*'; that is, there would be such changes in this respect that '*that*' would constitute an epoch in the history of the world—the proper beginning of the reign of the saints on the earth—the setting up of the new and final dominion in the world. If there should be such changes—such marked progress—such facilities for the spread of truth—such new methods of propagating it—and such certain success attending it, all opposition giving way, and persecution ceasing, as would properly constitute an '*epoch*' or '*era*' in the world's history which would be connected with the conversion of the world to God, this would fairly meet the interpretation of this prophecy; this occurring, all would have taken place which could be fairly shown to be implied in the vision.

(E.) We are to expect a reign of righteousness on the earth. On the character of what we are fairly to expect from the words of the prophecy, see notes on ver. 14. The prophecy authorizes us to anticipate a time when there shall be a general prevalence of true religion; when the power in the world shall be in the hands of good men —of men fearing God; when the Divine laws shall be obeyed —being acknowledged as the laws that are to control men; when the civil institutions of the world shall be pervaded by religion, and moulded by it; when there shall be no hindrance to the free exercise of religion, and when in fact the reigning power on the earth shall be the kingdom which the Messiah shall set up. There is nothing more certain in the future than such a period, and to that all things are tending. '*Such*' a period would fulfil all that is fairly implied in this wonderful prophecy, and '*to*' that faith and hope should calmly and confidently look forward. For that they who love their God and their race should labour and pray; and by the certain assurance that such a period will come, we should be cheered amidst all the moral darkness that exists in the world, and in all that now discourages us in our endeavours to do good. }}

{{ Chapter VIII. Analysis of Chapter 8: [B.C. 553]

This chapter contains an account of a vision seen by the prophet in the third year of the reign of Belshazzar. The prophet either was, or appeared to be, in the city of Shushan —afterwards, the capital of the Persian empire, in the province of Elam. To that place —then an important town —there is no improbability in supposing that he had gone, as he was then unconnected with the government, or not employed by the government (ch. 5), and as it is not unreasonable to suppose that he would be at liberty to visit other parts of the empire than Babylon. Possibly there may have been Jews at that place, and he may have gone on a visit to them. Or perhaps the scene of the vision may have been laid in Shushan, by the river Ulai, and that the prophet means to represent himself '*as if*' he had been there, and the vision had seemed to pass there before his mind. But there is no valid objection to the supposition that he was actually there; and this seems to be affirmed in ver. 2. While there, he saw a ram with two horns, one higher than the other, pushing westward, and northward, and southward, so powerful that nothing could oppose him. As he was looking on this, he saw a he-goat come from the West, bounding along, and scarcely touching the ground, with a single remarkable horn between his eyes. This he-goat attacked the ram, broke his two horns, and overcame him entirely. The he-goat became very strong, but at length the horn was broken, and there came up four in its place. From one of these there sprang up a little horn that became exceeding great and mighty, extending itself toward the South, and the East, and the pleasant land —the land of Palestine. This horn became so mighty that it seemed to attack "**the host of heaven**" —the stars; it cast some of them down to the ground; it magnified itself against the Prince of the host; it caused the daily sacrifice in the temple to cease, and the sanctuary of the Prince of the host was cast down. An earnest inquiry was made by one saint to another how long this was to continue, and the answer was, unto two thousand and three hundred (2300) days, and that then the sanctuary would be cleansed. Gabriel is then sent to explain the vision to the prophet, and he announces that the ram with the two horns represented the kings of Media and Persia; the goat, the king of Greece; the great horn between his eyes, the first king; the four horns that sprang up after that was broken, the four dynasties into which the kingdom would be divided; and the little

horn, a king of fierce countenance, and understanding dark sentences, and that would stand up against the Prince of princes, and that would ultimately be destroyed. The effect of this was, that Daniel was overcome by the vision for a certain time; afterward, he revived, and attended to the business of the king, but none understood the vision.

This is one of the few prophecies in the Scriptures that are explained to the prophets themselves, and therefore, important as a key to explain other prophecies of a similar character. Of the reference to the kingdom of Media and Persia, and to the kingdom of Greece, there is an express statement. The application of a portion of the prophecy to Alexander the Great, and to the four monarchies into which his kingdom was divided at his death, is equally certain. And there can be as little doubt of the application of the remainder to Antiochus Epiphanes, and in this nearly all expositors are agreed. Indeed, so striking and clear is the application to this series of historical events, that Porphyry maintained that this, as well as other portions of Daniel, were written '*after*' the events occurred. One of two things, indeed, is certain —either that this '*was*' written after the events here referred to occurred, or that Daniel was inspired. No man by any natural sagacity could have predicted these events with so much accuracy and particularity. The portion of Daniel which follows is in pure Hebrew.

The portion of the book from the fourth verse of the second chapter to the end of the seventh chapter was written in Chaldee. On this point, see Intro, § IV, III. (1).))

{{ Chapter IX. Analysis of Chapter 9: [B.C. 538]

This chapter is properly divided into three parts, or comprises three things: —

I. The inquiry of Daniel into the time that the desolations of Jerusalem were to continue, and his determination to seek the Lord, to pray that his purpose in regard to the restoration of the city and temple might be speedily accomplished, vers. 1-3. Daniel says (ver. 1), that this occurred in the first year of Darius of the seed of the Medes. He was engaged in the study of the books of Jeremiah. He learned from these books that seventy years were to elapse during which the temple, the city, and the land were to be desolate. By a calculation as to the time when this commenced, he was enabled to ascertain the period when it would close, and he found that that period was near, and that, according to the prediction, it might be expected that the time of the restoration was at hand. His mind was, of course, filled with the deepest solicitude. It would seem not improbable that he did not receive any preparation for this, or any tendency to it, and it could not but be that he would be filled with anxiety in regard to it. He does not appear to have entertained any doubt that the predictions would be fulfilled, and, the fact that they were so clear and so positive was a strong reason why he should pray, and was '*the*' reason why he prayed so earnestly at this time. The prayer which he offered is an illustration of the truth that men will pray more earnestly when they have reason to suppose that God intends to impart a blessing, and that an assurance that an event is to occur is one of the strongest encouragements and incitements to prayer. So men will pray with more faith when they see that God is blessing the means of restoration to health, or when they see indications of an abundant harvest; so they will pray with the more fervour for God to bless his word when they see evidences of a revival of religion, or that the time has come when God is about to display his power in the conversion of sinners; and so undoubtedly they will pray with the more

earnestness as the proofs shall be multiplied that God is about to fulfil all his ancient predictions in the conversion of the whole world to himself. A belief that God intends to do a thing is never any hindrance to real prayer; a belief that he is in fact about to do it does more than anything else can do to arouse the soul to call with earnestness on his name.

II. The prayer of Daniel, vers. 4-19. This prayer is remarkable for its simplicity, its fervour, its appropriateness, its earnestness. It is a frank confession that the Hebrew people, in whose name it was offered, had deserved all the calamities which had come upon them, accompanied with earnest intercession that God would now hear this prayer, and remove the judgments from the people, and accomplish his purpose of mercy towards the city and temple. The long captivity of nearly seventy years; the utter desolation of the city and temple during that time; the numberless privations and evils to which during that period they had been exposed, had demonstrated the greatness of the sins for which these calamities had come upon the nation, and Daniel now, in the name, and uttering the sentiments, of the captive people, confessed their guilt, and the justness of the Divine dealings with them. Never has there been an instance in which punishment has had more of its designed and appropriate effect than in prompting to the sentiments which are uttered in this prayer: and the prayer, therefore, is just the expression of what we '*should*' feel when the hand of the Lord has been long and severely laid upon us on account of our sins. The burden of the prayer is confession; the object which he who offers it seeks is, that God would cause the severity of his judgments to cease, and the city and temple to be restored. The particular points in the prayer will be more appropriately elucidated in the exposition of this part of the chapter.

III. The answer to the prayer, vers. 20-27. The principal difficulty in the exposition of the chapter is in this portion; and indeed there is perhaps no part of the prophecies of the Old Testament that is, on some accounts, more difficult of exposition, as there is, in some respects, none more clear, and none more important. It is remarkable, among other things, as not being a direct answer to the prayer, and as seeming to have no bearing on the subject of the petition —that the city of Jerusalem might be rebuilt, and the temple restored; but it directs the mind onward to another and more important event the coming of the Messiah, and the final closing of sacrifice and oblation, and a more entire and enduring destruction of the temple and city, after it should have been rebuilt, than had yet occurred. To give this information, an angel —the same one whom Daniel had seen before— was sent forth from heaven, and came near to him and touched him, and said that he was commissioned to impart to him skill and understanding, vers. 20-23. "The speediness of his coming indicates a joyful messenger." The substance of that message is as follows: As a compensation for the seventy (70, LXX) years in which the people, the city, and the temple had been entirely prostrate, seventy weeks of years, seven times seventy ($70 \times 7 = 490$) years of a renewed existence would be secured to them by the Lord; and the end of this period, far from bringing the mercies of God to a close, would for the first time bestow them on the Theocracy in their complete and full measure." —Hengstenberg, *Christology*, ii. 293. The '*points*' of information which the angel gives in regard to the future condition of the city are these:—

(a) That the whole period determined in respect to the holy city, to finish transgression, and to make an end of sins, and to make reconciliation for the people, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, was seventy weeks —evidently seventy

prophetic weeks, that is, regarding each day as a year, four hundred and ninety (490) years, ver. 24. The time when this period would '*commence*' —the '*terminus a quo*'— is not indeed distinctly specified, but the fair interpretation is, from that time when the vision appeared to Daniel, the first year of Darius, ver, 1. The literal meaning of the phrase "**seventy weeks**," according to Prof. Stuart (Hints on the Interpretation of Prophecy, p. 82), is seventy sevens (70, 7s), that is, seventy sevens of years, or four hundred and ninety (490) years. "Daniel," says he, "had been meditating on the accomplishment of the seventy years of exile for the Jews, which Jeremiah had predicted. At the close of the fervent supplication for the people which he makes, in connexion with his meditation, Gabriel appears, and announces to him that '*seventy sevens*' are appointed for his people,' as it respects the time then future, in which very serious and very important events are to take place. Daniel had been meditating on the close of the seventy years of Hebrew exile, and the angel now discloses to him a new period of seventy times seven (70x7), in which still more important events are to take place."

(b) This period of seventy sevens, or four hundred and ninety (490) years, is divided by the angel into smaller portions, each of them determining some important event in the future. He says, therefore (ver. 25), that from the going forth of the command to rebuild the temple, until the time when the.. should appear, the whole period might be divided into two portions —one of '*seven sevens*', or forty-nine (49) years, and the other of '*threescore and two sevens*' —sixty-two sevens, or four hundred and thirty-four (434) years, making together four hundred and eighty-three (483) years. This statement is accompanied with the assurance that the "**street would be built again, and the wall, even in troublous times.**" . Of these periods of seven weeks, sixty-two weeks, and one week, the close of the first is distinguished by the completion of the rebuilding of the city; that of the second by the appearing of the Anointed One, or the Messiah, the Prince; that of the third by the finished confirmation of the covenant with the many for whom the saving blessings designated in ver. 24, as belonging to the end of the whole period, are designed. The last period of one week is again divided into two halves. While the confirmation of the covenant extends through it, from beginning to end, the cessation of the sacrifice and meat-offering, and the death of the Anointed One, on which this depends, take place in the middle of it.

(c) The Messiah would appear after the seven weeks (49 yrs) —reaching to the time of completing the rebuilding of the city —and the sixty-two weeks following that (that is, sixty-nine weeks (69x7=483 yrs), altogether) would have been finished. Throughout half of the other week, after his appearing, he would labour to confirm the covenant with many, and then die a violent death, by which the sacrifices would be made to cease, while the confirmation of the covenant would continue even after his death.

(d) A people of a foreign prince would come and destroy the city and the sanctuary. The end of all would be a "**flood**"—an overflowing calamity, till the end of the desolations should be determined, vers. 26,27. This fearful desolation is all that the prophet sees in the end, except that there is an obscure intimation that there would be a termination of that. But the design of the vision evidently did not reach thus far. It was to show the series of events after the rebuilding of the city and temple up to the time when the Messiah would come; when the great atonement would be made for sin, and when the oblations and sacrifices of the temple would finally cease: cease in fact and naturally, for the one great sacrifice, superseding them all, would have been offered, and because the people of a foreign prince

would come and sweep the temple and the altar away.

The design of the whole annunciation is, evidently, to produce consolation in the mind of the prophet. He was engaged in profound meditation on the present state, and the long-continued desolations of the city and temple. He gave his mind to the study of the prophecies to learn whether these desolations were not soon to end. He ascertained beyond a doubt that the period drew near. He devoted himself to earnest prayer that the desolation might no longer continue; that God, provoked by the sins of the nation, would no longer execute his fearful judgments, but would graciously interpose, and restore the city and temple. He confessed ingenuously and humbly the sins of his people; acknowledged that the judgments of God were just, but pleaded earnestly, in view of his former mercies to the same people, that he would now have compassion, and fulfil his promises that the city and temple should be restored. An answer is not given directly, and in the exact form in which it might have been hoped for, but an answer is given in which it is implied that these blessings so earnestly sought would be bestowed, and in which it is promised that there would be far greater blessings. It is assumed in the answer (ver. 25) that the city would be rebuilt, and then the mind is directed onward to the assurance that it would stand through seven times seventy (490) years —seven times as long as it had now been desolate, and that then that which had been the object of the desire of the people of God would be accomplished; that for which the city and temple had been built would be fulfilled —the Messiah, would come, the great sacrifice for sin would be made, and all the typical arrangements of the temple would come to an end. Thus, in fact, though not in form, the communication of the angel was an answer to prayer, and that occurred to Daniel which often occurs to those who pray —that the direct prayer which is offered receives a gracious answer, and that there accompanies the answer numberless other mercies which are drawn along in the train; or, in other words, that God gives us many more blessings than we ask of him. }}

{{ Chapter X. Analysis of Chapter 10: [B.C. 534]

This chapter introduces the last revelation made to Daniel, and is merely introductory to the disclosures made in the two following chapters. The whole extends to the time of the coming of the Messiah, embracing a detail of the principal historical events that would occur, and closes with some fearful allusions to the ultimate results of human conduct in the day of judgment, and to the great principles on which God governs the world. The contents of this introductory chapter are as follows: (**a**) The statement of the time when the revelation occurred, ver.1. This was in the third year of Cyrus king of Persia, subsequently, therefore, to the visions in the previous chapters, and after the order had been given by Cyrus for the restoration of the Jews, Ezra 1:1. (**b**) The particular period when this occurred was when Daniel was observing a fast that continued through three weeks, vers. 2,3. This was at the Passover, the first month in their ecclesiastical year, and the fast was observed by Daniel, evidently, on account of the sins and the calamities of his people. (**c**) The place where this occurred, ver. 4. He was by the side of the river Hiddekel, or Tigris. Why he was there he does not say. But it is to be remembered that he seems to have been employed on some occasions in other parts of the empire than Babylon; and one of his former visions occurred on the banks of a river that flowed into the Tigris —the river Ulai. See notes on ch. 8:2. Indeed, it would appear that the banks of rivers were not unfrequently

the places to which the prophets resorted, or where they were favoured with their visions. They were retired places, and were on many accounts favourable for devotion. Comp. Ezek. 1:1; Acts 16:13. See also Rev. 22:1,2. (**d**) While there, engaged in his devotions, Daniel saw a man, who suddenly appeared to him, clothed in linen, and girded with a belt of gold. Those who were with him fled astonished and left him alone to contemplate the vision, and to receive the communication which this glorious stranger had to make to him. The effect of this vision on himself, however, was wholly to overcome him, to prostrate him to the earth, and to render him insensible, until the angel touched him, and raised him up, vers. 4-10. In all this there is nothing unnatural. The effect is such as would be produced in any case in similar circumstances, and it has a striking resemblance to what occurred to Saul of Tarsus on his way to Damascus (Acts 9:3,4; 22:7-9), and to John in the visions of Patmos, Rev. 1:10-17. (**e**) He who had thus appeared to Daniel proceeded to state to him the design for which he had come, vers. 11-14. The prayer of Daniel, he said, had been heard the first day in which he had given himself to these solemn acts of devotion. He had himself been commissioned at that time to come to Daniel, and to disclose the events which were to occur. During a period of twenty-one days, however, in which Daniel had been engaged in this season, of devotion, he had been withstood by **“the prince of the kingdom of Persia,”** and had been detained until Michael, one of the chief princes, had interposed to release him, and he had now come, at last, to make known to Daniel what would occur to his people in the latter days. The nature of this detention will, of course, be considered in the notes on ver. 13, (**f**), Daniel then (vers. 15-17) describes the effect which this vision had on him, rendering him unable to converse with him who had thus appeared to him. (**g**) The heavenly messenger then touched him, and b. him be of good courage and be strong (vers. 18, 19), and then said that he would return and fight with the prince of Persia, after having stated that which was **“noted in the Scripture of truth,”** vers. 20, 21. }}

{{ Chapter XI. Analysis of Chapter 11: [B.C. 534]

This chapter contains a portion of those things which the angel said were written in **“the scripture of truth,”** and which he came to disclose to Daniel. The revelation also embraces, the twelfth chapter, and the two comprise the last recorded communication that was made to Daniel. The revelation which is made in these chapters not only embraces a large portion of history of interest to the Jewish people of ancient times, and designed to give instruction as to the important events that would pertain to their nation, but also, in its progress, alludes to important periods in the future as marking decisive eras in the world's history, and contains hints as to what would occur down to the end of all things. The chapter before us embraces the following definitely marked periods:—

I. The succession of kings in Persia to the time of a mighty king who should arouse all the strength of his kingdom to make war on Greece —referring doubtless to Xerxes, vers. 1, 2. Of those kings in Persia there would be three —three so prominent as to deserve notice in the rapid glance at future events —Cambyses, Smerdis, and Darius Hystaspis.

II. After this succession of kings, one would stand up or, appear who would be characterized as ruling **“with great dominion,”** and **“according to his will,”** ver, 3. The dominion evidently would pass into his hand, he would be distinguished from all that went before him. There can be no doubt, from the connexion, and from what is said in ver. 4, that the reference here is to Alexander the Great.

III. The state of the empire after the death of this mighty king, ver. 4. His kingdom would be broken, and would be divided into four parts —referring doubtless to the division of the empire of Alexander after his death.

IV. The history then proceeds to notice the events that would pertain to two of these portions of the empire —the conflicts between the king of the South, and the king of the North —or between Egypt and Syria, vers. 5-19. This portion of the history embraces, in detail, an account of the policy, the negotiations, and the wars of Antiochus the Great, till the time of his death. These kingdoms are particularly referred to, probably because their conflicts would affect the .. land, and pertain ultimately to the history of religion, and its establishment and triumph in the world. In the notice of these two sovereignties, there is considerable detail —so much so that the principal events could have been ⁹ anticipated by those who were in possession of the writings of Daniel. The destiny of the other two portions of the empire of Alexander did not particularly affect the history of religion, or pertain to the holy land, and, therefore, they are not introduced. In a particular manner, the history of Antiochus, the Great is traced with great minuteness in this portion of the prophecy, because his doings had a special bearing on the Jewish nation, and were connected with the progress of religion. The commentary on this portion of the chapter will show that the leading events are traced '*as*' accurately as would be a summary of the history made out '*after*' the transactions had occurred.

V. A brief reference to the successor of Antiochus the Great, Seleucus IV. ver. 20. As he occupied the throne, however, but for a short period, and as his doings did not particularly affect the condition of the Hebrew people, or the interests of religion, and his reign was, in every respect, unimportant, it is passed over with only a slight notice.

VI. The life and acts of Antiochus Epiphanes, vers. 21-45. There can be no doubt that this portion of the chapter refers to Antiochus, and it contains a full detail of his character and of his doings. The account here, though without naming him, is just such as would have been given by one who should have written '*after*' the events had occurred, and there is no more difficulty in applying the description in this chapter to him now than there would have been in such an historical narrative. The revelation is made, evidently, to prepare the Jewish people for these fearful events, and these heavy trials, in their history; and also to assure them that more glorious results would follow, and that deliverance would succeed these calamities. In the troubles which Antiochus would bring upon the Hebrew people, it was important that they should have before them a record containing the great outlines of what would occur, and the assurance of ultimate triumph —just as it is important for us now in the trials, which we have reason to anticipate in this life, to have before us in the Bible the permanent record that we shall yet find deliverance. In the twelfth chapter, therefore, the angel directs the mind onward to brighter times, and assures Daniel that there would be a day of rejoicing. }}

{{ Chapter XII. Analysis of Chapter 12: [B.C. 534]

There are several general remarks which may be made respecting this, the closing chapter of the book of Daniel.

I. It is a part, or a continuation of the general prophecy or vision which was commenced in ch. 10, and which embraces the whole of the eleventh chapter. Except for the '*length*' of the prophecy there should have been no division whatever, and it should be read as a continuous whole; or if a division were

desirable, that which was made by Cardinal Hugo in the 13th century, and which occurs in our translation of the Bible, is one of the most unhappy. On every account, and for every reason, the division should have been at the close of the fourth verse of this chapter, and the first four verses should have been attached to the previous portion. That the beginning of this chapter is a continuation of the address of the angel to Daniel is plain from a mere glance. The address ends at ver. 4; and then commences a colloquy between two angels who appear in the vision, designed to cast further light on what had been said. It will contribute to a right understanding of this chapter to remember that it is a part of the one vision or prophecy which was commenced in ch. 10, and that the whole three chapters (10, 11, 12) should be read together. If ch. 11, therefore, refers to the historical events connected with the reign of Antiochus, and the troubles under him, it would seem to be plain that this does also, and that the angel meant to designate the time when these troubles would close, and the indications by which it might be known that they were about to come to an end.

II. At the same time that this is true, it must also be admitted that the language which is used is such as is applicable to other events, and that it supposed that there was a belief in the doctrines to which that language would be naturally applied. It is not such language as would have been originally employed to describe the historical transactions respecting the persecutions under Antiochus, nor unless the doctrines which are obviously conveyed by that language were understood and believed. I refer here to the statements respecting the resurrection of the dead and of the future state. This language is found particularly in vers. 2, 3: **“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.”** This language is appropriate to express such doctrines as the following: (*a*) that of the resurrection of the dead —or a being raised up out of the dust of the earth; (*b*) that of retribution '*after*' the resurrection: a part being raised to everlasting life, and a part to everlasting shame; (*c*) that of the eternity of future retribution, or the eternity of rewards and punishments: awaking to '*everlasting*' life, and to '*everlasting shame*'; (*d*) that of the high honours and rewards of those who would be engaged in doing good, or of that portion of mankind who would be instrumental in turning the wicked from the paths of sin: **“they that turn many to righteousness, as the stars for ever and ever.”** It is impossible to conceive that this language would have been used unless these doctrines were known and believed, and unless it be supposed that they were so familiar that it would be readily understood. Whatever may have been the particular thing to which it was applied by the angel, it is such language as could have been intelligible only where there was a belief of these doctrines, and it may, therefore, be set down as an indication of a prevalent belief in the time of Daniel on these subjects. Such would be understood now if the same language were used by us, to whatever we might apply it, for it would not be employed unless there was a belief of the truth of the doctrines which it is naturally adapted to convey.

III. If the angel intended, therefore, primarily to refer to events that would occur in the time of Antiochus —to the arousing of many to defend their country, as if called from the dust of the earth, or to their being summoned by Judas Maccabeus from caves and fastnesses, and to the honour to which many of them might be raised, and the shame and contempt which would await others, it seems difficult to

doubt that the mind of the speaker, at the same time, glanced onward to higher doctrines, and that it was the intention of the angel to bring into view far distant events, of which these occurrences might be regarded as an emblem, and that he meant to advert to what would literally occur in the time of the Maccabees as a beautiful and striking illustration of more momentous and glorious scenes when the earth should give up its dead, and when the final judgment should occur. On these scenes, perhaps, the mind of the angel ultimately rested, and a prominent part of the design of the entire vision may have been to bring them into view, and to direct the thoughts of the pious onward far beyond the troubles and the triumphs in the days of the Maccabees, to the time when the dead should arise, and when the retributions of eternity should occur. It was no uncommon thing among the prophets to allow the eye to glance from one object to another lying in the same range of vision, or having such points of resemblance that the one would suggest the other; and it often happened that a description which commenced with some natural event terminated in some more important spiritual truth to which that event had a resemblance, and which it was adapted to suggest. Comp. Intro. to Isaiah, § 7; 3; (3) (4) (5). Three things occur often in such a case: **(1)**, language is employed in speaking of what is to take place, which is derived from the secondary and remote event, and which naturally suggests that; **(2)** ideas are intermingled in the description which are appropriate to the secondary event only, and which should be understood as applicable to that; and **(3)** the description, which was '*commenced*' with reference to one event or class of events, often passes over entirely and '*terminates*' on the secondary and ultimate events. This point will be more particularly examined in the notes on the chapter.

IV. The contents of the chapter are as follows:—

(1.) The concluding statement of what would occur at the time referred to in the previous chapter, vers. 1-3. This statement, embraces, many particulars: that Michael, the guardian angel, would stand up in behalf of the people; that there would be great trouble, such as there had not been since the time when the nation began to exist; that there would be deliverance for all whose names were recorded in the book; that there would be an awakening of those who slept in the dust — some coming to life and honour, and some to shame and dishonour; and that distinguished glory would await those who turned many to righteousness.

(2.) At this stage of the matter, all having been disclosed that the angel purposed to reveal, Daniel is commanded to shut and seal the book; yet with the encouragement held out that more would yet be known on the subject, ver. 4. The matter was evidently involved still in mystery, and there were many points on which it could not but be desired that there should be fuller information — points relating to the time when these things would happen, and a more particular account of the full meaning of what had been predicted, etc. On these points it is clear that many questions might be asked, and it is probable that the mind of Daniel would be left still in perplexity in regard to them. To meet this state of mind, the angel says to Daniel that **“many would run to and fro, and that knowledge would be increased;”** that is, that by intercourse with one another in future times; by spreading abroad the knowledge already obtained; by diffusing information, and by careful inquiry, those of coming ages would obtain much clearer views on these points; or, in other words, that time, and the intercourse of individuals and nations, would clear up the obscurities of prophecy.

(3.) In this state of perplexity, Daniel looked and saw two other person ages standing on the two sides of the river, and between them and the angel who had

conversed with Daniel a colloquy or conversation ensues respecting the time necessary to accomplish these things, vers. 5-7. They are introduced as interested in the inquiry as to the '*time*' of the continuance of these things —that is, how long it would be to the end of these wonders. These were evidently angels also, and they are represented (**a**) as ignorant of the future —a circumstance which we must supposed to exist among the angels; and (**b**) as feeling a deep interest in the transactions which were to occur, and the period when it might be expected they would have their completion. To this natural inquiry, the angel who had conversed with

Daniel gives a solemn answer (ver. 7) that the period would be “**a time, and times, and a half;**” and that all these things would be accomplished when he to whom reference was made had finished his purpose of scattering the holy people.

(4.) Daniel, perplexed and overwhelmed with these strange predictions, hearing what was said about the time, but not understanding it, asks with intense interest when the end of these things should be, ver. 8. He had heard the reply of the angel, but it conveyed no idea to his mind. . He was deeply solicitous to look into the future, and to ascertain '*when*' these events would end, and '*what*' would be their termination. The answer to his anxious, earnest inquiry is contained in vers. 9-13, and embraces several points —giving some further information, but still evidently designed to leave the matter obscure in many respects. (**a**) The matter was sealed up, and his question could not be definitely answered, ver. 9. When the time of the end should come, it is implied the matter would be clearer, and might be understood, but that all had been communicated substantially that could be. (**b**) A statement is made (ver. 10) of the general result of the trials on two classes of persons: the things that would occur would tend to make the righteous more holy, but the wicked would continue to do wickedly, notwithstanding all these heavy judgments. The latter too would, when these events took place, fail to understand their design; but the former would obtain a just view of them, and would be made wiser by them. Time, to the one class, would disclose the meaning of the Divine dealings, and they would comprehend them; to the other they would still be dark and unintelligible. (**c**) A statement is, however, made as to the '*time*' when these things would be accomplished, but still so obscure as to induce the angel himself to say to Daniel that he must go his way till the end should be, vers. 11-13. Two periods of time are mentioned, both different from the one in ver. 10. In one of them (ver. 11) it is said that from the time when the daily sacrifice should be taken away, and the abomination that maketh desolate should be set up, would be a thousand two hundred and ninety days (1290). In the other (ver. 12) it is said that he would be blessed or happy who should reach a certain period mentioned —a thousand three hundred and thirty-five (1335) days. What these different periods of time refer to will of course be the subject of inquiry in the notes on the chapter. (**d**) The whole closes, therefore (ver. 13), with a direction to Daniel that, or the present, he should go his way. Nothing additional would be disclosed. Time would reveal more; time would explain all. Meanwhile there is an assurance given that, as for himself, he would have “**rest,**” and would “**stand in his lot at the end of the days.**” This seems to be a gracious assurance to him that he had nothing to fear from these troubles personally, and that whatever should come, he would have peace, and would occupy the position in future times which was due to him. His lot would happy and peaceful; his name would be honoured; his salvation would be secured. It seems to be implied that, with this pledge, he ought to allow his mind to be calm, and not suffer himself to be distressed, because he could not penetrate the future,

and foresee all that was to occur; and the truth, therefore, with which the book closes is, that, having security about our own personal salvation —or having no ground of solicitude respecting that— or having that matter made safe — we should calmly commit all events to God, with the firm conviction that in his own time his purposes will be accomplished, and that, being then understood, he will be seen to be worthy of confidence and praise.

In reference to the application of this prophecy, the following general remarks may be made:—

I. One class of interpreters explain it literally as applicable to Antiochus Epiphanes. Of this class is Prof. Stuart, who supposes that its reference to Antiochus can be shown in the following manner: “The place which this passage occupies shows that the '*terminus a quo*', or period from which the days designated are to be reckoned, is the same as that to which reference is made in the previous verse. This, as we have already seen, is the period when Antiochus, by his military agent Apollonius, took possession of Jerusalem, and put a stop to the temple-worship there. The author of the first book of Maccabees, who is allowed by all to deserve credit as a historian, after describing the capture of Jerusalem by the agent of Antiochus (in the year 145 of the Seleucidae—168 B. c.), and setting before the reader the wide-spread devastation which ensued, adds, respecting the invaders: “*They shed innocent blood around the sanctuary, and defiled the holy place; and the inhabitants of Jerusalem fled away: the sanctuary thereof was made desolate; her feasts were turned into mourning, her sabbaths into reproach, and her honour into disgrace;*” 1st Macc. 1:37-39. To the period when this state of things commenced we must look, then, in order to find the date from which the 1355 days are to be reckoned. Supposing now that Apollonius captured Jerusalem in the latter part of May, B. c. 168, the 1355 days would expire about the middle of February, in the year B. c. 164. Did any event take place at this period which would naturally call forth the congratulations of the prophet, as addressed in the text before us to the Jewish people?

“History enables us to answer this question. Late in the year 165 B. C., or at least very early in the year 164 B. c., Antiochus Epiphanes, learning that there were great insurrections and disturbances in Armenia and Persia, hastened thither with a portion of his armies, while the other portion was commissioned against Palestine. He was victorious for a time; but being led by cupidity to seek for the treasures that were laid up in the temple of the Persian Diana at Elymais, he undertook to rifle them. The inhabitants of the place, however, rose '*en masse*' and drove him out of the city; after which he fled to Ecbatana. There he heard of the total discomfiture by Judas Maccabeus of his troops in Palestine, which were led on by Nicanor and Timotheus. In the rage occasioned by this disappointment, he uttered the most horrid blasphemies against the God of the Jews, and threatened to make Jerusalem the burying-place of the nation. Immediately he directed his course toward Judea; and designing to pass through Babylon, he made all possible haste in his journey. In the meantime he had a fall from his chariot which injured him ; and soon after, being seized with a mortal sickness in his bowels (probably the cholera), he died at Tabae, in the mountainous country, near the confines of Babylonia and Persia. Report stated, even in ancient times, that Antiochus was greatly distressed on his death-bed by the sacrilege which he had committed.

“Thus perished the most bitter and bloody enemy which ever rose up against the Jewish nation and their worship. By following the series of events, it is easy to

see that his death took place sometime in February of the year 164 B.C. Assuming that the commencement or 'terminus a quo' of the 1335 days is the same as that of the 1290 days, it is plain that they terminate at the period when the death of Antiochus is said to have taken place. "It was long before the commencement of the spring," says Froelich, "that Antiochus passed the Euphrates, and made his attack on Elymais:" so that no more probable time can be fixed upon for his death than at the expiration of the 1335 days; i.e. sometime in February of 164 B. c. No wonder that the angel pronounced those of the pious and believing Jews to be '*blessed*' who lived to see such a day of deliverance."—Hints on Prophecy, pp. 95-97.

There are, however, serious, and obvious difficulties in regard to this view, and to the supposition that this is all that is intended here —objections and difficulties of so much force that most Christian interpreters have supposed that something further was intended. Among these difficulties and objections are the following:—

(a) The air of '*mystery*' which is thrown over the whole matter by the angel, as if he were reluctant to make the communication; as if something more was meant than the words expressed; as if he shrank from disclosing all that he knew, or that might be said. If it referred to Antiochus alone, it is difficult to see why so much mystery was made of it, and why he was so unwilling to allude further to the subject —'*as if*' it were something that did not pertain to the matter in hand.

(b) The '*detached*' and '*fragmentary*' character of what is here said. It stands aside from the main communication. It is uttered after all that the angel had intended to reveal had been said. It is brought out at the earnest request of Daniel, and then only in '*hints*', and in enigmatical language, and in such a manner that it would convey no distinct conception to his mind. This would seem to imply that it referred to something else than the main point that had been under consideration.

(c) The difference of '*time*' specified here by the angel. This relates to two points:—

1. To what would occur '*after*' the "**closing of the daily sacrifice, and the setting up of the abomination of desolation.**" The angel '*now*' says that what he here refers to would extend to a period of twelve hundred and '*ninety*' (1290) days. But in the accounts before given, the time specified had uniformly been "**a time, and times, and half a time;**" that is, three years and a half, or twelve hundred and '*sixty*' (1260) days —differing from this by thirty days. Why should this thirty days have been added here if it referred to the time when the sanctuary would be cleansed, and the temple worship restored? Prof. Stuart (Hints on Prophecy, pp. 93, 94) supposes that it was in order that the '*exact*' period might be mentioned. But this is liable to objections. For (**a**) the period of three and a half years was sufficiently exact; (**b**) there was no danger of mistake on the subject, and no such error had been made as to require correction; (**c**) this was not of sufficient importance to justify the manifest anxiety of the angel in the case, or to furnish any answer to the inquiries of Daniel, since so small an item of information would not relieve the mind of Daniel. The allusion, then, would '*seem*' to be something else than what had been referred to by the "**three and a half years.**"

2. But there is a greater difficulty in regard to the other period —the 1335 days; for (**a**) that stands wholly '*detached*' from what had been said. (**b**) The '*beginning*' of that period —the '*terminus a quo*'— is not specified. It is true that Prof. Stuart (Hints on Prophecy, p. 95) supposes that this must be the same as that mentioned in the previous verse, but this is not apparent in the communication. It is

an isolated statement, and would '*seem*' to refer to some momentous and important period in the future which would be characterized as a glorious or "**blessed**" period in the world's history, or of such a nature that he ought to regard himself as peculiarly happy who should be permitted to live then. Now it is true that with much probability this may be shown, as Prof. Stuart has done in the passage quoted above, to accord well with the time when Antiochus died, as that was an important event, and would be so regarded by those pious Jews who would be permitted to live to that time; but it is true also that the '*main*' thing for rejoicing was the conquest of Judas Maccabeus and the cleansing of the sanctuary, and that the death of Antiochus does not seem to meet the fulness of what is said here. If that were all, it is not easily conceivable why the angel should have made so much a mystery of it, or why he should have been so reluctant to impart what he knew. The whole matter, therefore, appears to have a higher importance than the mere death of Antiochus and the delivery of the Jews from his persecutions.

II. Another class, and it may be said Christian interpreters generally, have supposed that there was here a reference to some higher and more important events in the far distant future. But it is scarcely needful to say, that the opinions entertained have been almost as numerous as the writers on the prophecies, and that the judgment of the world has not settled down on any one particular method of the application. It would not be profitable to state the opinions which have been advanced; still less to attempt to refute them —most of them being fanciful conjectures. These may be seen detailed in great variety in Poole's Synopsis. It is not commonly pretended that these opinions are based on any exact interpretation of the words, or on any certain mode of determining their correctness, and those who hold them admit that it must be reserved to future years —to their fulfilment— to understand the exact meaning of the prophecy. Thus Prideaux, who supposes that this passage refers to Antiochus, frankly says: "Many things may be said for the probable solving of this difficulty [the fact that the angel here refers to an additional thirty days above the three years and a half, which he says can neither be applied to Antiochus nor to Antichrist], but I shall offer none of them. Those that shall live to see the extirpation of Antichrist, which will be at the end of those years, will best be able to unfold these matters, it being of the nature of these prophecies not thoroughly to be understood till they are thoroughly fulfilled." —Vol. iii. 283, 284. So Bp. Newton, who supposes that the setting up of the abomination of desolation here refers to the Mohammedans invading and devastating Christendom, and that the religion of Mohammed will prevail in the East for the space of 1260 years, and then a great revolution —"perhaps the restoration of the Jews, perhaps the destruction of Antichrist" —indicated by the 1290 years, will occur; and that this will be succeeded by another still more glorious event —perhaps "the conversion of the Gentiles, and the beginning of the millennium, or reign of the saints on the earth" —indicated by the 1335 years— says, notwithstanding, "What is the precise time of their beginning, and consequently of their ending, as well as what are the great and signal events which will take place at the end of each period, we can only conjecture; time alone can with certainty discover." —Prophecies, p. 321. These expressions indicate the '*common*' feeling of those who understand these statements as referring to future events; and the reasonings of those who have attempted to make a more specific application have been such as to demonstrate the wisdom of this modesty, and to make us wish that it had been imitated by all. At all events, such speculations on this subject have been so wild and unfounded; so at variance with all just rules of interpretation; so much the fruit of mere fancy, and so

incapable of solid support by reasoning, as to admonish us that no more conjectures should be added to the number.

III. The sum of all that it seems to me can be said on the matter is this:—

(1.) That it is probable, for the reasons above stated, that the angel referred to '*other*' events than the persecutions and the death of Antiochus, for if that was all, the additional information which he gave by the specification of the period of 1260 days, and 1290 days, and 1335 days, was quite too meagre to be worthy of a formal and solemn revelation from God. In other words, if this was all, there was no correspondence between the importance of the events and the solemn manner in which the terms of the communication were made. There was no such '*importance*' in these three periods as to make these separate disclosures necessary. If this were all, the statements were such indeed as might be made by a '*weak man*' attaching importance to trifles, but not such as would be made by an '*inspired angel*' professing to communicate great and momentous truths.

(2.) Either by design, or because the language which he would employ to designate higher events happened to be such as would note those periods also, the angel employed terms which, in the main, would be applicable to what would occur under the persecutions of Antiochus, while, at the same time, his eye was on more important and momentous events in the far distant future. Thus the three years and a half would apply with sufficient accuracy to the time between the taking away of the daily sacrifice, and the destruction of the temple

by Judas Maccabeus, and then, also, it so happens that the '**thirteen hundred and thirty-five**' (1335) days would designate with sufficient accuracy the death of Antiochus, but there is nothing in the history to which the period of '**twelve hundred and ninety**' (1290) days could with particular propriety be applied, and there is no reason in the history why reference should have been made to that.

(3.) The angel had his eye on three great and important epochs lying apparently far in the future, and constituting important periods in the history of the church and the world. These were, respectively, composed of 1260, 1290, and 1335 prophetic days, that is, years. Whether they had the same beginning or point of reckoning —'*termini a quo*'— and whether they would, as far as they would respectively extend, cover the same space of time, he does not intimate with any certainty, and, of course, if this is the correct view it would be impossible now to determine, and the development is to be left to the times specified. One of them, the 1260 years, or the three years and a half, we can fix, we think, by applying it to the Papacy. See notes on ch. vii. 24-28. But in determining even this, it was necessary to wait until the time and course of events should disclose its meaning; and in reference to the other two periods, doubtless still future, it may be necessary now to wait until events, still to occur, shall disclose what was intended by the angel. The first has been made clear by history: there can be no doubt that the others in the same manner will be made equally clear. . That this is the true interpretation, and that this is the view which the angel desired to convey to the mind of Daniel, seems to be clear from such expressions as these occurring in the prophecy: "**Seal the book 'to the time of the end'**," ver. 4; "**many shall run to and fro, 'and knowledge shall be increased'**," ver. 4; "**the words are closed up and sealed 'till the time of the end'**," ver. 9; "**many shall be made 'white'**," ver. 10; "**the wise 'shall understand'**," ver. 10; "**go thou thy way 'till the end be'**," ver. 13. This language seems to imply that these things could not then be understood, but that when the events to which they refer should take place they would be plain to all.

(4.) Two of those events or periods—the 1390 days, and the 1335 days — seem to lie still in the future, and the full understanding of the prediction is to be reserved for developments yet to be made in the history of the world. Whether it be by the conversion of the Jews and the Gentiles, respectively, as Bishop Newton supposes, it would be vain to conjecture, and time must determine. That such '*periods*' —marked and important periods —'*are*' to occur in the future, or in some era now commenced but not yet completed, I am constrained to believe; and that it will be possible, in time to come, to determine what they are, seems to me to be as undoubted. But where there is nothing certain to be the basis of calculation, it is idle to add other conjectures to those already made, and it is wiser to leave the matter, as much of the predictions respecting the future must of necessity be left to time and to events to make them clear.

Let me add, in the conclusion of the exposition of this remarkable book:—

(a) That the mind of Daniel is left at the close of all the Divine communications to him looking into the far distant future, ver. 13. His attention is directed onward. Fragments of great truths had been thrown out, with little apparent connexion, by the angel; hints of momentous import had been suggested respecting great doctrines to be made clearer in future ages. A time was to occur, perhaps in the far distant future, when the dead were to be raised; when all that slept in the dust of the earth should awake; when the righteous should shine as the brightness of the firmament; and when he himself should “**stand in his lot**” — sharing the joys of the blessed, and occupying the position which would be appropriate to him. With this cheering prospect the communications of the angel to him are closed. Nothing could be better fitted to comfort his heart in a land of exile; nothing better fitted to elevate his thoughts.

(b) In the same manner it is proper that '*we*' should look '*onward*'. All the revelations of God terminate in this manner; all are designed and adapted to direct the mind to far distant and most glorious scenes in the future. We have all that Daniel had; and we have what Daniel had not —the clear revelation of the gospel. In that gospel are stated in a still more clear manner those glorious truths respecting the future which are fitted to cheer us in time of trouble, to elevate our minds amidst the low scenes of earth, and to comfort and sustain us on the bed of death. With much more distinctness than Daniel saw them, we are permitted to contemplate the truths respecting the resurrection of the dead, the scenes of the final judgment, and the future happiness of the righteous. We have now knowledge of the resurrection of the Redeemer, and, through him, the assurance that all his people will be raised up to honour and glory; and though, in reference to the resurrection of the dead, and the future glory of the righteous, there is much that is still obscure, yet there is all that is necessary to inspire us with hope, and to stimulate us to endeavour to obtain the crown of life.

(c) It is not improper, therefore, to close the exposition of this book with the expression of a wish that what was promised to Daniel may occur to us who read his words —that “**we may stand in our lot at the end of days;**” that when all the scenes of earth shall have passed away in regard to us, and the end of the world itself shall have come, it may be our happy portion to occupy a place among the redeemed, and to stand accepted before God. To ourselves, if we are truly righteous through our Redeemer, we may apply the promise made to Daniel; and for his readers the author can express no higher wish than that this lot may be theirs. If the exposition of this book shall be so blessed as to confirm any in the belief of the great truths of revelation, and lead their minds to a more confirmed hope in regard

to these future glorious scenes; if by dwelling on the firm piety, the consummate wisdom, and the steady confidence in God evinced by this remarkable man, their souls shall be more established in the pursuit of the same piety, wisdom, and confidence in God; and if it shall lead the minds of any to contemplate with a more steady and enlightened faith the scenes which are yet to occur on our earth, when the saints shall reign, or in heaven, when all the children of God shall be gathered there from all lands, the great object of these studies will have been accomplished, and the labour which has been bestowed upon it will not have been in vain. To these high and holy purposes I now consecrate these reflections on the book of Daniel, with an earnest prayer that He from whom all blessings come may be pleased so to accept this exposition of one of the portions of his revealed truth as to make it the means of promoting the interests of truth and piety in the world; with a grateful sense of his goodness in allowing me to complete it, and with thankfulness that I have been permitted for so many hours, in the preparation of this work, to contemplate the lofty integrity, the profound wisdom, the stern and unyielding virtue, and the humble piety of this distinguished saint and eminent states man of ancient times. He is under a good influence, and he is likely to have his own piety quickened, and his own purposes of unflinching integrity and faithfulness, and of humble devotion to God strengthened, who studies the writings and the character of the prophet Daniel. }}

7. Auberlen.

The Prophecies of Daniel & the Revelation of St. John: Viewed in their Mutual Relations, with an Exposition of the Principal Passages Carl (Karl) August Auberlen (Dr. Phil., Licentiate & Prof. Extraord. of Theol. in Basil; Germ. Lutheran Theolog.); with an Appendix, by M. Fr. Roos; Translated from Germ. (1851 ed.) by Adolph Saphir. Edinburgh. T&T Clark. 1856.

{{ Preface: I Venture to put these pages before the Christian and theological public, as a contribution towards the understanding of biblical prophecy. The substance of this book was completed in the year 1852, but it has been revised and re-written since, previous to its present publication.

The Old Testament enjoys the testimony of more immediate Divine authority than the New, since our Lord Jesus and the apostles mention and quote it continually, and with reverence, as the word of the living God. But the manner in which the Old Testament is treated among us, clearly shows that, in its whole mode of conception and representation—in its whole view of God and the world—it differs as widely from views current among us, as a majestic primeval forest contrasts with the busy thoroughfares of our metropolitan cities. Rationalistic criticism directed its first attacks against the Old Testament, and seems to maintain here its ground longest, for, while we may regard it as almost entirely conquered in the field of dogmatic and New Testament exegesis, we see yet a considerable number of distinguished theologians influenced in their views of the Old Covenant, more or less, by the principles of that adverse criticism. Now, is there any book in the Old Testament, where this is so much the case, as that of Daniel, which shares, in this respect, the fate of the Revelations of St John, that book of the New Covenant, which combines, in a peculiar manner, the characteristics of the Old and

New Testaments. The unguineness of Daniel has become an axiom in modern theology, so that it is thought quite superfluous to adduce any proof for that assertion; and the most recent commentator says, accordingly, in a very short and explicit manner, "no sensible man" can entertain any doubt on the subject. It is necessary, from the nature of our investigation, that we should start from the statements of Daniel, and this, moreover, with special reference to the question raised by modern criticism. And this for the twofold reason, that this question is still occupying a prominent place in our present theology, and that the importance and value which are to be attributed to the apocalyptic prophecy of the Old, and, consequently, to that of the New Testament, depend on the answer given to that question.....

In the present state of things it fills us with the greater joy to see what good beginnings are made on the other side, in the investigation of the biblical books, taking them simply as they offer themselves, and proceeding thus to the exposition of details, endeavouring thereby to seize the plan and connection of ideas in the book, and, finally, searching after the position and significance which are to be attributed to the book in relation to the whole organism of Holy Scripture. This is, moreover, the only right method of refuting false criticism.

Our thirst for knowledge will not be satisfied by a refutation of individual objections; but if we are able to gain a deeper, a more living, organic and historical insight, not merely into individual passages, but into whole books, and thus by degrees into the whole of Holy Scripture, an insight unattainable by that criticism which is incapable (*pneumatikös anakrinein* and *pneumatikois pneumatika sungkrinein*) (1st Cor. 2:13,14), then it; will become evident to us, that the results of that criticism touch only the surface and the externals of the subject, and then light will conquer darkness. And, at the same time, the real gain which unbiblical criticism has brought, by suggesting many questions, by showing the great importance of the historical method, by many a salutary exhortation to a more thorough going investigation of the text, finally, also, by many acute observations and correct hints, will only, in this manner accrue, to the Church and theological science.

Let me here acknowledge my obligations to Bengel's school of theology. This school, more than any other, studied to view the Bible as a whole, and naturally turned to the prophetic parts of Scripture as to the most neglected portions of the Divine Word. Though many individual parts in their apocalyptic systems have not stood the test of time, and though, in many points, we must differ from their views, yet we acknowledge freely, that it was chiefly the gift and task allotted to the Bengel school, to open again to the Church the understanding of prophecy. To speak for myself, I have not met anywhere with more profound and correct views. The reader will find, in the following pages, quotations, not indeed from '*Öetinger*', but from '*Bengel*' himself, '*Roos*', the two '*Hahn*'. Also the venerable Zurich theologian, '*J. T. Hess*', though he stood more under the influence of the age he lived in than the men of God named above, wrote a history of the kingdom of God, which is perhaps a little too prosaic, but accurate and intelligent, and deserves our attention. But I was filled with astonishment at the grandeur of thoughts which I saw in '*Roos*' book on Daniel, especially concerning the history of revelation. Besides the quotations introduced in this volume, '*passim*', we have given a larger specimen of his work in the Appendix. These men must be regarded as true models, unequalled by modern theologians, not with regard to the external scholastic form and scientific system (and yet they have a deeper insight into the organism of divine truth, than is to be

found in many of the most elaborately perfected systems), but in the simple, clear, docile position, which they occupy, to the teaching of Holy Scripture, in the delicacy and persevering diligence with which they search its mysteries; in the holy discipline of truly scientific thought, and the spiritual and devout tone of their theology. Hence the depth and fulness of their knowledge, the solidity and abundance of sound theological fundamental ideas, their clear insight into God's ways, and the plan of His kingdom. In reading the works of these men, we feel as if we had entered a temple.

Among modern theologians, I look upon Dr '*J. T. Beck*', in Tübingen, as most closely allied to Bengel's school; and to him, more than to any other modern divine, I feel indebted, as regards the fundamental views of the present work. It is well known, that the Reformers had only a partial insight into the Apocalypse and prophecy in general; the task and gift allotted to them concerned another portion of Scripture truth. However, I consulted, to my edification and advantage, the commentaries of '*Luther*' and '*Calvin*' on Daniel. For, notwithstanding many difficult and obscure passages, the prophecies of this book are clear and distinct as to their essential meaning, so much so, that with all the defects of the older prophetic theology, there is scarcely a book of Holy Scripture, concerning the general import of which the Church of all ages has been so unanimous as this, until the last century affected also this book with its innovations.....}}

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Appendix by M. Fr. Roos.

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Appendix by Magnus Friedrich Roos:

Sec. 1. The times of the world may be divided according to different leading ideas, either into the times before and after the birth of Christ, or into the times before and after the flood, or into the times before the giving of the law, the times of the law and the times of the New Testament, or in other ways still; but if we view the kingdom of God in connection with domestic and political institutions, it may be regarded as a good division, and useful in many ways, to divide the '*times of the world into four periods*', of which the first extends from Adam to the exodus of the children of Israel out of Egypt; the second, from the exodus to the beginning of the Babylonian captivity; the third, from the exile to the beginning of the blessed thousand (1000) years (Rev. 20); and the fourth, which embraces the thousand (1000) years, and lasts to the end of the world.

Sec. 2 and 3. For the first period of the world-times, God ruled at first all men, and subsequently the better portion of humanity, viz., the families of the patriarchs, and He ruled

through the '*fathers of families*'; for before Nimrod kingdoms were not known, and after him for a long period, world-kingdoms were rare on earth. Job, Abraham, Isaac, and Jacob, had no

king or ruler over them, but were free people. Also in Egypt the children of Israel dwelt at first as strangers or guests (Ps. 105:23; Acts 7:29; Gen. 15:13), and not so much as subjects; and for this reason, the tyranny which the kings of Egypt exercised over them, and the force wherewith they wished to hinder them from the exodus, were most unjust. Thus, up to the exodus, the government of the fathers of families was the chief rule established among men, although, sooner or later, there were established kingdoms among the heathens, which differed in magnitude and duration, and of which the tower of Babel was the first cause.

Sec. 4. The second period of the world-times was the period of '*the free and Old Testament Theocracy*', or the free royal rule of God over His people Israel, according to the law of the Old Testament. God united at that time the children of Israel, who had become very numerous, that they should form one nation, and be His people and a priestly kingdom. He no longer left every father of a family to have the highest authority and governing power, but He gave laws and statutes for all the children of Israel, which Moses, the elders, the priests, the judges, and the kings, were to enact and to administer, without adding anything unto them or taking anything from them. But He himself wished to be Israel's king. Thus, there was established a visible kingdom of God upon earth, which, with its holy laws and statutes, was to be a bright light unto the whole world, and was to allure all men to faith in Jehovah, "who is the God of the whole world."

Sec. 5. And the reason why I call this the time of the Old Testament Theocracy, is, because we hope yet for a New Testament Theocracy (see Sec. 7). Moreover, I call it free Theocracy, because the people of Israel was not to acknowledge the rule of another nation or king as legitimate. Although there were occasionally, during the period of the Judges, times of bondage, and hence times when Israel was subject to other nations, yet such times of servitude were of brief duration, compared with the times of liberty. They were an exception to the rule, which does not annul, but only limit the rule. The foreign kings who subdued Israel, were looked upon as robbers, who were allowed by Divine permission to oppress the people for a while, but they were not regarded as legitimate rulers of Israel; and, therefore, whenever Israel repented, God called up judges, who drove away or put to death these robbers. In the times of the kings of Israel, no strange nation subdued the whole Jewish people, till the time of the Babylonian monarchy, or the fourth year of Jehoiakim. From that time the Theocracy did not, it is true, cease altogether, inasmuch as the Jews, after the return from Babylon, observed the Jewish law as far as possible, under the direction of their elders and priests, yet they remained subject to the Persians, Greeks, and Romans; and no repentance, no zeal in God's service, no believing the words of the prophets, or even of Christ, brought them deliverance from this bondage, till at last the Theocracy was entirely suspended by the destruction of Jerusalem through the Romans.

Sec. 6. The free Theocracy ceased in the first year of Nebuchadnezzar, and the fourth year of Jehoiakim, king of Judah; for at that time the Jewish people came, according to God's

holy will, under the supremacy of the Babylonians. In this year, which was the 3338 year of the world, commenced the seventy years of the Babylonian exile, as the blessed Doctor Bengel has demonstrated in his "Ordo Temporum." The three last kings of the Jews, Jehoiakim, Jechoniah, and Zedekiah, with the Jewish nation, were subjugated by the Babylonians; and when they made an attempt to revolt, it did not succeed, as before, in the days of King Hezekiah (2nd Kings 18:7); but because it was God's will that they should serve the Babylonians (comp. Jer. 27:9-11), their resistance brought only bitter consequences, and they did not succeed, as must happen to all who do not submit to the ways of God, and are not willing to take heed to the signs of the times. From that time the Jewish people has remained subject to the Gentiles and dispersion. After the Babylonian captivity, which the seventy years of the Babylonian servitude rendered a very hard time, a portion of the Jewish people returned again to their country; yet the whole people was not gathered together, and the efforts and undertakings of the Maccabees to deliver Israel from the Greek dominion, was only a "little help" (Dan. 11:34), and to be regarded as an exception to the rule. Thus the third period of the world-times is the period of the servitude and dispersion of the holy people.

See. 7. In the fourth period of the world-times, the people of Israel shall be again converted, gathered, freed from all foreign supremacy, be visited by God in mercy, with many spiritual and temporal gifts, and be established as a '*New Testament Theocracy*', which is the greatest glory upon earth.

Sec. 8. During the rule of the fathers of families, the '*Redeemer*' was promised by God, under the name of the Seed. For this was adapted to the times. Because to men, who are not

living under civil institutions, nothing is more important than their seed. Father of a tribe and seed were then the two most important names upon earth. For this reason God said, to the joy of man, that Eve would have a seed who was to bruise the head of the serpent, that Abraham would have a seed in whom all families of the earth would be blessed. Yet Enoch, at a time when the wickedness of earth was exceeding great, prophesied of the coming of the Lord as a Judge (Jude 14,15); and Jacob, when prophesying about the future possession of the land of Canaan by his descendants, called in this prospect, the Redeemer a Shiloh, or Prince of Peace, unto whom shall be the gathering of the nations. But when Moses the prophet was the leader and captain of the Jews, he prophesied of the Messiah as a prophet (Deut. 18:18); and when the Davidic kingdom was flourishing, Christ was promised, in the Second Psalm, and in many other passages, as a King, although there was at that time also the prophecy of His eternal priesthood (Ps. 110:4), because the Levitical priesthood was then best regulated. The following prophets, who lived during the reigns of the kings of Judah and Israel, explained these prophecies more fully, and in this manner, that they praise and magnify the future Saviour as a king, almost throughout all their writings. The last prophets, Ezekiel, Daniel, Haggai, Zechariah, and Malachi, who had lived to see the end of the Jewish kingdom, called the Redeemer 9. Shepherd, an Anointed One, Angel, Zemach. They did not keep silence as to His kingship, but did not speak of it so frequently; moreover, they distinguished the times during which the kingdom was to come gradually, more distinctly, than the former prophets did, so that their prophecies are very necessary to teach us how to understand the older ones. At last the long expected Saviour came into the world, He who is the beginning and the end of all world-times, the salvation of the world, and the Restorer of fallen humanity, and accomplished the

work of redemption. This appearing of life among the dead, of light among the blind, of the Saviour among sinners, makes the third period of the world-times, though bearing its name from the servitude and dispersion of God's people Israel, a time of merciful visitation to all who know the things which belong to their peace. But it is in the fourth period of the world-times, that the Saviour will be revealed in glory among Israel, and thereby also among all nations. The fulness, or the whole multitude of the Gentiles, will then enter into the kingdom of God, and all Israel be saved (Rom. 11:25). Then Israel will arise and shine, for His light is come, and the glory of the Lord is risen upon him. But the Gentiles shall come to his light, and kings to the brightness of thy rising (Is. 60:1-3).

Sec. 9. Under the rule of the fathers of families, there were few institutions to check, by force, the progress of wickedness, or to inflict punishment on evil doers. For although it is clear, from Gen. 30:24, that Judah wished to punish his daughter-in-law, Tamar, with death, on account of fornication, and this in virtue of his being father of the family; yet it is not probable, that such capital punishment, or other severe measures, were employed frequently at that period, of which there is at least no mention made in Holy Scripture. In the kingdoms of the heathens, which had sprung up, there were indeed civil punishments, as appears in the course of Joseph's history ; men likewise now began to carry on wars, but of short duration; in general men lived in great liberty. Extraordinary punishments from on High were, therefore, peculiarly necessary under this constitution of things. when the sword of government and of war was either not used at all, or very sparingly. And thus the first world was punished by the deluge, Sodom and Gomorrah with fire, the house of Pharaoh and Abimelech with plagues (Gen. 12:7), Egypt and Pharaoh before and after the exodus of the children of Israel, with very great plagues, and even death; and as the Theocracy was not yet firmly established in the wilderness, and the powers appointed by God could not yet properly wield the sword, God again and again sent extraordinary punishments. But under the free Theocracy, and during the time of the servitude of the holy people, the judgments of God have mostly assumed a different shape. The sword, which government bears, and is to unsheathe and use righteously, tyrants, who plague a sinful nation, and foreign, enemies, who invade a country, are now the ways in which, beside the ordinary plagues of famine and epidemics, God manifests His punishing justice to whole nations, and by which He accomplishes, what, by His command, the miraculous fire had to accomplish in the case of Sodom, the water in the case of Pharaoh and his hosts, and the earth in the case of Korah, Dathan, and Abiram. During the free Theocracy of the Old Testament, the divine law, the Urim and Thummim, the word of the prophets sent by God, explained, threatened, or commanded to execute the judgments and punishments of God, but since the dispersion of the people of God, as it is now ruled by many rulers, and according to different heathen laws, or by the arbitrariness of mighty men, whom God uses as His instruments, the retributive justice of God, though it is immutable in its essence, reveals itself in a more concealed way. A cruel man falls into the hands of another, who is also cruel ; an unjust man is punished by the injustice of his fellow; pride oppresses pride, avarice impoverishes avarice, wherever it sees a possibility. The world is for the most part careless about the Word of God, and yet fulfils the same without either knowing or wishing it, as regards the threatenings it contains. But thanks to our Lord, He preserves still good laws and statutes in all countries, by which much wickedness, especially among the common people, is justly punished. We have hints concerning the judgments which are to take place during the last thousand years of the world in

Isa. 60:12; 65:20; Zech. 14:17; Ezek. 38:19-23; Rev. 20:7. But of this time it is said (Isa. 60:18), "Violence shall no more be heard in thy land, wasting nor destruction in thy borders: but thou shalt call thy walls Salvation, and thy gates Praise." And Isa. ii. 4, " They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war anymore." And Isa. liv. 14, " In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."

Sec. 10. In the same manner, as the judgments of God, by which evil is punished and checked, are executed in different ways in the different times and periods of the world, so, likewise, are the ways different by which God leads His children. We must first consider the '*Revelations of God*' in their different modes and gradations. During the government of the fathers of families, time of the Theocracy. In the whole book of Genesis we do not read anything about love to God, although the hearts of the patriarchs were not strangers to that love. But because there was, at that time, no written law of God by which men might see the zeal and hatred of God against sin, and because there was no ruler upon earth to punish and avenge sin as the representative of God, it is mentioned to the praise and honour of the patriarchs, that they feared God. Thus the angel said to Abraham, when he was about to sacrifice his son Isaac, Now, I know that thou fearest God, Gen. 31:54; comp. ver. 42, and Gen. 22:12; 42:18. But after God had revealed himself on Mount Sinai as a jealous and terrible God, and filled men with great fear and awe, the commandment to love God was added expressly, lest men should go too far in their fear, and merely have a slavish terror of God; in the same way, afterwards, in the New Testament, when faith came, as St Paul says, Gal. 3:23, when the promised and expected salvation appeared in Christ Jesus, this faith, dwelling in the heart, is more tried, exercised, and brought forward. During the period of the fathers of families, God appeared by visiting them, thus adapting Himself to the institutions of that period. He came as a guest, accompanied by two angels, to Abraham; He gave names to Abraham, to Sara, and to Isaac, just as fathers usually give names to their children. He speaks to them about their seed. He appears to Jacob at the head of a ladder, which reached from earth to heaven as a staircase, and upon which the angels of God came down and went up, as is done in a house. He appeared, finally, to this same Jacob as a man, wrestled with him, and gave him the name Israel. From all which, may be seen, the friendliness and great condescension of God at that time, and it is therefore the more beautiful that the patriarchs feared God in their heart, and did not abuse His great mercy. But when God intended to establish a new institution among men, and to prepare them more especially for the knowledge of his Son, as their Redeemer, He revealed himself upon Sinai, without image or similitude, amid thunders and lightnings, as a holy and terrible God. Then it was manifest that the sinner is not only dust and ashes, as Abraham said, but is at a great distance from God, because he is a sinner; and that it was no light and easy matter to open and grant, to such a one, access to the holy God. For this purpose, the manifold institutions of the Levitical service were given to serve as types of Christ, that the people may be taught by them the holiness of God, the sinfulness and manifoldness of sin, and the necessity and nature of an atonement, and be thus led to understand Christ, and the redemption through His blood. But because God chose the people of Israel to be likewise a kingdom, He established, also, kingly institutions, gave kingly statutes and commandments, ordered the ark of the covenant, with the mercy-seat and cherubims, to be erected as a throne, and chose

the city of Jerusalem as His residence. He is called king for the first time, Exod. 15:18, and when the people of Israel had to fight often afterwards, and became a warlike nation, He is called the Lord Sabaoth, the Lord of Hosts, which name occurs for the first time 1 Sam. 17:45. The Lord spoke very frequently of His kingdom by the mouth of His servant David. In the year of the death of King Uzziah, Isaiah saw the Lord as the immortal king of his orphaned nations, sitting on a high and lofty throne above the temple in Jerusalem. And when the time had come that this temple was to be destroyed, and the Jewish people sent into captivity, Ezekiel saw the Lord sitting on a throne above the cherubim, and departing from the temple, Ezek. 1:26; 10:19; 11:22,23. All these visions, and others, were adapted to the times in which they were vouchsafed, and very different from the appearances which the patriarchs, as fathers of families, saw. The royal throne was always connected with the temple, as is the case in the Apocalypse, Rev. 7:15, because Christ is to be a king on his throne and a priest (Zech. 6:13), and because the people, whose king the Lord is, cannot approach Him except by a priestly mediation. Every new manifestation and revelation of God, as also every declaration of a new name of God, was preceded by a time of great distress, because it was given, not to satisfy curiosity, but to comfort languishing and humble souls, and to teach them faith, patience, and hope. When afterwards the free Theocracy of God among men was suspended, and the people of God were given into the power of Babylonians, Persians, Greeks, and Romans, God did not cease to bear the name of king (comp. Zech. 9:9), even as our Saviour, in His deepest humiliation, confessed a good confession of His kingdom before Pharaoh, nor did the name of Lord Sabaoth disappear, but rather occurs the more frequently in the books of the prophets Haggai, Zechariah, and Malachi, who, doubtless, wished to counteract thereby the terror of the Jews, who, as a poor and despised nation, feared the power of the heathens, and to show them that the God in whom they believed, had hosts enough to protect them, although they themselves possessed no earthly power wherewith to resist and repel the enemy. Moreover, soon after this, the Son of God revealed himself among men, by taking upon himself our nature; He walked before their eyes, worked, taught, and performed miracles among them, ate and drank with them, went to the temple as the Angel of the Covenant, taught in it, and purified it, and finally finished His course before the eyes of men in His suffering and death, burial, resurrection, and ascension. This condescension of the Son of God to the children of men surpassed all the manifestations which had been given to the patriarchs. They also were visited by the Son of God in human shape, but only for a short while; they received comforting promises; but the work of redemption was not then accomplished, nor was the human form then assumed by the Lord, that human nature which He united to His divinity, and in which He was exalted to heaven, but only a figure and shadow of the same. But when, in the fulness of time, the Son of God became flesh, He dwelt among us thirty-three years, united humanity to His divinity inseparably, and accomplished the greatest of all works, the redemption. And as He said many things on earth, both in parables and without parable, concerning the kingdom of God, so John saw the throne of God (Rev. 4), and the Father, and the Lamb, and the Holy Ghost, and heard, at the same time, many things about the future reign of God. Thus the third period, though more abounding in affliction than any other, contains whatever was good in the two preceding ones. The merciful condescension of God towards the patriarchs, and the priestly, royal institution given to the people of Israel; in short, everything that had been revealed before, in a fragmentary manner, was summed up in the person of Christ; but, at

the same time, everything became more heavenly, invisible, spiritual, so that a greater amount of faith is now required to take hold of it. The more the love of God reveals itself, the more it conceals itself from the eyes of reason. The outward glory and splendour which the types of Christ possessed, as, for instance, Melchisedec, Aaron, David, was not to be seen by human eyes in the person of Christ himself. His incomparable excellence, beauty, and majesty were invisible, and His outward appearance such as could not please the taste of this world, Isa. 53. The cross of Jesus, the preaching of the apostles, was, in the judgment of natural reason, more foolish than the preaching of Moses and Abraham, and yet it accomplished more than Moses' and Aaron's preaching. Because it was Christ's will to appear upon earth in the humble form of a servant, He chose the third part of the world-times, which is the darkest of all as regards His people, and it is according to the spirit of this period that His apostles and disciples are held up, to this day, to be a folly and a curse, and that His kingdom exists and grows under the enmity and oppression of the world, in a hidden and wonderful manner. But, notwithstanding, the faithful people of God, also such as are descended from Gentiles have, in Christ, the fulness of mercy and truth. They are no longer strangers and aliens in the kingdom of God, but fellow-citizens of the holy Israelites, who, in times of old, during the Theocracy, had obtained grace to be citizens in the kingdom of God, and they are now of the household of God, as the patriarchs were, who walked before God in childlike humility and trust. But in the last thousand (1000) years of the world, this knowledge and enjoyment will be much greater, and more universal. Israel or Zion will then be the chief church of the earth; the glory of the Lord will be seen specially upon them; but the Gentiles, also, will walk in their light, and kings in their brightness. The priesthood of Christ will then be explained much more deeply and fully, both by the types and the writings of the New Testament, in that temple of which Ezekiel speaks. The Spirit of God will then bestow great gifts, and produce mighty effects. Then the Song of Solomon, which is now the most obscure book in Holy Scripture, will be clearly understood, and correspond more than any other with the experience of the Church, for the marriage-feast of the Lamb will be celebrated in heaven (according to Rev. 19), and on earth it will be a Solomonic period, peaceful, quiet, glorious, nuptial, not in a carnal sense, but in a spiritual, even as the Scripture of all the prophets testifies. Israel will then be again a Theocracy; it will be ruled, not according to worldly, but according to divine statutes; not by strangers, but by Israelites; however, there will be then no king, but a prince, and thus the blessed Sabbath period of the Judges will return, not in the glory of the Old, but of the New Testament (Ezek. 45, etc; Isa. 1:26). Such will be the kingdom of the Lord, Obad. 21; Rev. 11:15.

Sec. 11. God leads His people by the statutes which He gives to His believers, or by the rules according to which their conduct to others is to be ordered. The command of love is, and always must be, the holy law for all times, to which all men must conform, because it flows from the nature of God, who is love; but the outward manifestations of this love are different in different periods of the world. During the government of the fathers of families, the holy patriarchs had to suffer and overlook much evil, and could not check it, because they had not power for so doing, and the authorities, who possess such power, were not as yet instituted by God. Melchisedec was king of Salem, and at the same time a priest; but Abraham, and the patriarchs before him and after him, were not invested with such an office, and hence they could exercise the duties of love, and follow their zeal against evil, only in as far as their position of fathers permitted. If they were treated unjustly, their

best course was to suffer and to yield, to escape and to flee, because there was no ruler to protect them, and they were not rulers themselves. (Gen. 26:22; 1st Cor. 6:7). Abraham's expedition against the kings of the East was something extraordinary; and Abraham did not make any conquest or take any booty for himself; but God rescued Lot, and other prisoners, and their possessions, through Abraham, from the hands of their enemies, that all heathens might see that the faith of one man is stronger than the united might of many ungodly nations. After the establishment of the Theocracy, the elders, the judges, the kings, and, in extraordinary cases, even the prophets were invested with power to inflict capital punishment according to the divine law, and this not only for crimes referring to civil life, but also for such as refer to religion. For as God had established a visible kingdom on earth, why should He not inflict visible punishment of death on all who sin against Him their King, out of malice and wickedness? for no Israelite could plead ignorance, but all apostasy from their God and King arose from willfulness. Besides, the whole people of Israel had the right to conquer the Holy Land promised to them, by the edge of the sword, to exterminate the Canaanites destined to destruction by the express command of God, to defend themselves afterwards with the sword against all heathens who wished to disturb them in their quiet possession of the land and its liberty; not to submit to any foreign king, and if it should be subjugated for a while, and be forced to serve a foreign power, to take the first opportunity to shake off such a yoke, as an illegitimate one, and as opposing their privileges, even though this should make the shedding of blood necessary. But how different was everything after the Jewish people had come into the power of the Babylonians in the fourth year of King Jehoiakim. He had to obey the king of Babylon, and when he tried to shake off his yoke he came into great distress. Jechoniah likewise had to surrender to the Babylonians ; Jeremiah gave the same advice to Zedekiah, who perished miserably because he did not follow it. After the Babylonian exile neither Zerubbabel, nor Mordecai, nor Nehemiah, made any attempt to liberate their nation; no prophet called them to do so, as Deborah called Barak, nor an angel, as in the case of Gideon. The Jewish people were to serve the Gentiles, hence Daniel, Haggai, and Zechariah, mention the year of the reign of the Persian kings as the dates of their prophecy, and this indicates that they are their subjects. God sent the Jewish people help against the tyranny of the Syrian kings in the Maccabaeen heroes, and gave them some liberty for a short time, but it was of very short duration; and then the nations came under the rule of the Romans and the Herodians, and from that period all attempts to free the Jews from the rule of the Gentile nations only aggravated their sad condition. Hence our Saviour himself exhorted the Jews to give unto Caesar the things that are Caesar's, and commanded His disciples to take to flight, when the Jewish war, in which Jerusalem was destroyed, would commence, and not to take any part in the insurrection of the Jews. The apostles and primitive Christians obeyed most faithfully the heathen governments, although hated and persecuted by them, and for our own time also the following words are our rule: Let every soul be subject unto the higher powers (Rom. 13:1), and, **"He that wishes to defend and spread religion by outward force, and therefore) leadeth unto captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints"** (Rev. 13:10). Behold, thus the statutes of the saints vary with the times, but he who does not consider the character of the period in which he lives, will act foolishly, and do harm to himself. In the last thousand (1000) years of the world the people of Israel will be delivered out of the hands of its enemies by the Lord himself, without human weapons; for the

Lord will utterly defeat Antichrist and his army. Then Israel will be a free nation, and no more have any occasion for war, even as all other nations will then give up warfare (Isa. 2). Hence, what is said, Isa. 11:14, about Israel ruling over Philistines, Edomites, Moabites, and Ammonites, and “**spoiling them of the East,**” does not refer to warlike violence, or unjust spoliation, but the meaning of it is, that the nations mentioned will acknowledge the pre-eminence of Israel, and freely be subject to the Jewish people in all things, and allow them to rule over them according to the royal law of love, and this is in harmony with the order which God has instituted in His Church, according to which the weak follows the strong, the disciple his teacher. Israel will spoil those of the East in the same way as you take a sharp knife from a child, exercising your parental authority for its good, or as one robs a kind friend of the gift which he gives freely, and out of his own accord. With regard to the temporal welfare of God’s people, which must also be considered in treating of God’s leadings, it seems that the patriarchs enjoyed it to a great extent. They lived long, they were highly honoured, they had sufficient land for themselves and their cattle. No government oppressed them; no war disturbed them. But they had also sufferings; and the word: The Lord chasteneth whom He loveth, was true at that time also. However, for a long time the dark paths of the cross, through which God leads His people, were not known upon earth, as appears from the history of Job, whose extraordinary and manifold afflictions —but not equal to those of the apostles— were a stumbling-block to himself and to his friends, who were in other respects wise men. Towards the end of the period of the fathers of families, tribulations became more frequent and heavy, and life shorter; thus we read that Jacob had to suffer more than Isaac; Isaac more than Abraham. During the Theocracy there were many plagues, which fell on the just and on the unjust; for wherever the great majority of the people fell from God, war, famine, pestilence, tyranny, etc., were not kept back on account of the few righteous, but they being members of the kingdom, had to suffer with the wicked; the sufferings were a blessing to God’s people and a curse to the unbelievers. Afterwards, God showed what a people had to suffer from the great power of a godless man, who abuses it to persecute the just and to suppress the true worship of God; for example, in the case of Saul and of Ahab. From the example of David, and of all the prophets, the people were to learn the nature of salutary spiritual conflicts and troubles. During this period, it is likely that the people of God enjoyed earthly prosperity; whenever it was governed according to the laws of God, which are the most righteous and equitable of all laws, they experienced that, under the shelter of a divine form of government, they could lead a quiet and peaceable life in all soberness and honesty; moreover, the Old Covenant contained many and special promises of temporal blessings, of which God’s people took hold in faith, though they were exercised, and their patience sorely tried, and though they were sometimes chastised, or even put to death as martyrs. In the third period of the world, general and individual sufferings became more frequent and more severe. The two last destructions of Jerusalem, the Babylonian captivity, the Persian, Greek, and Roman servitude of the Jews, the distress which they had to suffer during the wars of the Syrians and Egyptians, the cruel religious persecution of Antiochus Epiphanes, etc., were heavier afflictions than had been experienced in the preceding ages. Finally, the Lord Jesus Christ himself opened fully the path of sufferings and the cross, by His doctrine and blessed example; and the apostles, when they wished to glory, gloried in their tribulations, and rejoiced that they were allowed to suffer with Christ; and, indeed, their sufferings were heavier, and lasted longer, than those of the

patriarchs and prophets, but the spirit of glory, and the rich blessing of God, rested on them. After the coming of Christ, His Church had scarcely any outward rest for two centuries, and many thousand Christians were persecuted, maltreated, and put to death. After that arose the Arian, Mohammedan, and Papal oppressions, in short, the distress signified in the Revelations of St John by the seven trumpets, and which will only end when the wrath of God has poured out the seven vials. The whole third period of the world abounds much more in afflictions than the others, and he who wishes to live aright in our times must try to understand the cross. Since the third year of Jehoiakim there has not been a time equal in temporal prosperity to that of the patriarchs, or judges, or David, Solomon, Asa, Jehoshaphat, etc. But there will be times of greater prosperity than the earth has ever seen. Temporal blessings and spiritual prosperity will go together in the millennium. Long life (Is. 65:20, 21,22), peace (Is. 2:4), honour (Is. 60:14, 15, 16), righteous government (Is. 54:14; 60:18) —all the rivers of blessings, which flowed in the periods of the patriarchs and the Theocracy, will meet, and the brightness of the New Testament, the spirit of grace and of supplication poured out abundantly, and the transcendent knowledge of Christ and His gospel will fill all hearts with peace and joy, and sanctify the enjoyment of all earthly blessings. Oh for the blessedness of the people who lived then to see the works of the Lord upon earth. But how great is the blessedness of them who will partake at that time of the marriage supper of the Lamb in heaven.

Sec. 12. *'The transition from one period to another'* was always signaled by remarkable events. Judgment always begins at the house of God, after that even severer judgment is sent on His enemies. Israel was sorely afflicted in Egypt; but the Egyptians were plagued with ten plagues; Pharaoh and his hosts were destroyed, but Israel was delivered. In the wilderness the unbelieving Jews were destroyed, but soon after the Canaanites were exterminated. At the end of the second period, great judgments were sent on the Jews, as Jeremiah describes in his Lamentations. But, soon after the wrath of God came over Babylon, and the Jews received liberty to return to their land. But as the time of servitude was to continue for a long time, there arose always new enemies and persecutors of Israel and the Church, who end, without exception, in destruction. But finally, the Church will have to suffer grievously from the enmity of Antichrist, but will obtain perfect liberty after his downfall. In like manner, the last day will make a perfect end of everything evil, and transplant the whole Church into the glorious liberty of the children of God (Rom. 8:22). These two great and principal changes of the world are fully described in the prophetic word, in order that God's people may be warned beforehand. God revealed the exodus to Abraham four hundred (400) years before it took place (Gen. 15:13, 14). Jacob prophesied concerning it and the condition of his descendants during the Theocracy (Gen. 48:21, and 49.) Joseph also spoke of the exodus (Gen. 4:25). Isaiah, Jeremiah, and other prophets, gave many prophecies concerning the Babylonian captivity and the return from this exile; and the same prophets, as well as those who lived during and after the exile, but especially the Revelations of St John, prophesy frequently the downfall of the New Testament Babylon, the destruction of the beast, and the deliverance of the Church of Christ. Holy Scripture speaks in many places of the final judgment. Thus the Holy Ghost revealed through the prophets the great changes, which are of peculiar importance to the chosen seed. If we take heed to these, we will interpret prophecy aright, whereas many mistakes are committed by attaching importance to this or that war and calamity, which, though they may be important for those immediately affected by it, do not cause a great change on earth. We remark, however, that at every one of these four

great transition times, the Lord sends great men to guide and help His Church. Thus, He sent Moses at the exodus out of Egypt, Jeremiah, Ezekiel, and Daniel, at the commencement of the Babylonian captivity, and each one of these had a different mission; the first remained in the land of Israel, the second was in Babylon, the third at the Babylonian and Persian courts. Shortly before the destruction of Antichrist, the two witnesses, which are described, Rev. 11, will be sent of God. I do not know whether God will send such great men previous to the final judgment, but it is probable.

Sec. 13. Moses, in his first book, describes the rule of the fathers of families; hence it is not strange that he narrates such apparently insignificant things, and includes marriages, quarrels between brothers, compacts and contracts between neighbours, buying and dividing of property, money affairs, births of children, stories of bond-servants and maid-servants, etc. Such were at that time the most important instances in which God revealed His power and mercy, love, and righteousness. The first book of Moses is the best family-book, from which we may learn what is necessary for a family. After families come kingdoms, therefore the Bible gives first the history of the former. But as the institution of families continues during the kingdoms, this book of Moses is useful in all times. The book of Job belongs to the same period, for his long life proves that he lived either in the time or before the time of Moses. We read in this book that Job, a good and upright man, was sorely afflicted in body and soul, house, and goods, honour and children; that Satan and earthly enemies, and inexperienced friends, and even his own wife, were united against him. Job was no king, and had no prince or ruler over him, therefore he could not ask anyone to protect him against the Chaldeans and Arabs, who had robbed him; and for this reason he does not complain that justice was refused him. He was the free ruler of his house and numerous servants as Abraham; but he had, moreover, **"his help in the gate,"** from which it is likely that he stood in connection with other tribes, with whom he judged people [as a Sheik] under the gate.

Sec. 14. The history of the establishment of the Theocracy or the kingly government of God over His people, is described in Exodus, Leviticus, Numbers, and Deuteronomy; but its subsequent history is contained in the other books of the Old Testament, with the exceptions of the books of Daniel, Haggai, Zechariah, and Malachi, Ezra, Nehemiah, and Esther. The most flourishing part of this period was the time when there was no visible king, and everyone did as he thought right, when the people of Israel enjoyed the greatest liberty in serving God and obeying His commandments. At that time Israel enjoyed rest, a foretaste of heaven, whence the expression, **"the land had rest,"** is of such frequent occurrence in the book of Judges, whereas it occurs only once in the times of the kings, and then only as referring to ten years (2nd Chron. 14:1). The judges, which the Lord gave to the people by His immediate call whenever necessity required it, were not such burdens on the people as the kings proved afterwards, even as Samuel foretold them (1st Sam. 8). Moreover, in the time of the judges the people were more easily turned to repentance after they had departed from the right way, by chastisements and the authority of the judges, whereas, in the latter times of the kings, neither the severest afflictions, nor the prophets so frequently sent to them, nor even the kings (for example, 2nd Chron. 15:17) were able to lead the people back to the true worship of God after their falling into idolatry and all kinds of godlessness. Therefore, when God promised to the people of Israel, by His prophet Isaiah, the future better times, He says : **"Ah, I will ease me of mine adversaries and**

avenge me of mine enemies, and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin, and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward thou shalt be called the city of righteousness, the faithful city." (Isaiah 1:25, 23, 26).

Sec. 15. '*The book of Daniel*' comprises the whole third period, or the whole time of the servitude and dispersion of the holy people. Hence the importance of this book, and its great use for our times. And surely this book will find many readers and investigators at this time, the end of the third period, who will find in it great wisdom, for during the fourth period of the world it will not be so necessary. But this period is described not only by Daniel, but also by Haggai, Zechariah, and Malachi; also, the evangelists and apostles lived during this period, and both as prophets and teachers they speak of its peculiarities. There is, moreover, no book in the Old Testament in which mention is not made of this period, for all the prophecies of Christ's incarnation, suffering, death, resurrection, and ascension, as also the prophecies relating to the dispersion of Israel, refer to this time. But Daniel has this advantage, that he lived at the beginning of this period, and that he described it to its end; some beautiful but passing glances into the last period of the world were likewise granted him.

Sec. 16. '*The Revelation of John, or rather of the Lord Jesus Christ*', resembles in many ways the prophecies of Daniel, embracing as it does, a great part of the same period described by Daniel; but the two books differ in several respects. Daniel begins with an earlier period than the Revelations, for the latter does not speak of the Babylonian, Persian, and Greek kingdoms, which, at the time of John, belonged to the past (?). Whereas the Apocalypse extends into more remote times than Daniel, and also contains a description of the last thousand (1000) years of the world (the beginning and general character of which were revealed also to Daniel), as also the final judgment, the New Jerusalem, etc. The prophecies of Daniel refer, in the first place, to Christ and the Roman destruction of Jerusalem (Dan. 9). Then they describe the last Antichrist (11:36). But the great intermediate period from the destruction of Jerusalem to Antichrist, is filled up by the Revelations of St John, which extends to the times after Antichrist. Besides, a Daniel, who was a holy statesman, described the history of the people of God, viewed in relation to the four world-kingdoms. John, on the other hand, as an apostle and teacher of the Church, had to view history from the Christian or churchly aspect, though he mentions worldly kings and kingdoms occasionally. In the prophecies of Daniel, the four world kingdoms, which he saw represented by different symbols, form the thread which runs through the whole book, so that he prophesies the sufferings of the people of God under each of these kingdoms. It is quite different in the case of John. He saw and described the history of the Church during and after the fourth world-kingdom, but he did not see that kingdom itself under any symbol (?), whereas he saw the Church as a woman clothed with the sun (Rev. 12), which Daniel did not see apart from the kingdoms of the world. Thus, Daniel saw the last Antichrist as a horn growing out of the fourth beast or fourth kingdom, but John described it as a separate beast, having an individual existence. Daniel called him a king, and dwells at length on his worldly conquests and warfares; John looked more to his spiritual tyranny and seduction; for which reason he adds a second beast, the false prophet, who comes in the semblance of spirituality. Thus, Antichrist and his followers are described by the two prophets, Daniel, and Isaiah. Isaiah 29 and Joel 3, and Zechariah 12,13, and 14, describe more particularly the army of Antichrist or the

heathens which came up against Jerusalem and Israel, but Antichrist himself is not mentioned in their prophecy. Thus, one prophet supplements the other, for they all prophesied only "**in part.**" What was obscure to the one was revealed to the other; what is only briefly described by the one is more fully prophesied by the other.

Sec. 17. With regard to the '*fourth period of the world*', or the '*thousand (1000) last years of the world*', there is no book of the Bible which treats of them exclusively; but the promises referring to that blessed time are scattered throughout the Scriptures, and added as a source of consolation and hope to the prophecies concerning the dangers and afflictions of the Church. And let this suffice. In this order we must speak and write about it. It is revealed, not to satisfy curiosity, but to strengthen our faith and to quicken our hope. It is easy for us to bear good and joyful events whenever they come, though they were not circumstantially foretold; but it consoles a Christian, who is often grieved and distressed in these dark times, and who has a zeal for the honour of Jesus Christ and His kingdom, to look forward to the golden times, when all '*pia desideria*' will be fulfilled and realised, and to see them even now in the mirror of the divine word. } }

8. Tregelles.

Remarks on the Prophetic Visions in the Book of Daniel, by Samuel Prideaux Tregelles. London.1847.

{ { Preface:.....Nothing gives us any indication of the immediate introduction of the latter day, except this to which Christ directs us: -we might see many things to make us expect that the fig-tree would soon bud, but when we see the buds (and not till then) can we speak with certainty as to what is forthwith to come to pass. We might see attempts of the nations to set the Jews in the Holy Land; -this ought to make us look carefully to Jerusalem; -God might hinder those efforts, or He might allow the fearful closing scenes of this dispensation to issue out of them, and at length He will do.

The importance of the '*detail of prophecy*' is very great to the believer; it certainly is a sad thing to see this extensive portion of God's truth overlooked and neglected. It is by the detail of prophecy that we learn how to walk in tile midst of present things according to God; it is thus we learn His judgment about them, and what their issue will be. Many Christians directed their minds much to this a few years ago; but it cannot, I believe, be denied, that this portion of revealed truth has more recently been neglected and overlooked: those who have done this have surely omitted to see bow important its present bearing is on the conscience and conduct: what other portion of revelation shews so clearly the separateness from the systems of men, to which believers are called?.....These Remarks on the Prophetic Visions In the book of Daniel, are intended especially to direct the mind towards some of the important portions of the detail of prophecy with which the Scripture furnishes us. They have been written at various times, and amid various hindrances. I trust that the Remarks may be found helpful to Christian who desire to learn from the prophetic word, and that the Lord may vouchsafe to bless them to that end. Dec. 9, 1846, S.P.T. } }

{{ Remarks on the Second Chapter of Daniel:We may divide this book into two parts; namely, that part which is written in the Chaldee language, and that which is written in Hebrew. While we see that the book has one general scope, namely Jerusalem given by God for a time into the power of the Gentiles who bear rule, -we may regard this in two ways; we may either look at Gentile power in the outline of its history, or we may look at those things relating to this power in their local connection with Jerusalem. Now the course, character, and crisis of Gentile power are taken up in this book in the Chaldee language, while those things which are limited in their application to the Jews and Jerusalem are written in Hebrew.

There are very few portions of the Scripture which are written in Chaldee, - there are some parts of Ezra so written, which bring before us the children of Israel as being under the power of the Gentiles, -there are some parts of this book, and one verse in Jeremiah (10:11) which contains a message sent to the Gentiles. This passage occurs just as the gods of the nations had been mentioned in contrast with the living God. It is important that we should so bear in mind the inspiration of Scripture as to recognize that nothing respecting it can be looked on as accidental; whatever God has written, and however it be written: there must be in every circumstance a reason; whether we possess sufficient spiritual intelligence or not to apprehend it. Now it is important in such a case as the present to see that God has not made this difference or language without a very definite scope and object: -The Chaldee portion of Daniel commences at the 4th verse of the second chapter, and continues to the end of the seventh chapter: all the rest of the book is written in Hebrew. In the Chaldee portion we see power in the hands, or the Gentile presented before us as to its character, course, and consummation; and in the latter portion of the book we see the same power localized in connection with the Jews and Jerusalem. The Gentile power is in each part that which is prominently before us, although looked at in different aspects..... }}

{{ Remarks on the Eight Chapter of Daniel: The prophetic scene becomes narrowed before us in this chapter; one definite portion of future history is here anticipatively written for as by God. The same is the way which God has taken in teaching us those things which were profitable for us to know, as to the past, If we look at the history of man as given in Genesis, we have at first after the flood, the general statement in outline of all nations in their ancestry and first formation; and then afterwards a narrower scene is brought before us, -one family which becomes one nation, and with this we principally have to do in the remainder of the Old Testament. Just so in the prophetic visions of Daniel; we have Gentile power in its committal, course and crisis; also in its wideness of extent, its moral relations to God, and its actings with regard to those who belong to God; and besides, an account of *who* it is that succeeds to the dominion which has been forfeited by the last of the Gentile powers: and then comes the narrower scene, in which we see these things set before us in their connection with that same one nation, which had been so early taken up in history.....

(Chapter 9:27-28.***Seventy Weeks when Distributed into Portions***, will then stand thus:

I. From the Edict to the Building of the Wall, &c.... = 49 years.

II. From the Building to Messiah the Prince, & His Cutting Off..... = 434 years.

[Then an interval of unmarked length.[So far 2000 years.]]

III. Period of the Covenant of "the Prince that shall come,".... = 7 years [In 2 Halves].)

On the "Year-Day System."

Many have adopted a system of interpretation of those prophecies in which spaces of time are mentioned to which they have given the name of "the year-day system."

This system may be stated thus: -that in such prophecies as treat of space of time in future events, the principle on which they are written is, that '*a day*' stands as the representative of '*a year*', and other spaces of time in the same proportion.

On this principle they would interpret three years and a half as meaning 1260 years; and they after speak of this period, and also of the 2300 '*years*' of chap. 8.

Now it is certain that these prophecies do not state anything upon the face of them which can support such a mode of interpretation: -it is also clear, (or at least, it ought to be so) that no canon of interpretation ought to be laid down and pressed, unless it can be distinctly proved from the Scripture.

Certain passages are commonly referred to in support of this hypothesis.

Num. 14:34, "**After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities even forty years.**" This passage speaks of a denounced fact, but there is nothing that implies a principle of interpretation. They had searched the land forty '*days*'; God sentences them to wander the same number of '*years*'. In the prophetic part of the sentence year, are used of literal years, and not as the symbol of anything else. If the year-day system were applied to this passage, we should have to interpret the "**forty years**" in that way, and thus we should have a vast period of fourteen thousand four [hundred] (14,400 = 14x360; 14,600 = 14x365) years. This passage so far from upholding the year-day system in the slightest degree, supplies pointed evidence against it.

Ezek. 4. "**Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it : according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety (390) days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty (40) days: I have appointed thee each day for a year.**"

Now this is not a symbolic '*prophecy*' at all, but simply a symbolic '*action*', which was commanded by God; and unless there had been the express statement, we never could have known that what Ezekiel did, for so many days really represented the actions of the same number of years. It is true that this is an instance in which a day symbolically represents a year, but the way in which this is done is wholly different from any such ground being taken as though in prophetic language the one were used for the other.

A third passage which some have used as a basis for this system is this latter part of the ninth of Daniel; -some however of the strenuous advocates of the year day principle (such as Elliott in his *Horae Apocalyptical*) fairly own that it has no bearing upon the question. It's supposed connection arises from the word rendered "**week**" having been taken as though it must be simply in its literal meaning seven '*days*'. This might be called wholly a question of lexicography: -the word itself is strictly, '*something divided into*' or consisting of *seven parts*. It bears the same

grammatical relation to the numeral *seven*, as one of the Hebrew words used for ten does to the other of similar meaning. Gesenius simply defines its meaning to be "a septenary number," he then speaks of its use as applied sometimes to days, sometimes to years; -the word itself however defines nothing as to the denomination to which it belongs, whether the one or the other. In Ezek. 45:21 it is used almost entirely like a numeral, standing with a feminine plural termination in connection with a masculine noun, (according to the peculiar usage of numerals in Hebrew and the cognate languages;) and this passage is important as shewing its use. It is not to be denied nor yet to be wondered at that it should be more often used of '*week*' than anything else, for this obvious reason, that of all things admitting a septenary division there is nothing so often spoken of as a week. In this sense however it more commonly takes the feminine plural termination.

In the present passage it takes its denomination from '*years*' which had been previously mentioned in Daniel's prayer: it has here the masculine plural termination, which '*may*' arise from *year* being '*feminine*'; but this could not be absolutely stated as the reason, for it is once used with the masculine plural joined to '*days*'.

I am well aware that strong assertions have been made to this effect: -that if we follow the conventional reading (i.e. with points), it is simply "**seventy weeks**," (i.e. of seven '*days*') but that if we reject the points, it must mean "**seventy seventies**;" -this statement is very incorrect. I do read with the points, but the argument does not rest upon them. I do not admit that periods of seven days are necessarily indicated by the words itself. But if we paid no attention to the points we are not left to any such meaningless rendering as "**seventy seventies**;" -the fact must have been overlooked, that in verse 27, where the word occurs in the singular, it is twice written full, (i.e. with the letter Vau inserted,) and this, without any points to help us, decides the matter.

In translating, I have used the word "**week**," not at all conceding the point of the meaning of the Hebrew word, but simply for convenience sake, and as requiring less explanation and circumlocution than any other which I could think of. I believe that I need say no more to prove that this 9th of Daniel in no way upholds the year-day scheme.

But it also supplies decisive evidence against it: -what on this scheme could be made, if the seventy '*years*' foretold by Jeremiah? How could Daniel have known the time to be drawing then to a close? Seventy (70, LXX) years on this scheme would represent more than 250 '*centuries*'. It is certain that Daniel knew nothing of this principle of interpretation,

Let the same be applied to Nebuchadnezzar's madness, and it will be a period yet incomplete: apply it to the three days of our Lord's burial, and we see its impossibility.

I think that I need say no more to show not only that the "year-day system" is wholly unsupported by Scripture, but also that Scripture, supplies positive evidence against it.

If we were to admit a '*non scriptural*' canon of interpretation, we should do much injury to truth; how much more must this be the case if we admit what is absolutely '*anti-scriptural*': the one might be adding to the word of God, but the other would be even contradicting it.

On the 20th of Artaxerxes.

Some have found a difficulty in making out the chronology of the seventy (70, LXX) weeks, because they have thought that the time from the 20th of Artaxerxes to the crucifixion of our Lord would not fully accord with that marked out in the prophecy. If it had been so, it need have surprised no one; whatever be the result of chronological calculations, the word of God is the same; we know that it is certain, and everything else must bend to it,

But here I believe the difficulty to be wholly imaginary. It is true that we may find some from the date pointed in the margin of our Bibles; but the history of this date as it there stands is rather curious. Archbishop Usher drew up a scheme of Chronology which is commonly followed, rather from convenience, than from its absolute correctness being supposed. About a hundred and fifty (150) years ago Bishop Lloyd undertook affixing Archbishop Usher's dates to our English Bibles; but '*in this instance*' he made a considerable alteration, and substituted another date of his own so as to adapt the reign of Artaxerxes to his own theory.

The date which stands in our Bibles for the 20th of Artaxerxes is B.C. 446; - this makes the commencement- of his reign B.C. 466: -but the authority of the best and most nearly contemporary historian will put the matter in a very different light. Thucydides mentions that the accession of Artaxerxes had taken place before the flight of Themistocles: this authorizes us to adopt Usher's date, and place the commencement of the reign 473 or 474 B.C. This would give the date of 454 or 455 B.C. If we add to this the date of the crucifixion it will just give us the exact period of the sixty nine (69) weeks. In doing this we must remember that the birth of our Lord was about 4 years before the common era, so that the thirty third (33rd) year of his life, when he suffered, would correspond with 28 or 29 of our reckoning. I believe the former to have been the true date; first because of the day of the week on which the Passover commenced in that year, and also because of the consuls of that year having been mentioned by several writers as those of the year when our Lord was put to death.

These Remarks do not affect the instruction given us by God in this chapter; they are points which I only notice for the removal of difficulties.

Note on the Rendering of Daniel XII:2.

I do not doubt that the right translation of this verse is what has been given above: "**And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those** [the rest of the sleepers, those who do not awake at this time] **shall be unto shame and everlasting contempt.**" The word which in our authorized version is twice rendered "**some**" is never used in any another passage in Hebrew, as taking up distributively any general class which had been previously mentioned; this is enough, I believe, to warrant our applying its first occurrence to the whole of the many who awake, and the second to the mass of the sleepers who do not awake at this time. It is clearly not a general resurrection, "**many 'from among';**" and it is only by taking the words in this sense that we gain any information as to what becomes of those who continue to sleep in the dust of the earth. This translation is given as undoubtedly correct in Gerard Kerkherder's "Prodromus Danielicus."

I do not regard it as needful to make any remark upon the opinion, that such statements as these only relate to temporal deliverance or something of the kind. I will only ask, if such language is not declaratory of a resurrection actual and literal, is there such a thing as a resurrection spoken of in any passage of Scripture (or at

least of the Old Testament) at all? How could our Lord have reproved the Sadducees for their ignorance?

This passage has been understood by the Jewish commentators in the sense that I have stated. Of course these men with the veil on their hearts are no guides as to the use of the Old Testament; but they are helps as to the grammatical and lexicographical value of sentences and words. Two Rabbis, Saadiah Haggaon (in the tenth century of our era) and Aben Ezra (in the twelfth) have commented on this prophet: the latter of these was a writer of peculiar abilities and accuracy of mind. He explains the verse in the following manner: -'those who rise are the dead of Israel who will be blessed under the reign of king Messiah'; he notices none as awaking at this time but the dead of Israel, and he regards it as a literal resurrection. This had been the view of Saadiah whom he often quotes. But Aben Ezra thought only of earthly blessing, for he speaks of their living in the land and feasting on Behemoth, Leviathan, &c. He is explicit as to there being a first and a second resurrection; though his doctrine as to this is directly contradictory to that of our Lord and His Apostles; -so much so, as to make it probable that the same notions had been current among the Pharisees even in our Lord's days. Aben Ezra says that the dead of Israel who shall rise, shall enjoy themselves in the land even to old age, that they shall die again, and rise again at the general resurrection. Our Lord says, **"They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more": for they are equal unto the angels; and are the children of God, being the children of the resurrection"** (Luke 20:35,36). **"It is raised in incorruption."** **"It is raised a spiritual body."** **"This corruptible must put on incorruption, and this mortal must put on immortality"** (1st Cor. 15) **"Blessed and holy is he that hath part in the first resurrection, on such the second death shall have no power"** (Rev. 20). These are the truths which God has vouchsafed that we should know; but still in all their ignorance, the Jewish teachers did hold two resurrections, one of the just, and the other the only one in which the unjust should rise at all. It is marvellous with the words of Scripture before them mentioning **"eternal life,"** they could have thought that the participants in the first resurrection could die again: had they known Christ's resurrection, they '*could*' not have thus erred.

Note on the Interpretation of the Former Part of Daniel XI, by Past History.

Many have supposed that there has been so exact a fulfilment of the former part of Dan. 11 in the history of the royal houses of Seleucus and Ptolemy, that all the terms of the vision have been fully met; so that, to say the least, there is no need to look for any farther accomplishment. It has been thought that a continuous history runs on from the time of Alexander the Great, to Antiochus Epiphanes; and then, those who look for the glories of the Lord's Millennial reign, and who see that a personal Antichrist precedes, have supposed that there is a transition to the times yet future. I have already remarked on the especial importance of seeing the application of the latter part of the vision, but still, it is well to observe what Scripture makes the true application of all the parts. If the chapter be so joined together, as I have sought to shew, then no alleged past accomplishment need detain our minds from looking onwards, and no testimony of past history ought to divert our minds from

so doing.

But what is this testimony drawn from past history? It is a series of events selected from the circumstances of the kingdoms of Syria and Egypt, and put together in order to meet, as well as may be, the terms of the prophecy. But even this is not continuous; for there is almost at the very beginning a break, and that too at the place, where I believe the long interval to be, in between verses 4 and 5. The kings of the north and south who are here first mentioned, are not the immediate successors of Alexander (upon the historical scheme), but one of each line, a generation or two down. Other breaks also exist upon this scheme, and events are passed by at least as marked and as important, as some of those that are mentioned. But farther, there are several points in which history and this chapter are directly at variance. I freely own that *'if'* I saw this portion of prophecy did really belong to this past period, then all supposed discrepancies of every sort must be charged upon history and upon that only. For instance, **"he that begat her"** in verse 6, is directly contrary to the supposed history, and to make it suit, the incorrect rendering **"whom she brought forth"** is put in the margin. The description in verse 8, is much at variance with the history, as Jerome pointed out in his answer to Porphyry long ago. I might go on pointing out these little variations; but there is one more only, which I would specify: -In verse 20 **"the raiser of taxes"** reigns **"few days;"** to force this to suit, resort has been had to the "year-day" system, and some of the explanations state this as a plain and simple fact; for instance, the authors of the "Universal History" had their minds so imbued with the idea, that they quote this verse, "within few *'years'*."

The idea that the past history of Alexander's successors is the subject of this chapter first appears, I believe, in the first book of Maccabees (in itself a useful and interesting piece of history;)- the writer knew of what had just befallen his nation in the reign of Antiochus Epiphanes; he knew too, what Daniel had predicted, and he thought, naturally enough, that the one was the fulfilment of the other. He applied the Psalms which speak of the Jews in their latter-day trouble, to that time, and seemed to think that after the destruction of Antiochus, the promises of blessing would be accomplished. If it were taken as a fixed point that the pollution of the temple by Antiochus, is truly the **"abomination of desolation spoken of by Daniel the prophet,"** then, of course, the former part of the chapter would belong to what immediately preceded his reign.

The first person who (as far as I know) tried to draw this out into a regular scheme was the great enemy of revelation, Porphyry. We know from Jerome a great deal of what Porphyry said, and the object of Jerome was not exactly to confute his application of the former part of the chapter, but to vindicate the latter, and to shew, whatever the former part meant, the latter spoke of the Antichrist. But still Jerome often remarks that such and such alleged events rest wholly upon Porphyry's assertion and that others do not accord with facts. Indeed it is a simple fact that many of the things which Rollin and similar writers, bring forward as minute accomplishments of prophecy are points only gathered from the prophecy itself, without being known from any independent evidence, and therefore all depends upon the accuracy with which they have understood the application and meaning of the prophecies. Porphyry's position was, that the book of Daniel was a spurious book, composed about the time of the Maccabees, and thus not a prophecy at all. But though I object to the supposition that Antiochus Epiphanes and his pollution of the temple, are here taught us, I most freely admit, that the deeds of Antiochus form a striking and solemn foreshadowing of what shall be in the days of the

Antichrist. Antiochus set up, on the altar of burnt-offering an idol, and built an altar before it, upon which he sacrificed abominations. Fierce and bitter persecution was the treatment of those who abstained from participating in these pollutions.

And yet the claims and conduct of the Antichrist will go beyond this. In reading (simply as a piece of uninspired history), the first book of Maccabees, we may form some idea of the more fearful display of evil, which is yet to be.

Note on the Fourth Chapter of Daniel.

Although the object of these "Remarks" has been to speak of those portions of Daniel, which are still, in a great measure, future, this chapter should not be wholly passed by; for here we have in the past accomplishment of a vision, an earnest of the exact and precise fulfilment which all of these visions must necessarily receive.

The king Nebuchadnezzar saw the vision of the tree, (verses 10-12); it grew in the midst of the earth, it was great and fair; its fruit, much; and it afforded food for fowl and beast. But this, which was so splendid in the eyes of men, received sentence by the mouth of a watcher, and an holy one who came down from heaven; **-"Hew down the tree, cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from off his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given unto him, and let seven times pass over him."** After the sentence, and its duration, the object is next stated; **-"This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."**

This was interpreted to the king by Daniel; -Nebuchadnezzar was himself the tree, that had become great and had overshadowed the earth; the meaning of the hewing down of the tree, &c., is then explained: **-"This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king; that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule."** Daniel then advises the king as to the breaking off of his sins, bestowing his counsel in vain.

All that had been spoken was exactly carried out. The heart of Nebuchadnezzar was lifted up with pride, instead of owning the Most High as ruling in the kingdoms of men. The utterance of his heart was **-"Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?"** The sentence was then executed upon him to the very letter, and when the appointed period was accomplished, the promised restoration took place. **"And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine**

understanding returned unto me; and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Then followed the restoration of the kingdom to him, and the record of these things, is the account, which he himself sent, in a public edict throughout his empire.

Here we have not only an instructive illustration of the exactitude with which prophecy is accomplished, –but also a lesson to Gentile power– a lesson indeed, which has not been learned, but which ought to have been learned, that the Most High ruleth in the kingdoms of men. The very next chapter shews us how this was forgotten by Belshazzar, and how '*his*' kingdom was utterly taken away; but still, the results in this book shew that power will never be held u from God and for God, until Christ takes it into his own hand. –God dealt with the first head of Gentile power for the instruction of those who should come after; but the result has only been the farther and farther estrangement from God, until this shall be fully exhibited in the Antichrist.

Note on the Prophetic Interpretation in Connection with Popery.

It has been alleged that it is a kind of palliation of Popish doctrine, if we do not apply the passages in Scripture, which speak of Antichrist, to the Popedom. The primary question always must be, what is it that the Spirit of God speaks of in such or such a passage. I have endeavoured to shew that the prophecies in Daniel chap. 7 & 8 are not applicable to the Pope; that they have in fact another meaning. But this does not affect the question as to what Popery and its doctrines are in the sight of God; and every one of those passages which sets forth the gospel of the grace of God, sets itself in full opposition to Romanism; –not, it is true, in opposition to Romanism merely, but also to everything else in which the doctrines of grace are not fully held and taught. There is such a thing as pride in being "Protestants," and I doubt not that many have been using Scripture prophecy (rightly as they have thought) against the Church of Rome, while, as to the vital point, "How can a sinner be justified in the sight of God?" they have been as far from the truth as the Romanists themselves.

But it is important to see that an abomination, worse than Popery, is to arise; and the adherents of it will be certainly lost: –"**If any man worship the beast and his image, the same shall drink of the wine of the wrath of God.**" And this shall draw into its vortex, all (except the elect of God) who are within the sphere of its influence; "**All shall worship him, whose names have not been written in the Lamb's book of life.**" If this abomination were Popery, all would be saved who are not Roman-Catholics, –as though there were none wicked outside that pale. And all who are, or ever have been, within that pale would be lost: –and yet, the Reformers were originally Papists: –Luther himself was not only a Roman Catholic, but a priest, and also an Augustine monk. This searching for Popery in Scriptures which speak of a worse consummation, would thus lead to strange results; and the very declarations of the word of God, would have to be softened, because the mind feels that such statements cannot be fully applied to the consequences of Popery. If we admit that a person in the Church of Rome may possibly be saved, through faith in the blood of Christ (not through, but in spite of his system), and if one who

renounces his errors, and leaves that system, accepting the gospel, may be saved, and used as an honoured servant of Christ, –then, in fact, the whole matter is conceded; –that a worse abomination than Popery is treated of in the word, and that it is no palliation of Popery to admit that such is the fact. But if I were to apply such Scriptures as 2nd Thess. 2 to the Popedom, I should feel that I were indeed palliating Romanism. What is meant by "**the temple of God**?" In Scripture this is 1st, the elect Church, or 2nd, the bodies of individual saints –the Holy Ghost dwelling in both, or 3rd, our Lord's human body, or 4th, the actual temple of God, at Jerusalem. Has the Pope sat, or could he sit, shewing himself that he is God, in any of these four? If it be said that the Pope does this, as taking such a place as he does in the Church, then Popery is indeed palliated, and the line of demarcation between truth and falsehood broken down, by applying to that system a name which belongs to God's elect people. Is the temple of God, St. Peter's? Many have seemed to affirm this, and **have** talked about the Pope as enthroned on the high altar in that building (which is itself quite a mistake), as the fulfilment of the prophecy. But St. Peter's is not the temple of God, but the temple of an idol, and the Pope may be there seen taking the place of an idolater as much as the meanest in the crowd. Papal claims and doctrine are alike fearful falsehoods; the word of God supplies the counteracting truths; but an indiscreet zeal may only have the effect of producing the result the very reverse of what had been intended. I utterly reject the charge of palliating the evils of Popery; and I might with truth cast it back upon those who acknowledge anything in which the Pope sits, as being "the Temple of God." }}

{ 12:2. Resurrection.

(*werabbim miyesheney*) –'**Many of those who sleep**'. 'He does not say '**all ... who sleep**' ... because '**all ..** '." would include all of mankind, and He made this promise only to Israel. Therefore he says, '**many ...**' 'And when He says: '**these for everlasting life and others for shame**'.. . His intent is not that among those who are resurrected some will be rewarded and some punished, for those who deserve punishment will not be resurrected at the time of the redemption. Rather He means that those who will awaken will have everlasting life, and those who will not awaken will be for '**shame and for everlasting abhorrence**'. For all the righteous, (including) those who repented, will live; only the unbelieving and those who died without repentance will remain. All this will happen at the time of the redemption' (*R' Saadiah Gaon in Emunos V'beos ch. 7. See Ibn Ezra*).

Rambam (Perush haMishnah to Sanhedrin 10) agrees with '*R' Saadiah Gaon*' that the resurrection is destined only for the righteous, and bases his belief on the '*Midrash*': This is also the view of '*Ramban*' and '*R' Chisdai Crescas*' (cited by '*Abarbanel*'); '*Sha'ar haG'mul*' in '*Kisvei HaRamban*', v. 1, p. 52 where the wording is ambiguous; see '*Or Hashem*' 3, 4:4, p. 77). '*Abarbanel*' (*Mayenei Ha Yeshuah* IIa) disagrees with the above and believes that the resurrection will include all of mankind. He notes two purposes in this: **1)** It would be most unfair to all the generations who hoped for the Messiah if only those who incidentally had the good fortune to be alive at the time of the redemption would be privileged to enjoy the benefits of his coming. Therefore '**all**' the dead will be resurrected: the righteous to enjoy the benefits they merited; and the '**everlasting life and others for shame**' enemies of Israel will also come alive in order to witness their ultimate downfall. **2)** The nations of mankind that will be resurrected will realize the folly of their beliefs and will all come to acknowledge the one true belief, as seen from the words of

'Zephaniah' (3:9): '**For then I will turn to the nations a clear language that they will all call upon the Name of HASHEM to serve Him, in unison**', and many other prophecies.

An opinion which falls between these two approaches is adopted by 'R' Chisdai Crescas' ('Or Hashem' 3, 4, 4, p. 77). Only the righteous (**tzaddiqim**(i)) and the wicked (**resha'im**())) will be resurrected in order to bring to its culmination the process of Divine retribution (**sekar we'onesh**). For many people however, the rewards of the world of the soul (*gan eden*), 'Paradise', and whatever material benefits they have attained in their lifetimes suffice for their merits*. [This short summary of views in no way pretends to exhaust this topic which deserves a volume in itself. The reader inclined to pursue this topic should study 'Ma'amar haT'chiyah (Rambam); Sha'ar /10 Gemul (Ramban); Chidushei haRamah to Sanhedrin Perek Chelek; Igrot Ramah', etc. See also footnote to 7:10.]

This controversy is closely connected to a larger question basic to the fundamental tenet of retribution. 'Rambam (Hilchos Teshuvah', ch. 8) maintains that the principal place of retribution is the World of Souls (**olam haneshamoth**) which every person enters following his death. To this 'Rambam' applies the term (**olam habbba**), 'World to Come'. It is therefore not necessary for everyone to be resurrected, since even without being resurrected they collect their reward (or punishment) in the World of Souls. The resurrection is then a 'special reward for those singled out for it' by virtue of their righteous conduct.

Many rabbis disagree with this view and cite the words of the Sages to the effect that the main period of reward for the righteous will be after they are resurrected ('Sha'ar Ha'Gemul' quoted by 'Perush' on 'Hilchos Teshuvah' 9:2; 'Yad Ramah' beginning of 'Perek Chelek').

(*Since the body, too, plays a role in earning the reward or punishment, Divine Providence demands that the body too, receive its just reward: hence resurrection. A Talmudic parable illustrates this. A blind man and a lame man both desired to raid a certain orchard, but their physical limitations precluded this. The lame man met the blind man and they formed a partnership. The blind man took the lame man upon his back, and the lame man directed him to the orchard. They then shared the fruits of their 'labors'. When they were caught by the owner of the orchard, the lame man protested that he himself could not have plundered the orchard. The blind man defended himself in the same manner. The owner then took the lame man, set him upon the blind man and administered punishment to them together (Sanhedrin 91b). Man is composed of two 'partners,' body and soul, which collaborate for good or ill. The righteous will arise to collect the material good due them for having utilized the body for good. The evil will stand up 'for shame and for everlasting abhorrence' for having turned the soul to the service of evil.)

(**yaqitzu**) - 'Shall awaken'. The dead will be resurrected (*Rashi*). 'Ravina' said [We know the tenet of resurrection] from this verse, *many of those who sleep in the dusty earth shall awaken (Sanhedrin 92b)*. This verse is the most explicit of any in Scripture about the tenet of the resurrection of the dead (*Mayenei HaYeshuah* 11:9, citing *Rambam*).

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9. Japheth Ben Ali.

A Commentary on the Book of Daniel by Japheth (Yefet) ben Ali, ha-Levi, the Karaite. Edited & Translated from Arabic by D S. Margoliouth, Laudian Prof. of Arabic, Univer. Oxford.. Anecdota Oxoniensia. Oxford, Clarendon Press. c. 1000 A.D. (950-980). 1889.

{ { I: The book of Daniel. This book has been attributed to Daniel in particular because it contains an account of his history and prophecy. It comprises eleven chapters.

If we add up the years occupied by this book, they make up a total of sixty-seven (67): [for seventy (70, LXX) years were occupied by the reigns of Nebuchadnezzar, Evil-Merodach, and Belshazzar; all of which come within our narrative, except the first seven years of Nebuchadnezzar, as we shall see below;] this leaves sixty-three (63) years, to which are to be added the one year of Darius and the three years of Cyrus; making a total of sixty-seven (67) years.

1:1. It is to be observed that the reign of Jehoiakim was divided into three parts: **a.** 'four' years during which he was subject to the king of Egypt; **b.** 'three' years during which he was subject to the king of Babylon (2 Kings xxiv. 1); [c. three years during which he was independent.] During these three years the king of Babylon was occupied with his Eastern expedition; after he had rested a little, he attacked him (in the tenth year of his reign), besieged him with his army, took his city, took him prisoner, and carried away many captives with part of the vessels of the house of God (see here).

'In the third year': not **'in the tenth year'**, for the following reason. Jehoiakim had originally been subject to the king of Egypt; then he became subject to the king of Babylon. Thus seven years passed; and since after this he rebelled against the king of Babylon, and became an independent king, who paid homage to no other, the writer can say **'in the third year of the reign of Jehoiakim king of Judah'**, dating from the time at which he became independent. The proof of our theory of the division of Jehoiakim's reign into three parts is the statement in 2nd Chron. 36:4, that the king of Egypt took Jehoahaz, brother of Jehoiakim, and sent him to Egypt, and made Jehoiakim king in his stead. Now we know that he remained subject to the king of Egypt four years, and that the king of Babylon came to the throne in the fourth year of Jehoiakim; see Jer. 25:1, where it is stated that the first year of Nebuchadnezzar was the fourth of Jehoiakim. In that year the king of Babylon fought with the army of the king of Egypt, which was encamped on the banks of the Euphrates (see Jer. I. c.), when Syria fell into his hands (2nd Kings 24:7), and Jehoiakim became subject to the king of Babylon in the fifth year of his reign.

2:1. Just as we said of the **'third year of the reign of Jehoiakim'** that the phrase did not refer to his reign literally, so this again does not refer to Nebuchadnezzar's **'reign'**, as Daniel is the person who interpreted the dream. Plainly it must refer to something else. Some have supposed it to be the **'second year of Jehoiakim's captivity'**, which is unlikely, because Daniel had no office till after

three years; see 1:5, which shews that he licensed them after three years. Others have referred it to the '**fall of Jerusalem**', imagining that he did not consider himself king till he had subdued Israel, which is not improbable. To my mind what is most probable is that it means [the second year] '**after he had become king of the entire world**' (*inf.* 2:38). Now it is well known that he took Jerusalem before he took Tyre: and Tyre before he took Egypt. It is most probable that he took Egypt in the thirtieth year of his reign. This is shewn by Ezck. 29:11, '**neither shall it be inhabited forty years**,' etc. (cp. 13). Now it was God's decree concerning the whole of the captives that they should remain in their present condition the whole seventy years, made up by Nebuchadnezzar, his son, and his son's son (Jer. 25:11); none of them returning to his country till after the completion of these seventy years. Now Egypt was the last of his conquests, as no other king stood before him save Pharaoh; so that the words '**in the second year**' will refer to the thirty-second year of his reign, thirteen years after the destruction of the Temple. In that year Ezekiel saw the form of the Temple (11:1); for Nebuchadnezzar took the Holy City and burnt the Temple in the seventeenth year of his reign; and if Nebuchadnezzar saw the dream in the thirty-second year of his reign, there must have passed since the destruction of the Temple thirteen years, and the appearance of the dream will have taken place in the fourteenth year [after its destruction].

2:37-43. ...'**That shall rule over the whole earth**': to distinguish between the second and the third kingdoms; the second kingdom owned three quarters of the world, but the third four quarters; we shall give the reader all these explanations in full in the commentary on Daniel's dream. Then he described the fourth kingdom, which he compares to iron, not meaning that it was inferior to the brass, but on account of its hardness (**strong as iron**), and because this kingdom should pulverize armies as iron pulverizes gold, silver, and brass. It '**breaketh in pieces and subdueth all**': i.e. it crushed the kingdoms of its time, as we shall explain on ver. 35. This is the kingdom of Rome, before the kingdom of Arabia arose. He makes the head the first kingdom, and the breast and arms the second kingdom, and the belly and thighs the third kingdom: and he makes the upper parts of the legs the fourth kingdom before the kingdom of Arabia. Now he does not say of the fourth kingdom 'another,' as he said of the second and third, because the Greeks are the founders of the kingdom of Rome, as we shall shew in chap. 8. '**And whereas thou sawest the feet and toes**': '**feet**' refers to the instep of the foot; then he mentions the '**toes**', and tells us that the feet and toes of this image were like the feet and toes of a man, two feet and ten toes; probably, however, the statue resembled a human being also in its erect posture, its back, hips, legs, as well as feet and toes. He unites the '**feet and toes**' in the sentence because they were all of the same material, iron, and clay (cp. ver. 33). The '*iron*' represents the Romans, and the '*clay*' the Arabs; and this is because the Romans reigned a hundred (100) years before the Arabs; then the Arabs began to reign, but the kingdom of the Romans remained, as is witnessed in our own day. He compares the kingdom of the Arabs to '*clay*' because they have neither power nor force like those of the Romans. '**A divided kingdom**': i.e. from the time of the reign of the Arabs, inasmuch as the kingdom was first to the Romans only, then the Arabs reigned with them. '**And part of iron**': to shew that this iron which is mixed with the clay is no other than the former iron, but the same. The interpretation is that the kingdom of the Romans shall remain simultaneously with the kingdom of the Arabs, and that the Arabs shall be partners with them therein; hence, '**and part of clay shall be therein**'. '**Mixed with miry clay**': not a mixture in which the ingredients mingle, as gold mixes with

silver; as this is not possible between such substances as iron and clay; but a mixture like that of wheat and barley, or similar substances; part, therefore, of the instep of the foot is iron and part clay. This is possible because of the length of the instep. The same is the case with the toes. In the description of the toes, '**part of iron and part of clay**', probably this iron does not belong to the Romans, but is to be interpreted of the *Arabs only*. In the interpretation of this he says, '**so the kingdom shall be partly strong and partly broken**'. Either he means that its beginnings were powerful (as we shall explain in the proper place in this book), and its end feeble; in which case the toes where they joined the instep must have been iron, and the ends clay. Or he may be referring to the kingdom of certain of the children of 'the Master' (Muhammad), who were powerful, and others who were to follow them and be weak like clay.

'**And whereas thou sawest the iron mixed with miry clay**' does not refer to the mixture of the toes, since he does not use the word '*mixture*' of them, but says only part of them were iron and part clay. This can only refer to the mixture of the feet, of which he had said forasmuch as thou sawest, etc. This is the mixture of the Romans and the Arabs; he tells us that just as they are associated in empire (**a divided kingdom**), so they shall be mixed in the matter of marrying and begetting children, neither party disapproving of this, as Israel does; for this reason, too, he said '**they shall mingle themselves with the seed of men**'. For the Moslem does not refuse to take a wife of the Christian religion, nor the Christian to take a wife of the religion of Islam. '**But they shall not cleave to one another**': since they disagree with one another on the fundamental doctrines, the one [Muslim] confessing One God, and believing that 'Isa (Jesus), the son of Maryam (Mary), was a mortal; whereas the others (Christians) believe that He is the Creator of the heavens and earth, as is well known concerning the Christian religion. Similarly do they differ about the Qiblah and many other subjects too long to explain. This is why he says '**they shall not cleave one to another**'; which is explained in the words '**even as iron**', etc., i.e. as iron does not mingle with clay.

So far for the description of the statue. Now for the interpretation of it. It means four kingdoms which are to arise in the world. The '*first*' is the kingdom which laid waste Jerusalem and took the people captive from their homes. '*After*' it came the kingdom of the Persians, which ordered the House to be built, and permitted the people to go thither, and gave the money and charges and offerings out of its treasures. The '*third*' is the kingdom of the Greeks, which neither took the people captive nor laid waste their dwellings: however, harm was done the nation by them, as the Jews have handed down in their books and records, though the books of the Prophets do not expressly state it. As for the '*fourth*', empire, it has carried Israel into captivity, as the first did, and gone further than it in enmity and injury; and as for the Arabs, they have not indeed acted like the others in exiling them and destroying them, but they have injured the nation in the way of contempt and scorn and humiliation, etc., of which we shall mention some specimens in the commentary on the dream of Daniel and his prophecy. He represents all these empires as attached to each other, because there was not a follower of the truth among them, though their systems differed: and he makes them all one piece.

After giving the interpretation of the image he gives that of the stone which was cut from the mountain and brake the image.

2:44-45. He compared the four kingdoms to a wrought image, but the kingdom of Israel to a stone cut out of a mountain, because their kingdom is eternal: either it means the '**nation**', or the '**Messiah**', who is of them, or of the

seed of David. He said in the dream that it '**brake the feet of the image**', i.e. that they shall crush Edom (i.e. Rome) and Ishmael. Then he says, '**then were broken in pieces together**', inasmuch as the religion of each kingdom and some, too, of the people shall remain till the Messiah's kingdom. He tells us that it shall break and destroy the remnants of the three previous kingdoms, them, and their religions; '**it shall break in pieces and consume all these kingdoms**'. He points out the difference between these four kingdoms and that of the Messiah. Of every one of these four kingdoms the dominion ceases, and is given to another: but this kingdom shall not pass away, nor be given to another. And he did not say of the image that God Almighty had set it up, as he says of the kingdom of the Messiah '**the God of heaven shall set up a kingdom**', because they are weak and few in number, and it is God who will raise them from the dust, and bring down the others from the height, since it was He who brought them down from the height (Lam. 2:12) and raised the empire of the others (ibid. 2:14); and He will do the same in the time to come, raising the estate of Israel and afflicting the empires (cp. Ps. 113:5).....

9:24-27. He tells him what is going to happen during the four kingdoms. Of these '*seventy (70, LXX) weeks, seven*' passed in the kingdom of the Chaldees (47 years); 57 years the Persians reigned, 180 the Greeks, 206 the Romans; these are the special periods of the seventy weeks. These include the reigns of all four beasts; only the angel does not describe at length what happened to any of them save the history of the Second Temple during the time of Rome. These seventy weeks are '*weeks of sabbatical years*', making 490 years; below they are divided into periods. '**Are decreed upon thy people**': decreed by God, like the 400 years decreed to Abraham, or the 70 years decreed to Babylon. '**Upon thy people and upon thy holy place**': in so far as there befell the people during this period different sorts of fortune, some commendable and others to be deprecated; six things are mentioned in this verse, three commendable, '**to finish transgression, to make an end of sins, to make reconciliation for iniquity**'; and three are mentioned of a different aspect, '**to bring in everlasting righteousness**', and to '**seal up vision and prophecy, and to anoint the most holy**': of these six some are to take place at the beginning of the series, others at the end of 300 years. '**To bring everlasting righteousness and to anoint the most holy**' refers to the first beginning of the building of the Temple; '**to seal up vision and prophecy**' took place during the reign of '*the Greeks*'; '**to finish transgression**' etc. was done in the middle of the 70 years of Babylon. '**Transgression**' refers to the 'worship of other 'gods'' and similar 'abominations'; '**sins**', to the misplacing of the sabbaths and the other feasts; '**iniquity**' includes the other sins committed by the people amongst themselves, i.e. offences against life and property or possessions. Others interpret differently; referring '**to make reconciliation for iniquity**' to offerings: meaning that while they were in Babylon 'to the conclusion of the Babylonian empire God obtained from them satisfaction for the debt they had incurred by their sins: referring to 2nd Chron. 36:21. Similarly, '**to bring in everlasting righteousness**' is supposed by some to refer to the High Priests, and to '**anoint the most holy**' to the sanctuaries and the priests. Others again make '**everlasting righteousness**' the offerings, and '**the most holy**' the High Priest, referring to 2nd Chron. 33:13. Either way it must plainly take place at the building of the Temple. There remains '**to seal up vision and prophecy**': this must mean the cutting off of vision and prophets from Israel. '**Vision**' refers to prophecies relating to future time, such as those of Haggai or Zechariah of the

future; and the '**prophet**' (i.e. prophecy) is what is told relating to the present. According to some authorities the Holy Spirit was cut off from the time of Solomon; the '**Singers**' remaining, who recited the Psalms (see 2nd Chron. 29:20). Or again he may mean by '**to seal up vision and prophecy**' that the Books of the Prophets were sealed and collected, twenty-four books, and fixed by '**Massorahs**', and other institutions necessary for this purpose. He puts '**to seal vision and prophecy**' between '**to bring everlasting righteousness** and **to anoint the most holy**' because prophecy went on between the offering of the oblations and the anointing of the most holy.

9:25. '**From the going forth of the commandment**': supposed to refer to Jer. 29:10, or to its '**going forth**' from God; '**to return**': i.e. the captives with the sacred vessels; '**unto the anointed one, the Khalif**': i.e. the High Priest, who is '**anointed**' with the 'oil of anointing,' and is '**the prince**' of the Lord's house. Others make '**the anointed**' the High Priest, and '**the prince**' Zerubbabel son of Shealtiel. He tells him then that from the time of the destruction of the Holy Place and the captivity of the nation to the building of the Second Temple, is '**seven weeks**', i.e. forty-nine years. Now the people did not cease dwelling in the city till the twenty-third year of Nebuchadnezzar; they are called (Ezek. 33:24) 'inhabitants of waste places,' and were taken captive by Nebuzaradan (Jer. 53:30). Now if twenty-three years be taken away from the sum total of the seventy years of Babylon, there remain forty-seven years plus one year for Darius and one year for Cyrus. This makes a total of forty-nine years; to which the '**seven weeks**' refer. '**And threescore and two weeks it shall be built again**': this is the duration of the Second Temple till the coming of '**Titus The Sinner**', king of Rome; '**434 years**', During this period, he tells him, Jerusalem will again be inhabited. '**Market-place**': i.e. the fora of the judges. '**Decision**': i.e. the performance of legal sentences of death, etc. '**The dough of the times**' (*Mistranslation for '**even in troublous times**.'): referring, it is said, to the offering of the High Priest (Lev. 6:13). '**Of the times**': inasmuch as half was offered in the morning, and half in the evening. The offering of the High Priest is mentioned separately, because so long as it was offered the altar continued in service.

9:26. '**And after the threescore and two weeks**': at the close of these sixty-two weeks this Anointed, spoken of in ver. 25, shall be cut off; referring to the cessation of priests from the altar. '**And shall have none**': i.e. no son or successor in his place; or, the whole time of the Captivity they shall have no royalty.

'**The city and the sanctuary**': Jerusalem and the Temple of the Lord. '**Shall destroy**': shall devastate and burn (Ps. 137:7). '**The people of the prince that shall come**': the army of Rome with Titus. '**And his end shall be with a flood**': i.e. such as are left of Israel after the massacre shall be '**swept away**', i.e. carried away captive. This is the description of what befell the sanctuary, Jerusalem, and the nation. '**Until the end of war**': i.e. till the end of wars, sc. '**the wars of Gog**', Jerusalem and the cities of Judah shall lie waste as has been witnessed up to our day.

9:27. One week is left out of the seventy; he describes their condition therein. The enemy, he says, made a covenant with them for seven years, that he would not carry them away captive or harm them; when half the week had passed he betrayed them, and broke the covenant. Some suppose that what induced him to do this was that he saw that the people withdrew from the city in detachments, seeing that they must certainly otherwise be taken captive or fall before the enemy; and they said, 'Let us withdraw of our own accord: it is better.' Some say that the

Israelites slew certain Gentiles that were in the city, who were Roman nobles; when they had done this the Romans broke faith with them, took the city, burnt the Temple, and put a stop to the offerings (**he shall cause the sacrifice and the oblation to cease**). The histories further tell us that he set up in God's house an idol, and offered up swine on God's altar. **'The wing of abominations'**: the army of the Romans, who are called 'abominations'; they are the devastators of the sanctuary (**one that maketh desolate**). **'Even unto the consummation and the determination'**: i.e. till God work a '*consummation*' and a '*determination*' by causing the nations to cease, and especially Edom. The first referring to the city [of Rome]; the second to the kingdom. **'Shall be poured out upon the wasted'**: i.e. the wrath of God upon this city, which shall be waste till Israel come and inhabit it. God shewed this to Daniel because he desired to know what would become of the people and the Holy Place in the time of the three kingdoms; for he knew that the Holy Place '*must*' one day be inhabited, and the captives '*must*' return; but they '*might*' have continued in the condition in which they were during the time of the Persian and of the Greek empires. God shewed him that the city must again be wasted, and the people taken captive, that he might know it, and Israel might know it. Thereat his heart was pained, and he sickened.

11:1. 1. Just as he had helped Michael to slay Cyrus, so he had helped him to slay Darius, or had killed him. Here we must pause a moment and briefly state some necessary ideas on the subject of angels. We are not justified in setting aside the literal meaning of the Word of God or of His prophets, save where that literal meaning is hindered or precluded as being contradicted by '*the reason*' or by '*a clear text*'. In such a case it is understood that the first text requires an explanation reconciling it with the reason or with the other text; the words having been used in some metaphorical or improper [abstract] sense, as we have observed in a number of places in the Law and the Blessed Prophets. Ideas repudiated by '*the reason*', are such as 'God descended,' 'God ascended,' etc.; precluded by the reason, because, if we take the verse literally, it follows from it that God must be a material substance, capable of inhabiting places and being in one place more than in another, moving and resting, all qualities of created and finite beings, and He must possess these attributes. Such texts must therefore be capable of being explained away, and the term indirectly interpreted may be either the '*noun*' or the '*verb*'. The first is done in cases like 'and God descended,' 'and God ascended,' where we affirm the action of the person of whom 'ascending' and 'descending' are attributes; only the person intended is the '*Angel of*' God, or the '*Glory of*' God or the '*Apostle of*' God, with the ellipse of a word. The second is done in cases like 'God was glad,' or 'God was sorry,' or 'God was jealous;' all of which are accidents not to be predicated of the Immortal Creator. This phrase must contain a sense to be evolved in whatever way the words will allow. The language has employed in such cases metaphors and inaccurate [abstract] expressions because the application of the reason can point them out. Where one text is precluded by another, the one which admits of two or more interpretations must be explained away. Now no clear text of Scripture denies the possibility of God's having created angels; nor does the reason reject it. Nor can their existence be rejected, whether we hold that they are accidents, or whether we hold that they are created and destroyed. For we find in the Scriptures many places in which angels are mentioned, and in two different ways. Sometimes they appear sensibly and are witnessed by persons waking, like any other visible object; sometimes in dreams, and there too like other objects: instances of the first case

occurred to Jacob, Moses, Balaam, Joshua, Gideon, Manoah, David, Nebuchadnezzar, Daniel; of the second to Abimelech (as some think), Jacob, and Balaam. Their voices too have been heard without their being seen, as by Hagar, Abraham, Samuel, David. These all occur in our Chronicles, and there is no ground for rejecting these texts. It is known that nothing, but '*body*' can be perceived by the sense of the eye: and that an accident cannot exist by itself. An angel therefore must be a '*body*'. Now a body cannot bring itself into existence, but must have a Creator to create it; and it is a thing which admits of persistence. An angel therefore being created must be capable of persistence; and what is there to necessitate his annihilation? If anyone hold that an angel is only created for the moment, for the sake of a message or something similar, and that, when that is finished, there is no reason why he should endure, what, we ask, indicates that he is created at the moment, or created merely for the message or purpose which renders him for the moment necessary? If you say: 'Then what has the angel to do besides delivering messages and similar tasks?' We answer: To praise and glorify his Creator. Is not the prophet too chosen to deliver a message? but nevertheless he is not created merely to speak. We find, too, in our accounts that angels '*do*' endure. Thus the Glory abode with the children of Israel nine hundred (900) years; and Daniel says of Gabriel, '*and the man Gabriel, whom I had seem in the Vision at the beginning*', and there had elapsed between the two occasions a year. Nor can we suppose the second Gabriel was merely like the first, who had been created a year before and then destroyed; for that would not entitle the second to be [called] the same as the first. Again, there are the words of this angel who is speaking to Daniel, who says: 'I have been some time in war, and am going to fight those who remain:' see also 12:1. These verses point to their persistence: and after this discussion there may be a stop put to the assertions of those who maintain that they are created for a moment and annihilated. As for their orders, doubtless some are higher than others; see our Commentary on Ezekiel, chap. 1, and Ps. 106:1. Observe, too, that in this chapter he says of one '*like the similitude of a man*', and tells us that he came near him, and was not afraid, whereas he was terrified and alarmed by the '*great angel*'; such things are common in our books; and their powers are limited according as the Creator has given them. Observe that then Jacob wrestled with the angel, the angel was at the time unable to get rid of him (Gen. 32:26). Though their forms be terrible, yet God has given the children of men power to behold them, save the great and mighty Glory which the blessed Apostle asked God to shew him, when He said 'thou canst not,' etc. (Ex. 33:20). This is a concise account of this matter; we should gladly elucidate what we have said on this subject in other places; it would not, however, be proper to introduce that subject in this place.

11:4-5. 4. '***His kingdom shall be broken***': the government was disturbed on Alexander's death. '***And shall be divided***': with reference to the dispute between his generals, and the compromise by which each of the princes was to take one quarter of the globe; the reason of this being his having left no son (**and not for his posterity**). '***Neither like unto his government***': in spite of these four holding the four quarters of the globe, they had no royal control or might like Alexander's. '***For his kingdom shall be broken***': the kingdom of the Greeks, to which belonged the four quarters of the globe, shall be shattered, dynasty after dynasty springing up on the death of these four, until 180 years were completed, according to the historical records. '***And to others besides these***': meaning that there arose after these a dynasty which discarded the traditions of its predecessors. These have been already mentioned in the words

'when sin is completed.' They were '*sinner*s', i.e. apostates, in respect of the traditions, [and usurpers] in respect of the government. 5. Observe that the kingdom was divided between four, each one taking a quarter, like those who were mentioned above. This is seen from the expressions '*king of the north, king of the south*' (which we shall clearly explain lower down); although of the four none are mentioned save the king of the '*north*' and the king of the '*south*'. Probably therefore the kings of the '*west*' and of the '*east*' remained quietly in their respective quarters, not seeking to acquire any other, and there was no war between them; whence the Scripture does not mention them; whereas it mentions the kings of the '*south*' and of the '*north*', because they were engaged in eventful wars. Or possibly the kings of the west and east were in dependence respectively on the other two kings.

11:25-29. 25. '**And he shall stir up his power**': this means that the king of the south had made no preparations, while he had with him only the handful of men who were with him at the beginning of his career (**with a few men**, ver. 23); but it came to pass that fresh people became Moslems continually, so that his army grew great. This battle was fought between Omar ibn El-Khattab and the Romans in Syria. Omar, the historians say, entered Jerusalem, and the king of Rome made ready to fight with him, and they arrayed battle in the plain of 'Amwas, near Jerusalem. Omar is said to have had a '**mighty army**', and for this reason the king of the south met him also with a mighty army, but the Roman army was greater than the Moslem, as is implied by the additional words in the text. '**And he shall not stand**': sc. the army of the king of the south. Indeed it took to flight as soon as they joined battle.

'**For he shall forecast**': his army shall. When they saw the Moslem general approach they abandoned the king of the south; even his chosen youths who were fed from his table destroyed him: for they were not true to him in the war.

Thereupon the Moslems became masters of the Romans, and slew a vast number of them (**many shall fall down slain**); and the Moslems took the land of Israel from the Romans, and hold it to this day. 27. He said above '**they set not upon him**' (ver. 21); and indeed so long as he had not taken the holy city from the Romans he does not call him their king. Now they have taken it, he calls him so. '**Both these kings**': i.e. of Arabia and Rome.

'**Their hearts shall be to do mischief**': i.e. they shall do some harm to Israel, each of them, in some fashion as it is well known that the Moslems and Christians do.

'**Against one table**': to be referred, it is said, to Israel; called one table because Edom and Ishmael eat each other's food. Compare 2:43 with comm. There he spoke of their mixing in marriage; no less do they mix in the matter of food; Isaiah speaks of both, chap. 66:17, where '*they that sanctify themselves*' are the uncircumcised, who profess '*sanctity*' and speak of '*Saint*' So-and-so, and how the time of sanctification is come, and have '*offerings*', and profess that they have holy priests, and baptismal water, and consequently do not wash off pollution. As for the Moslems they do not hold that view, but do wash after pollution, and consequently are called by the prophet '*them that purify themselves*'. Consequently the uncircumcised use the word '*sanctity*', and the others the word '*purity*'. '*To the gardens*' refers to the fact that both profess that the 'Garden' (i.e. Paradise) is for them, as is stated in their books and commonly declared by them. '*Behind one in the midst*' refers to the fact that they all agree that the '*Law*' is superseded, and that another system has been delivered since, that system being a religion not to be superseded by another. So when Islam started, they said of the Law just what the Christians had said; further asserting that the Book of their founder had superseded the religion of the

Christians with another. Then he informs us that the professors of sanctity eat '*swine's flesh*', while the professors of purity eat '*abominations and the mouse*'. For although Islam forbids swine's flesh, still otherwise they do not abstain from eating the food of the uncircumcised, so that they may be said to eat at one table, whereas Israel form one table, since they eat neither swine's flesh nor abominations nor the mouse. From this point of view therefore the words '**at one table**' refer to Israel. If we can make '*at one table*' signify two things, one will be that they '*sit at one table*', the other that they '*lie against*' God and His people. '**It shall not prosper**': i.e. Israel; their affairs shall not prosper, and they shall be afflicted and abandoned. '**The end remaineth unto the time**': i.e. until the end of the four kingdoms be accomplished; when Edom and Ishmael shall fail and turn back, and Israel prosper. The verse covers the long period from the rise of Islam to the end of the Captivity.

11:28. The speaker returns to complete what preceded. (In the preceding verse the ruin and death which were to fall on the king of the south were mentioned.) He informs us how the ruler of Islam will return to the place where his station was; this is said to have been Damascus, whither therefore he returned, with '*great riches*' plundered from the army of the king of the south. '**And his heart**' shall be to hurt Israel; cp. ver. 27a. The person alluded to is said to have been a bitter enemy of Israel (Omar ibn El-Khattab). '**And he shall do**' his pleasure in Israel by decrees which he proclaimed against them. These are the Jews established in the holy city. After this he shall return to his own city. This was the battle which resulted unfavourably to the king of Rome at the holy city.

11:29. With this verse ends the account of what happened at the rise of the power of Ishmael. From this verse commences the notice of what is to happen at the close of their power. In the previous verse he said, '**the end remaineth unto the time**', signifying that when that time appointed came, and he arrived at the end of his career, he should return, and come into the south, i.e. enter into the Roman territory. This began some years ago in the western direction, when the king of the west, who is now the king of Egypt, sent armies into the Roman territory. '**But it shall not be as the former**' refers to what happened at the rise of his dynasty: (1) his overthrowing three thrones (chap. 7:5); (2) *supra* 25. '**Or as the latter**' refers to what shall be explained on ver. 40. The first battles were all advantageous to Ishmael and against the king of the south. The last shall be all advantageous to the king of the south and against Ishmael. This intermediate battle shall be unlike either, or of an intermediate kind.

11:40. '**And at the time of the end**': this expression includes two things: (1) the '*end*' of the success of this dynasty; (2) the '*end*' of the indignation against Israel. In the end then the tables will be turned; at the first appearance of the 'Little Horn' it warred with the king of the south and took from him three thrones, as we explained at 7:24, viz. Syria and the capitals, and then took from the king of the north 'Iraq and Khorasan; and went on conquering and taking city after city (cp. ver. 24) up to the Caspian Gates. But when his success shall have come to an end, these two kings -of the north and of the south- shall turn against him (here *a* and *b*). Some portion of the operations of the king of the south has been realised in our time:

I refer to certain battles wherein he has taken from the Moslems '*Antioch, Tarsus, Ayn Zarbah*' and that region; but more events are still to come. The king of the north however has not as yet done anything. He says of the king of the south that he shall '*push at him*', because he is near him, and shall come from near Syria; of

the king of the north that he shall '*whirl against him*', because he shall come from near the Caspian Gates. We promised that when we came to this verse we would explain the import of the phrases 'king of the north,' 'king of the south.' Many scholars suppose the king of the north to refer to the '*king of Arabia*', because the latter took from the king of the north Baghdad, which had been the royal city of the Magus. We shall shew how this difficulty can be solved.

You must know that the four kingdoms mentioned in the dreams of Nebuchadnezzar and Daniel are divided as follows. The first is a '*world-empire*'; now the rulers of the whole world are not named after any particular quarter, but after their chief city, e.g. 'king of Babylon;' not 'king of the east, west,' etc.; no such phrase can be found used of the king of the Chaldees, nor of the kings of the Medes and Persians, nor of Alexander, the first king of the Greeks. Only after his death, when his kingdom was divided among his four scholars (11:4), does he begin to speak of a 'king of the north' or 'of the south.' Now if the empire of Islam were in any one of the quarters -north or south- he might very well use of it the terms 'king of the north' or 'of the south.' As however that empire has seized countries in all four quarters, it cannot be named after any one of them. This principle is obviously correct. The king of Islam then can be neither. Hence he says the king of the south shall '***push at him***', sc. at the '*king*' mentioned in ver. 36. If the king of the south '*pushes at him, he*' cannot be the king of the south. Similarly he says with reference to him that 'the king of the north shall whirl *against him*', i.e. come against him like a whirlwind; it is clear then that the king of Islam cannot be king of the north. '***With chariots and with horsemen and with many ships***': he does not specify which of the two shall come with them; probably the king of the north will come to him '*with chariots and horsemen*', while the king of the south does so on the sea *with ships*, -cp. Num. xxiv. 24. Observe (*luska*) *I come*, not *they*, --which would have referred to both kings together, so that we should have supposed the two would assist each other against him. Now we should not know which *will come* from the words of Daniel; but this has been explained by another prophet, Joel son of Pethuel. He has written three chapters (commencing respectively at 1:2, 2:1, and 3:9); the first of which refers to Nebuchadnezzar, the second to the king of the north mentioned here (2:20 '*I will remove far off from you the northern*'; we shall presently explain how this shall be), the third to Gog.

The Islamic prince established at Baghdad -not the Abbasside- is from the north; now they were originally unbelievers, but will be associated with the Abbasside Caliph; and the chief of these '*arms*' will certainly take that city, sc. Baghdad, and they will be repulsed before him, and perhaps he will kill some of them; after which they shall rise up against those before whom they were repulsed, and make for Babylon, as the prophets foretold. See Isaiah 13:1; Jeremiah 51. They say of them '*they shall not regard silver or gold*', inasmuch as they will only desire to take vengeance for their sufferings at the hands of those who took their city, and shall gather together and come against them. They are referred to here in the words '*and the king of the north shall sweep against him*'; and the words '*he shall enter into the countries, and shall overflow and pass through*' indicate that he shall enter the realm of the king who took Baghdad from the hands of the Abbasside's, and shall conquer the land of Babylon with the sword; at his arrival a number of Israelites shall go out, directing their steps to the land of Israel; cp. Jer. 1; 5. Then the king of the north shall direct his steps towards the territory of this king, and shall go out from Babylon to Syria, conquering every city he passes with the sword, it not being his primary intention to have a royal throne established for him, but

only to destroy the cities that are under the sway of the lord of Islam. He will kill all whom he meets (***he shall stretch forth his hand also upon the countries***); and he is to come to the land of Israel (***he shall enter also into the glorious land***). ***'Shall be overthrown'***: i.e. most of the cities and villages in the land of Israel, and all the sea-coast. ***'But these shall be delivered out of his hand'***: ***'Edom'***, i.e. Djebel-eshshara, ***'Moab'***, and a portion of ***'the children of Ammon'***. We are not told the reason of this; he cannot pass them over through weakness, since these countries are not more powerful than Babylon and Egypt; rather he does not trouble himself about them, seeing that they have no state nor royalty nor wealth; he will not therefore regard them; many Israelites however will pass over thither (cp. Is. 16:4); and some have thought that they will pass over thither before this king; the Scripture moreover (Joel *l.c.*) shews that Israel will be in Zion at the time. Next he will pass over into the land of Egypt, that too being Islamic territory; and this is the only country which is said to be ***'plundered'***; owing to the treasures and riches which it contains (ver. 43). ***'The Libyans and Ethiopians shall be at his steps'***: he will be ***'followed'*** at the time by certain Ethiopians and Libyans; or, perhaps, on his sojourn in Egypt he shall ***'destroy'*** the Ethiopians and Libyans, who are in Egyptian territory.

11:44. ***'But tiding shall trouble him'***: when he comes to the western frontier of the province of Egypt, there shall reach him ***'tidings'*** from the east and the north, sc. of the entrance of Israel from the wilderness into Palestine, as we shall explain at length afterwards; and when they enter it from the wilderness they will conquer it with the sword, and their enemies shall be repulsed before them. When this reaches the king of the north, who will at the time be at the extremity of Egypt, he will return to Syria to ***'destroy and utterly make away with many'***, i.e. Israel, who entered in large numbers. But when the news of his return reaches Israel, they will gather together on Mount Zion, and do what Joel says (chap. 2:1 and foll.). This they will do at the time when he ***'plants the tents of his palace'***; it is thought that he will pitch his tents at 'Amwas; now between that place and Jerusalem are four parasangs; or else that he will encamp in the wilderness of Tekoa, which also is a vast plain. And when he spreads out his tents there, intending to come to them the next morning in Jerusalem, God will send His angel Michael, who shall destroy his entire army; they shall all die, and remain cast about and putrefying on the face of the plain till they decompose and stink (v. Joel *l.c.*). Thence we know that this section deals with the king of the north, and relates what will happen to Israel at his coming.

12:1-4. 1. ***'And at that time'*** refers to 11:40; and signifies the times specified in 7:25. ***'Shall stand'*** (instead of 'shall come' or some similar word) shews that the ***'standing'*** shall last three years and a half; and he ***'shall stand'*** for two purposes: (1) to put an end to the monarchies (v. 10:21); (2) to deliver Israel from certain calamities that are to befall them. Before Michael was called 'your prince;' here ***'the great prince'***, shewing that he is a mighty angel. ***'And there shall be a time of trouble, such as never was since'*** shews that there can have been nothing ***'like it'*** since the confusion of tongues; not that there has been nothing of the same ***'kind'***; since there never have been wanting famine, sword, plague, sickness, poverty, and the other things found in the world, nor religious persecution either (we have seen Nebuchadnezzar require Hananiah etc. to worship the image he had made); it can only refer to a state like that which Oded the prophet described to king Asa, when 'there was no peace to him that went out,' etc. (2nd Chr. 15:8; cp. Zech. 8:10). The chief source of these afflictions is that the 'Arms' will

seek to take the kingdom of the Abbasside's, coming from Babylon, as the learned tell us; and also that they will prevent the pilgrims from praying in Mecca, where they used to pray, and will destroy the remembrance of the Man of Wind; then the sword will come between them, and the 'Arms' will prevail against them, and will make mighty havoc among them; some of them will flee into the 'forest in Arabia' (Is. 21:13), hungry and thirsty; 'for they fled away from the swords.' The reason of their turning into that region is that they know it is impossible for them to return to their own cities because the '*Conspirator*' has already taken possession of them; they will take counsel therefore to flee to their kinsmen, who assent to their opinions, and to stay with them; these will come to meet them with food and water, that their souls may live. From that time civil war shall commence in Ishmael. The '*Conspirators*' however shall not get the empire, because their chief will require men to abandon their religion, a religion about four hundred years old, and indeed without any miracle, save the sword; the sword therefore shall fall among them, and at that time the sultan's courts shall cease, there shall be no longer a royal throne, nor business on the roads, nor police and guardians in the cities, no shops open, no merchants travelling, no rain falling from the sky, no husbandman or vine-dresser, no man with any possible means of subsistence. Then shall be the great famine and the great plague, with the sword; and then shall be accomplished the 'destruction and that decreed;' only a few men will be left, the cities shall be wasted and the roads desolate, the nation occupied with each other; then shall Israel flee out from among them to the 'wilderness of the nations.' To this condition do the words of the text allude. The king of the north shall come to Babylon, and the Israelites come out from Babylon into their own land before the great confusion. At that time there shall be an arousing in the land of Israel (?) before they depart (cp. Jer. 51:55), '***Thy people shall escape***': since the destruction will alight upon the Gentiles, as was said before; but from the addition '***every one that shall be found written in the book***' we see that not every Jew shall escape, but those that are written, and those only; not the wicked among Israel who did not 'repent at that time' (2nd Chr. 2:16 and Deut. 4:30); those who repent shall survive; but those who do not repent shall perish by the sword by the hand of the enemy, or by the plague of God (Amos 9:10). Observe that Is. 65:10 uses the same phrase (*written*) of the works of the wicked, that is used of those of the righteous by Malachi 3:16. Plainly the phrase here cannot refer to both good and bad, but must be interpreted as above. This is explained by Isaiah 4:31 'Every one that is written unto life in Jerusalem;' shewing that only those of them shall escape who are '*written unto life*'; adding afterwards, '*when God shall have washed*' away the filth of the daughters of Zion, indicating that the persons '*written unto life*' are those that are washed clean of filth and blood. [Of the others], those that are among the Gentiles shall fall by the sword; those that do not perish by their hand, but go out with the people to the 'wilderness of the peoples,' shall be slain by God Almighty (Ezek. 20:38). I cannot possibly give a full account of what will happen at that time, since that would require a book for itself; I have suggested in every book of the three portions of Scripture that I have explained as much as each passage allowed.

12:2. '*At that time many of the dead shall rise*': '***Many***', as in Est. 8:17; not '*all*' the dead shall rise, but only '*some*'; we have explained this on Ezek. 37 at length, and have said a little about it on Job 14:12; here let us add a little more. Let us observe, first, that he promises '***the deliverance of the nation***' (ver. 1); and then the resurrection of the dead; indicating that the living and the dead both shall

see the salvation. Now just as he divided the '*living*' into two portions, one to survive and one to perish, so he divides those that are to rise from the dead into two portions, one to '*everlasting life*', and the other to '*contempt*'. Ezekiel has shown that those who are to rise are people of the Captivity (37:11), 'Behold, they say, Our bones are dried up, and our hope is lost,' which is not the condition of those who died under the monarchy. Similarly, Isaiah says (26:19), 'Thy dead shall live, '*awake*' and sing, ye that dwell in the dust,' which is to be compared with the phrase here, '*them that sleep in dust of the ground*'; only there the prophet confined himself to the mention of the saints of the nation, whereas here he speaks of both classes together.

'*Shame and everlasting contempt*': see Isaiah *ad fin.*: 'They shall look on the carcasses of the men who sinned against the '*LORD*'; a description of those who died during the Captivity, having offended God by capital transgressions. '*To shame and eternal contempt: shame*', because they used to cast reproaches on the best of the nation, who sighed, and were troubled and vexed at what had befallen the nation and the house of God (cp. Ps. 69 throughout), and would eat and drink and let their time pass in amusement and enjoyment, which God has forbidden us (Hos. 9:1); nor was it sufficient for them that they did not do what God enjoined, but they must abhor those who obeyed Him, and reproach them for practicing the Law, mourning and fasting; hence, at the end of the Psalm quoted (ver. 22), he curses them('Let their table before them become a snare,' etc.). Now when the Mount of Olives splits, and a vast gorge is formed between the halves, this gorge will become the place of punishment of these wicked ones; and whenever there is a sabbath-day or a new moon, Israel will go out on the first day of the week or on the second day of the month to these prisoners, and see what has befallen them; cp. Is. 65:15. These evil-doers used to reproach the saints wrongfully; they shall '*reproach*' the evil-doers justly.

'*Contempt*': when they hear their bitter cry, because of the pain of the fire and the bite of the serpents, for '*their worm shall never die*'; and '*eternal*', because there is no end to it. Wherever the word '*eternal*' occurs there is no proof, intellectual, or traditional, that there is an end; on the contrary, reason makes it necessary that the punishment of the wicked shall be everlasting, without term. We must now observe that whenever the text has an intelligible expression with a possible literal meaning, it is not allowable to explain it away by abandoning that literal sense; it is necessary therefore that the words '*those that sleep in the dust of the earth*' must be taken literally, and must not be referred to the people of the Captivity, who, during that captivity, might be compared to the dead; especially as there is nothing in this chapter but what is to be taken literally. We are familiar with the fact that when there was the Vision, which Daniel saw, Gabriel interpreted it to him because it had an allegorical meaning; but when he came to the words 'two thousand three hundred,' (2300) etc., he said '*the vision is true*,' meaning what we have '*there stated; similarly, at the beginning of this section, he said*', '*I will tell thee the truth*'; consequently the whole of this section is to be taken literally, so that this verse must be taken literally; nor is this refuted either by reason or tradition, as we have shewn. It stands beside in our records that God raised to life the child of the Shunammite, and likewise the dead man who touched the bones of Elisha; since, therefore, such a thing has happened and is no impossibility, that resurrection of the dead of Israel, which God has promised, shall be accomplished too. And since he says, '*these to shame and eternal contempt*', the state of the rewarded and of the punished alike shall be everlasting. God will raise the dead of the Captivity at the time of the Deliverance; the dead of

the monarchy, on the other hand, when all the dead rise, to be rewarded or punished, which shall be at the '*creation of the new heavens and the new earth*'. Doubtless some great change will take place in this heaven and earth (see Is. 11:26). Job refers to the same (14:12): 'Till there be no more heaven they shall not wake.' It is well known among all mankind that the resurrection of the dead will take place when this takes place in the heaven and the earth (Job *l.c.*); the resurrection of the dead of Israel, however, shall take place before that. This is a mere fragment that we have given here; it was impossible for us to pass the passage without saying '*something*' about it.

12:3. He divides the living and the dead each into two companies, as we saw above. After that he says, '**the wise**', separating them from the multitude, to shew that their rank is higher than that of the rest of the nation. This all refers to those who will rise from the grave. The brightness of their faces, he says, will be like the colour of the firmament-marvellously bright, like the face of Moses. It is a light wherewith God will cover them, to shew their nobility, while at the same time they take pleasure in it. '**They that turn the many to righteousness**': those that turned mankind from error to religion. '**The many**': so of the priests (Mal. 2:6), '*And turned away many from iniquity.*' They directed men to religion by teaching them the Commandments of '**Jehovah**'; and at the same time turned them from transgression by busying themselves with the Law of '**Jehovah**', and praying God to direct them to the knowledge of His statutes. They are '*those whose way is perfect*': their prayer is recorded, and their words expressed in the twenty-two eight-lined stanzas; they are those who say to him that seeks instruction, '*Ho, every one that thirsteth, come ye to the waters*'. In Isaiah 53 we are told that '*by his knowledge shall my righteous servant justify many*'; in that chapter the groaning of the *wise*, and his griefs, and his great knowledge and piety are recorded. These then are referred to in the words '**the wise shall shine as the brightness of the firmament**', etc. '**Like the stars**' conveys two ideas: (1) light; (2) perpetuity and eternity; it shall not be cut off forever. This shall God do with them after he has shown them the '*salvation of Israel*', and the rebuilding of Jerusalem. They shall abide a while till they have seen the sight thereof, and then God will remove them to the place of reward. Maybe they will be with the angels above (cp. Zech. 3:7), in return for their teaching Israel the Law, and turning them from their sins, and lamenting during the Captivity, and forcing themselves to grieve. Others than they engaged Israel in the study of traditions, and took their goods, and fattened their bodies with food and drink, and died merry, not doing their duty, but causing men to sin; teaching them what would make God angry with them: unquestionably therefore their punishment will be far severer than that of their followers.

12:4. Hitherto the angel has been explaining what is to happen from the time at which he is speaking till the end of the world, as he said at the beginning of his discourse, '**I have come to tell thee what shall be till the end of time**'. '**And thou Daniel close these words**': i.e. leave them as they are. Do not ask for more to be revealed than has been told thee. '**And seal the book**': 'seal this book of thine at what has been told thee, and expect no more.' Nothing else could be revealed to him about the matter. Therefore he said this, shewing him that there was nothing left to be told him. '**To the time of the end**': shewing that it should not be revealed to any one till the end of the Captivity; anyone who professes to know the end of the Captivity is a deceiver. '**Many shall run to and fro**': i.e. **the wise and the seekers of knowledge. This 'running to and fro' may be of two kinds: (1)** They shall run over the countries in search of

knowledge, because scholars will be found in every region; the seekers of knowledge, therefore, will go to and fro to learn from them; this is expressed by Amos (8:12). This shall be at the beginning of their career; when they seek so ardently, **God will make revelations to them. (2) They shall 'run to and fro' in God's Word like those who seek treasures, and thereafter 'knowledge shall increase'; knowledge of two things:** (a) the '*commandments*'; (b) the '*end*'. God will not reveal the end until they know the commandments. They are the men that fear the 'LORD', who are '*in possession of His secrets*', which cannot be had save by study and search and inquiry into the Word of God: compare the prayers '*teach me, O 'LORD', the way of Thy statutes; open my eyes*'. These and similar expressions shew the vanity of the profession of the '*traditionalists*' like '*El-Fayyumi*', who have destroyed Israel by their writings; who maintain that the Commandments of God cannot be known by study, because it leads to contradictions; so that we must follow the tradition of the successors of the prophets, viz. the authors of the Mishnah and Talmud, all whose sayings are from God. So he has led men astray by his lying books, and vouches for the veracity of anyone who lies against God. He shall be punished therefore more severely than they, and God shall take vengeance for his people from him and them that are like him,

12:13. We have explained this chapter in accordance with what we have heard from the teachers of the Captivity, or read in their books, so far as those theories seemed probable. God will forgive and pardon any slips or errors, in His goodness and gentleness. We shall now follow this with a statement of the views of others about these times and the end, that anyone who cares to know them may do so. The scholars who preceded Joseph ibn Bakhtawl explained the 2300, 1290, and 1335 as '*years*'; the Rabbanites, too, spoke of the '*end*', and fancied that from the third year of Cyrus to the '*end*' would be 1335 years; the term is passed some years since, so that their opinion has been disproved, and that of their followers; similarly El-Fayyumi explained it years, and has been proved false; he had however some marvellous inventions with reference to '*the time and times*'. He was answered by Salmon ben Jerucham; whom we need not in our turn answer, since his term is past, and the end not arrived. Certain of the Karaites, too, made the 2300 years date from the exodus from Egypt; that term too is past years ago, and their prophecy not come true. Salmon ben Jerucham, in his Commentary on Ps. 74:9, denied that it was possible to ascertain the '*end*'; but on Ps. 102:14 he offered a date which is passed and falsified. He agreed with many others in interpreting the 2300 and 1290 as days, but differed about the interpretation of the '*time of the removal of the continual*', which, he thought, meant the '*destruction of the Second Temple*'. Benjamin Nahawendi agreed with him in the latter point, but differed from him about the days being days and not years. Benjamin took a separate view in believing that they were years. Salmon ben Jerucham referred the 1290 to the three and a half spoken of in

chap. 10:27 ('for the half of the week he shall cause the sacrifice and the oblation to cease').

Each of the commentators has taken a different line, and all have gone wrong in making the days years. Benjamin Nahawendi, indeed, made the 2300 date from the destruction of Shiloh, and '*from the time of the removal of the continual*' from the destruction of the Second Temple; this leaves still some 400 years; but this is a delusion. All these theories are confuted by two facts:

(1) Their inventors profess to know the '*end*', whereas the Scripture says that the matter is '*closed and sealed*'; any one therefore who professes to know it before '*the time of the end*' is professing what cannot be true.

(2) They make the days years. Now we know that where he speaks of '*weeks of years*' he expressly distinguishes them from '*weeks of days*'; consequently none of the three sums mentioned (2300, 1290, 1335) can be years. All must be days. The one commentator who made them days supposed the three periods to follow one upon the other, i.e. he made the 2300 the first '*time*', the 1290 the second, the 1335 the third. He fancied there was no statement of the number of days of the '*half-time*'; he suggested that it might be half of the first '*time*'. Assuredly this is more probable than the views of the others.

We have now given the views that seem to us clear or probable. Let us now ask God to pardon any slips or errors; for what we have given is not any positive opinion, but merely a probability. The Almighty Himself has said that '*the words are shut up and sealed till the time of the end*'. At that time it shall be revealed at the hand of the wise; '*the wise shall understand*'. God Almighty, in His mercy and lovingkindness, bring near their realization. Amen. }}

10. Rashi.

(chabad.org. The Jewish Bible with a Modern English Translation and Rashi's Commentary English translation of the entire Tanakh (Tanach) with Rashi's commentary. This Hebrew Bible was edited by esteemed translator and scholar, Rabbi A.J. Rosenberg.) (Rashi (Rabbi Shlomo Itzhaki) has been known as the greatest Bible scholar in the history of the world. Generations of Bible scholars, commentators, great Rabbis and teachers, Torah students and laymen have been quoting Rashi and using his brilliant comments as the foundation of the authoritative Jewish understanding of the Book of Books. This is a real eye opener! The most elaborate Bible commentary in the world! This valuable new program is truly a complete and powerful learning tool for studying and understanding the Bible. From the authentic Hebrew text to the authoritative English translation, from its dazzling array of full-color photographs and charts, to its useful display and printing capabilities, it is destined to become the premiere program of its kind. Translation: This is the only CD-Rom available that contains the English translation of both the Tanach text and Rashi's commentary on the entire Tanach. The translation was edited by the esteemed translator and scholar, Rabbi A.J. Rosenberg. You can view any verse in the Tanach, complete with Hebrew (including vowel points and cantillation marks), English translation, and Rashi's commentary in both Hebrew and English, in separate, scrolling windows. The Judaica Press Complete Tanach features dozens of illuminating charts, maps, drawings, and full-color pictures of Biblical sites, linked to the text, that can be printed directly from the program. Display and Printing: Tanach with Rashi offers the unique ability of viewing any verse in the Tanach, complete with Hebrew (including vowel points and cantillation marks), English translation, and Rashi's commentary in both Hebrew and English, in separate, scrolling windows. You can actually study the text on screen, complete with commentary, and even print multiple texts on the same page. Search Engine: Tanach with Rashi features powerful search capabilities, for both Hebrew

and English, which allow you to locate individual words or phrases within the text, quickly, and easily.)

{{ Rashi Comments Daniel: 1-12

1:1. In the third year of the reign of Jehoiakim: Now is it possible to say so? Did he [Nebuchadnezzar] not reign in the fourth year of Jehoiakim, as is stated (Jer. 25:1) "in the fourth year of Jehoiakim son of Josiah, king of Judah that is the first year of Nebuchadnezzar?" So what is the meaning of "**In the third year?**" In the third year of his rebellion, as is stated (2nd Kings 24:1): "*and Jehoiakim was his vassal for three years; then he turned and rebelled against him*"; and in the third year, he overcame him, and that was the eighth year of Nebuchadnezzar, for the master said (Seder Olam ch. 24): In his first year he conquered Nineveh, and in his second year he advanced and vanquished Jehoiakim, who served him for three years and rebelled against him for three years. That was the eleventh year of the reign of Jehoiakim: five years before he vanquished him, three years that he served him, and three years that he rebelled against him. And then Jehoiakim died under his hand, and in his stead, Nebuchadnezzar enthroned Jehoiachin, his son.

1:21. And Daniel was there: in greatness in Babylon until the first year of King Cyrus. According to the one who says that Hathach (Esther; 4:5, 6, 9, 10) is Daniel; and why was he called Hathach? Because he was cut off (חֲתָכוּהוּ = chathakuhu) from his greatness; [according to his explanation] we must say that this is Cyrus I, who preceded Ahasuerus. But according to the one who says that all royal affairs were decided (נְחֵתָכִים = nechetakim) by his orders, we must say that this Cyrus was Darius II, [who came] after Ahasuerus, and in the days of Darius the Mede, when they cast [Daniel] into the lions' den, he was not demoted from his greatness, as it is said (6: 29): "*And this Daniel prospered during the reign of Darius and during the reign of Cyrus the Persian.*" We learn that during the days of Cyrus I he was [still] in his greatness.

2:43. that they will mingle with the seed of men: They will intermarry with the other nations, but they will not be at peace and truly cleave to them wholeheartedly, and their laws will differ from the laws of the other nations. **as iron does not mix with clay:** Is it not just as iron does not stick well to clay?

2:44. And in the days of these kings: in the days of these kings, when the kingdom of Rome is still in existence. **the God Of heaven will set up a kingdom:** The kingdom of the Holy One, blessed be He, which will never be destroyed, is the kingdom of the Messiah. **it will crumble and destroy:** It will crumble and destroy all these kingdoms.

2:45. Just as you saw: just as you saw that a stone was broken off the mountain, which crumbled the entire image. This is the interpretation that the fifth kingdom will destroy and shatter them all. **what will be after this:** what will be after this, after this kingdom of yours. **and its interpretation is reliable:** for the Eternal of Israel neither lies nor repents.

5:1. King Belshazzar: He was his son, and he reigned after Evil-merodach, who reigned instead of Nebuchadnezzar, and (he) too was the son of Nebuchadnezzar. **made a great feast:** We find in Josephon (Book 1, ch. 3) that he waged war by day with Darius the Mede and Cyrus and was victorious in the battle. So in the evening he made a feast, as Isaiah had prophesied about him: (21:

5) "Setting the table, setting up the lamp, eating, drinking. 'Arise, princes, etc.' " For in the midst of the feast the enemies returned, waged war on the city and captured it. **as much wine as the thousand:** The equivalent of one thousand (1000) men [was the amount] he was drinking [in] wine.

6:1. And Darius the Mede received the kingdom at the age of sixty-two (62): Why does he count his years? To tell you that on the day that Nebuchadnezzar entered the Heichal in the days of Jehoiachin, his adversary, Darius, was born (Seder Olam ch. 28). From the exile of Jeconiah until now were sixty-two years, and the master said: They were exiled in the days of Jehoiachin in the seventh year counting from the conquest of Jehoiakim, which is eight years after the beginning of Nebuchadnezzar's reign. There remained to Nebuchadnezzar's reign thirty-seven years, for he reigned forty-five years, and twenty-three of Evil-merodach's, as our Sages stated in Tractate Megillah (11b), and the two years of Belshazzar that passed, totaling sixty-two (62).

6:18. And a stone was brought: lit. and one stone was brought. Throughout the entire land of Babylon there are no stones but bricks, as it is written: (Gen 11:3): "Let us make bricks." We learn that there are no stones in Babylon, but for the occasion, angels brought it [a stone] from the land of Israel. If God stipulated with the Creation on the sea that it should split for the Children of Israel, and on the fire that it cool off for Hananiah and his colleagues, and on the lions that they should not hurt Daniel, He did not stipulate about casting stones or weapons that they should not hurt any man. So the king said, "*From the lions I cannot take him away. I shall be careful with him that no man hurt him, and if the miracle comes, let it come.*" This does not appear in some editions. **and placed on the mouth of the pit:** [as translated,] and placed on the mouth of the pit. **with his signet ring:** with his signet ring so that no one could move it from its place and cast stones upon him to kill him. **that his will about Daniel not be altered:** so that his will should not be changed, i.e., so that they should not harm him against his [the king's] will.

6:29. and in the kingdom of Cyrus: who reigned after Darius, for Darius reigned only one year, and he was slain in battle, as it is written in the book of Joseph ben Gurion, and they crowned Cyrus his son-in-law in the midst of the battle.

7:4. The first one was like a lion, and it had the wings of an eagle: It was like a lion, and it had the wings of an eagle; that is the kingdom of Babylon, which was ruling at that time, and so did Jeremiah see it (4:7): "*A lion has come up from its thicket,*" and he says also (48:40): "*like an eagle he shall soar.*" **until its wings were plucked:** Its wings were plucked, which is an allusion to its downfall, **and it was taken from the earth:** an expression of being removed from the earth, an allusion to the curtailment of the kingdom from the world. **and the heart of a mortal:** Aram. (וּלְבַב אֱנוֹשׁ = ulbab 'enash), an expression of weakness, like (Psalms 9:21): "*Let the nations know that they are forever mortal men* (אֱנוֹשׁ = 'enosh)".

7:5. another: [as translated,] another. **second:** that emerged second from the sea.

resembling a bear: This represents the kingdom of Persia, which will reign after Babylon, who eats and drinks like a bear and is enwrapped in flesh like a bear. **resembling a bear:** It is spelled (לְדֹב = ledob) [without a "vav,"] like (דִּבְאָ = diba'), the Aramaic for (זֵ'עֵב = ze'eb, a wolf, for the kingdom of Persia was also

called a wolf, as it is said: (Jer. 5:6): *"Therefore a lion smote them, a wolf of the deserts spoils them."*

and it stood to one side: and it stood to one side, indicating that when the kingdom of Babylon terminates, Persia will wait one year, when Media will reign.

and there were three ribs in its mouth: Aram. (וּתְלַת רִיבֵי = uthelath 'ila'in bephummah), three ribs. Our Sages explained that three provinces were constantly rebelling against it [i.e., Persia] and making peace with it; sometimes it would swallow them and sometimes spit them out. That is the meaning of *"in its mouth between its teeth,"* sometimes outside its teeth, sometimes inside (Kid. 72a), but I say that the three (וּתְלַת = 'ila'in) are three kings who will rise from Persia: Cyrus, Ahasuerus, and Darius who built the Temple.

much meat: [as translated,] much meat.

7:6. **four wings... four heads:** They are the four rulers to whom Alexander of Macedon allotted his kingdom at his death, as is written in the book of Joseph ben Gurion (Book 3, ch. 14), for this third beast is the kingdom of Antiochus, and it is called (נָמֵר - namer) because it issued decrees upon Israel [which were] spotted (מְנֻמָּהוֹת = menummahrot) and varied one from the other. **and dominion was given it:** [as translated,] and dominion was given it.

7:7. **in the visions of the night:** on another night. The first three he saw on one night, and this one on another night, because it is equal to them all. In Leviticus Rabbah (13:5). **and it had... iron teeth:** [as translated,] iron teeth. **and crushed:** It crushed and ground finely. **and... the rest:** what it left over from its eating.

and... ten horns: Aram. (וְקַרְנֵי עֶשֶׂר = weqarenain 'asar). The angel explained to him that these are the ten kings who would ascend [the throne] of Rome before Vespasian, who would destroy the Temple.

7:12. **But as for the other beasts, their dominion was removed:** And from the other kingdoms, their dominion was removed by Heaven. **and they were given an extension of life:** And He gave them time to live until a set day in the future, the wars of Gog and Magog.

an extension: Aram. (אַרְבָּה = 'ar'bah), waiting.

7:13. **one like a man was coming:** That is the King Messiah. **and... up to the Ancient of Days:** Who was sitting in judgment and judging the nations. **came:** arrived, reached.

7:14. **And He gave him dominion:** And to that man He gave dominion over the nations, for the heathens he likens to beasts, and Israel he likens to a man because they are humble and innocent. **which will not be removed:** [as translated,] will not be removed.

7:24. **And the ten horns:** And its ten horns that you saw-this is its interpretation. from that kingdom: [as translated,] from that kingdom. **and the last one will rise after them:** and the last one will rise after them-that is Titus.

7:25. **against the Most High:** [as translated,] against the Most High. **and he will oppress the high holy ones:** He will burden and oppress Israel. **and he will think to change the times and the law:** He will plan in his heart to cause them to transgress all their appointed times and their laws. **until a time, two times, and half a time:** This is an obscure end, as was said to Daniel (12:4): *"And you, Daniel, close up the words and seal,"* and the early commentators expounded on it, each one according to his view, and the ends have passed. We can still interpret it as I saw written in the name of Rav Saadia Gaon, that they are the 1,335 years stated at the end of the Book (12:12): *"Fortunate is he who waits [and*

reaches the days one thousand three hundred and thirty-five],” and he explains the appointed time as until the time of two times and a half time, and he [Rav Saadia Gaon] said that the times are 480 [years], which is the time from the Exodus from Egypt until the Temple was built, and 410 [years], [which are] the days of the First Temple, totaling 890, and another half of this time, 445, totaling 1,335. Figure these from the time the daily sacrifice was discontinued until the daily sacrifice will be restored to its place; it was discontinued six years prior to the destruction, and there is somewhat of a proof in this Book. [See Rashi to 8:14.] Others bring further proof to this computation, namely that (Deut. 31: 18): “And I, will hide My face” [the words] (הַסֵּתֵר אֶסְתִּיר = hassetter ’asettir) add up in gematria to 1,335.

8:3. and it had horns: symbolizing the kingdom of Persia and Media. **and one was higher than the other:** symbolizing the kingdom of Persia, which was greater than the kingdom of Media, for the kingdom of Media existed for only one year, as it says (9:1): “*In the first year of Darius the son of Ahasuerus of the seed of Media,*” and we learned in Seder Olam (ch. 28): “We do not find any year ascribed to Media in the Holy Writ but this one only.”

and the higher one sprouted last: This symbolizes that the kingdom of Media will precede the kingdom of Persia.

8:8. an appearance of four: an appearance of four horns.

8:9. And from one of them: and from one of these kingdoms. **emerged a... horn:** The kingdom of Titus emerged from it. **small:** A small and despised kingdom, as he calls it above one small horn, and that is in the manner of (Obad. 1:2): “... *you are very despised.*”

and it became very great: Heb. (וַתִּגְדַּל מְאֹד = wattig'dal me'od) to the south: That is Egypt, which is to the south of the land of Israel. **and to the coveted land:** Heb. (הַצְּבִי = hatz'bi) The land of Israel, called (אֶרֶץ הַצְּבִי = 'eretz hatz'bi), the coveted land [or the land of beauty] after the manner of (Jer. 3:19): “*an inheritance of the beauty of hosts of nations.*”

8:10. until the host of heaven: They are Israel, who were compared to the stars.

8:11. And until the Prince of the host: That is the Temple, which is the House of the Holy One, blessed be He, the Prince of the host. He blasphemed the Holy One, blessed be He. **and through him the daily sacrifice was removed:** And through his troops and his armies, which he sent to Jerusalem, the daily sacrifice was abolished, for he sent there Nero Caesar, his general, as our Rabbis relate in Gittin (56a) and in Gorion.

8:12. And a time will be given for the daily sacrifice: A set time will be given for the daily sacrifice to be discontinued because of transgression. **And a time:** Heb. (וְצָבָא = wetzaba'), time, like (Job 7:1): “*Is not man on earth for a limited time* (צָבָא = tzaba ')"? **and it will cast truth to the earth:** It humbled the Torah of truth.

8:13. one holy one: one of the angels. **and... said:** that angel. **to the anonymous:** Heb. (לְפָלְמוֹנִי = lappalmoni). This word is like two: (פְּלוֹנִי אֶלְמוֹנִי = peloni 'al'monin), and Jonathan ben Uziel translated it in the Book of Samuel (I 21:3): “*covered and hidden,*” like (Deut. 17:8): “*If a matter be hidden* (אֶלְפָּלָא = yippale') *from you.*” (אֶלְמוֹנִי = 'al'moni) means a widower (אֶלְמָן = 'al'man) without a name, [i.e., bereft of a name] for he [the angel] did not explain to him what he was and what his name was. **to the anonymous one who was speaking:**

to the angel who was speaking and issuing decrees, viz. *"And a set time will be given for the daily sacrifice because of transgression."* **How long will be the**

vision: this [vision] which concerns the daily sacrifice, that it should be discontinued, and the silent abomination will be placed in its stead. The silent abomination is an idol worshipped by the pagans, which was like a mute stone, and so it is called in this Book in many places, as it says (12:11): *"And from the time the daily sacrifice was removed, and the silent abomination placed."* **mute:** Heb. (שָׁמֵם = shomem), an expression of being mute and silenced, like (4:16): *"was bewildered (שָׁמַם = 'eshsh'tomam) for a while;"* (Ezek. 3:15): *"and I sat there seven days bewildered (שָׁמַם = mash'mim) among them,"* like one who is dumb.

permitting the Sanctuary and the host to be trampled: to make the base of the Sanctuary and the host of heaven, which he cast down to the earth, to be a trampling for his feet, as is stated above (verse 10): *"and it cast down to the ground some of the host and some of the stars."* **the Sanctuary and the host:** Heb. (שָׁבַע וְקֹדֶשׁ = wetzaba' weqodesh). The "vav" [of שָׁבַע וְקֹדֶשׁ = weqodesh] is superfluous, and there are many such instances in Scripture, e.g. (Ps. 76:7): *"chariot (וְרֶכֶב) and horse were stunned,"* and also, in the language of people, some speak that way.

8:14. Until evening and morning, two thousand and three hundred: I saw an interpretation in the name of Rav Saadia Gaon for this matter, but it has already passed, and he interpreted further *"until evening and morning,"* that evening about which it says (Zech. 14:7): *"and it shall come to pass that at eventide it shall be light,"* and we are confident that our God's Word will stand forever; it will not be nullified. I say, however, that the (עֶרֶב = 'ereb) and (בֹּקֶר = boqer) stated here are a gematria, and there is support for this matter from two reasons: 1) that this computation should coincide with the other computation at the end of the Book, and 2) that Gabriel said to Daniel later on in this chapter (verse 26): *"And the vision of the evening and the morning is true."* Now, if he had not hinted that the computation was doubtful, why did he repeat it to say that it was true? And the seer was commanded to close up and to seal the matter, and to him, too, the matter was revealed in a closed and sealed expression, but we will hope for the promise of our king for end after end, and when the end passes, it will be known that the expounder has erred in his interpretation, and the one who comes after him will search and expound in another manner. This can be interpreted [as follows]: namely, that (עֶרֶב בֹּקֶר = 'ereb boqer) has the numerical value of 574, = ר ; 70 = ע 200 = ר ; 100 = ק ; 2 = ב ; 2 = ב ; 200 (= ereb boqer). Added together, this equals 574; plus 2,300, we have 2,874.

and the holy ones shall be exonerated: The iniquity of Israel shall be expiated to bring an end to the decrees of their being trodden upon and crumbled since they were exiled in their first exile to Egypt, until they will be redeemed and saved with a perpetual salvation by our king Messiah, and this computation terminates at the end of 1, 290 years from the day the daily sacrifice was removed, and that is what is stated at the end of the Book (12:11): *"And from the time the daily sacrifice is removed, and the silent abomination placed, will be 1,290 years,"* and no more, for our king Messiah will come and remove the silent abomination. The daily sacrifice was removed six years before the destruction of the Second Temple, and an image was set up in the Heichal. Now that was the seventeenth day of Tammuz, when Apostomos burned the Torah, put an end to the daily sacrifice, and set up an image in the Heichal, as we learned in Tractate Ta'anith (26b), but for the six years that I mentioned, I have no explicit

proof, but there is proof that the daily sacrifice was abolished less than a complete shemittah cycle before the destruction, for so did Daniel prophesy about Titus (9:27): "... and half the week of years [shemittah cycle] he will curtail sacrifice and meal-offering," meaning that a part of the week of years before the destruction, sacrifices will be abolished. So it is explained below in this section. Let us return to the earlier matters, how the computation of "*evening and morning, two thousand and three hundred(2300)*," fits exactly with the time commencing from the descent to Egypt to terminate at the end of 1,290 years until the day that the daily sacrifice was abolished: 210 years they were in Egypt. 480 years transpired from the Exodus until the building of the Temple. 410 years the Temple existed. 70 years was the Babylonian exile. 420 years the Second Temple stood. 1,290 should be added until the end of days, totaling: 2,880. Subtract six years that the daily sacrifice was removed before the destruction, for Scripture counted 1,290 years only from the time that the daily sacrifice was removed. Here you have the computation of "*evening and morning, and 2,300*" added to the computation. Fortunate is he who waits and reaches the end of days 45 years over 1,290 [years]. We may say that the king Messiah will come according to the first computation, and he will subsequently be concealed from them for forty-five years. Rabbi Elazar HaKalir established (in the concluding poem of the portion dealing with the month of Nissan): in the foundation of his song: six weeks of years, totaling 42. We may say that the three years that did not total a week of years he did not count. And I found it so in Midrash Ruth that the king Messiah is destined to be concealed for forty-five years after he reveals himself, and proof is brought from these verses.

8:15. **that I sought understanding:** I was longing that they should enable me to understand [the vision] from heaven.

8:16. **in the midst of the Ulai:** in the midst of the river. **and he called:** i.e., the man.

and said: to the angel, "You, Gabriel." **enable this one to understand the vision:** explain the vision to this one. **this one:** Heb. (לְהַלֵּץ = lehallaḥ), an expression of esteem, as he called him לְהַלֵּץ, one of desirable qualities. Wherever it says לְהַלֵּץ it refers to a person of form, and from here they learned in the Aggadah: Isaac resembled his father in form and in likeness, for he is called לְהַלֵּץ אִשָּׁח in the section commencing, "*Now it came to pass when Isaac was old.*" (Gen. 39: 6): "... and Joseph was fair in form and fair in appearance." This is the beauty enumerated among the five things that a father merits for his son.

8:17. to the time of the end.: For many days this vision will come about.

8:18. I fell into a sound sleep: An expression of slumber and bewilderment. **and stood me up where I had been standing:** Where my feet were standing.

8:19. **for it is the end of the time:** for it is at the time of the end of many days.

8:20. **The kings of Media and Persia:** The two horns represent two ruling nations, as I explained above.

8:21. **the first king:** He is Alexander of Macedon who slew Darius, the son of Esther, as we find in the book of Josiphon (ch. 9).

8:22. **And the broken one:** that you saw being broken. **in whose stead stood four:** as is written in the narration of the dream above (verse 8), [there] are four kingdoms which will arise from that nation, for Alexander of Macedon divided his kingdom upon his death [into parts for] four youths, and Joseph called them four heads of a leopard in his book, and they were not the sons of the

king. **but not with its strength:** The last ones will not be as strong as the first king, but they will be weaker than him.

8:23. **And at the end of their kingdom, when the transgressors have been destroyed:** When the end arrives, and the wicked of Israel in the Second Temple will be finished, a brazen-faced person will rise; he is Titus.

8:24. **And his power will become strong:** and not with might but with smooth talk, as is explained at the end of the Book (11: 21). **and he will destroy wondrously:** and with wonder upon wonder, he will destroy. **and he will prosper and accomplish:** his desire. **and he will destroy the mighty:** many nations. **and the people of the holy ones:** Israel, who believe in the Torah.

8:25. **And through his intellect, he will cause the deceit in his hand to prosper:** And because he is clever wherever he turns and [because] he will prosper, he will hold onto deceit with his hand. **and in his heart he will become proud:** Heb. (יגדיל = yag'dil), lit, he will grow larger. **and in tranquility he will destroy many:** With guile and with smooth talk he will destroy many who dwell with him with a covenant and in peace. **and over the Prince of princes he will stand:** He will speak blasphemously about Heaven. This is the meaning of the dream written above (verse 11): [*"And until the Prince of the host it grew."*] **and without strength he will be broken:** And without strength he will be broken, through a mosquito, the weakest of creatures, which entered his nose, as we learned in Tractate Gittin (56b).

8:26. **And the vision of the evening and the morning:** which was said to you in the preceding dream, is true. **and you close up the vision:** Do not explain it, but close it up in your heart, for it will come about in many days.

8:27. **became broken:** Heb. (נהייתי = nih'yiti), an expression of calamity (הנה = huwah) and breach; i.e., I was pained because of this trouble and I was depressed. **the king's work:** for I was appointed over the assignment of the work of the government of Belshazzar's kingdom, for Nebuchadnezzar his father had appointed him, as is written in the beginning of the Book (2:48): "... and gave him dominion over all the capital cities of Babylon." and I was terrified about the vision: Heb. (על המרעה ואש'תומם = 'al hamar'h wa'esh'tomem). **but no one realized:** that I was terrified because I restrained myself before the princes.

9:1. **In the first year of Darius, the son of Ahasuerus:** This is not the Ahasuerus of the days of Haman, for he was the king of Persia, whereas this one was Darius the Mede who was crowned over the kingdom of the Chaldeans when Belshazzar was slain, as is written above (6:1): *"And Darius the Mede took (sic) the kingdom."*

9:2. **Contemplated the calculations:** Heb. (בינתי בספרים = binoti bas'pharim). **the number of the years, etc.:** I contemplated the calculation of the years, for I thought about what Jeremiah (29:10) prophesied: *"For at the completion of seventy years of Babylon I will remember you,"* and I thought that this remembrance is the building of the Temple, and that the seventy years end in the first year of Darius the Mede, since the kingdom of Babylon stretched forth a hand upon Israel, when Nebuchadnezzar vanquished Jehoiakim to be his slave. Now that was in the second year of Nebuchadnezzar's reign, as the master said (Meg. 11b): *"In the first year he conquered Nineveh; in the second year he went up and vanquished Jehoiakim."* Figure from that year until now, and you will find them [the 70 years]. This calculation is found also in the Mishnah of Seder Olam (ch. 28), and we learned there that in the year of Belshazzar's death were 70 years from the day

that Nebuchadnezzar ascended the throne: seventy minus one since the day that he conquered Jehoiakim, and yet one more year for Babylon, which Darius completed. And when I [Daniel] saw that the redemption was not hastening to come, I contemplated and put my heart to the calculation, and I knew that I should not have counted according to the conquest of Jehoiakim but [according] to the destruction of Jerusalem, when 70 years will be complete from the exile of Zedekiah, when Jerusalem was destroyed. And there are yet 18 years to come, for this exile was in the eighteenth year counting from the conquest of Jehoiakim, as we learned in Seder Olam: "They were exiled in the seventh year; they were exiled in the eighth year; they were exiled in the eighteenth year; they were exiled in the nineteenth year." Our Sages in Tractate Megillah (11b) explained that they were exiled in the exile of Jeconiah in the seventh year, counting from the conquest of Jehoiakim, which is the eighth year of Nebuchadnezzar's reign. They were exiled a second time in the eighteenth year, counting from the conquest of Jehoiakim, which is the nineteenth year of Nebuchadnezzar's reign.

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10:2. had been mourning: when he saw that Cyrus had curtailed the construction of the Temple, for he had ordered to commence it, and he reneged

because of the missive of the adversaries of Judah and Benjamin: Rehum the adviser and Shimshai the scribe, as is written in the Book of Ezra (4:5). **three weeks of days:** twenty-one years. They are eighteen years from the one year of Darius the Mede, when he [Daniel] put to his heart to calculate the seventy years of the exile, as it is written: until the second year of Darius the Persian, the son of Esther, who built the Temple. As for the three extra years, I do not know whether he started to fast before them or whether the duration of the acceptance of the vow of his fasts terminated three years after the building.

10:20: And now I shall return to battle with the prince of Persia: and I know that I will be victorious, but when the time of the kingdom of the heathens [Greece Malbim ed., Antiochus Vilna ed.] arrives, I know that I will leave, and he will enter after thirty-four years of the existence of the Temple. Alexander of Macedon will rise, for although Israel was subjugated by the kings of Persia in those days, they exacted a light tribute from them, and they did not burden them heavily because the Holy One, blessed be He, caused them to have mercy on them. But the kings of the heathens [Greece, Antiochus] laid a heavy yoke upon them.

11:1. As for me, in the first year of Darius the Mede: when the kingdom of Babylon fell, and the rule of Media and Persia commenced, and the princes of Media and Persia entreated the Omnipresent to make the yoke of their frightful rule heavy upon you, I, Gabriel, stood as a supporter and as a stronghold for Michael, your prince.

11:2. Behold three more kings: Our Sages of blessed memory in Seder Olam (ch. 28) said: "This refers to Cyrus, Ahasuerus, and Darius who rebuilt the Temple. Now what is the meaning of fourth'? The fourth, counting from Media." In the book of Joseph Ben Gorion, however, it is written that Cyrus had a son who succeeded him before the reign of Ahasuerus, named Cambyses. **and when he becomes strong:** i.e., Darius. with his wealth, he will arouse: his entire kingdom to wage war against the kingdom of the heathens.

11:3. **And a mighty king will arise:** in Greece, viz. Alexander of Macedon. **and do according to his will:** with Darius the king of Persia, and he will slay him and receive his kingdom, and the Persians will be enslaved by the heathens [the Greeks].

11:4. **And when he arises, his kingdom will be broken:** When he becomes very strong and reaches the height of his strength, his kingdom will be broken, meaning that he will die.

and it will be divided to the four directions of the heavens: It is written in the book of Ben Gorion (ch. 14) that he divided his kingdom between the four heads of his family; they are the four heads of the leopard that Daniel saw (above 7:6): *"And behold another one, like a leopard, and it had four wings of a bird on its back, and the beast had four heads."* He gave this one dominion in the east, this one in the west, this one in the north and this one in the south, and so in the first vision (8:8): *"an appearance of four sprouted in its stead,"* concerning the horns of the he-goat. **but not to his posterity:** The dominion will not come to his sons but to his family members. [The word] *אַתְרִיתוֹ* coincides only with the expression of sons, and so Scripture states (Amos 4:2): *"and you shall be borne on shields and your posterity (אַתְרִיתְכֶּן = 'atharith'ken) in fishing boats,"* **which Jonathan renders:** and your sons (sic) and daughters in fishermen's boats. **and not like the dominion that he ruled:** but the kingdom of these will not be as strong as that of

Alexander. **for his kingdom will be uprooted:** to divide to these four heads and to others besides these.

11:5. **And the king of the south will overwhelm:** The head who will reign in the south will be stronger than the head opposite him who reigns in the north, and [stronger] than his officers.

11:6. **to make a compromise:** a compromise of peace between him and her father. **will not retain,** etc.: The king of the north will capture her, those who brought her, and her father who begot her and supported her in her time of trouble. **will not retain:** The arm of those who brought her [will not retain] strength to stand, [and her father will not prevail] before him, neither he nor his arm, meaning his mighty men. **will be surrendered:** into the hands of the king of the north, she and those who brought her, and he who begot her, i.e., her father.

11:7. **A scion of her roots will arise:** a son sitting on his position, on the throne of the kingdom. **and he will come to the army:** to the king of the north. **into the stronghold of the king of the north:** i.e., in the cities of his strength, in his fortresses. **and he will succeed in them:** Heb. (וַיִּשָּׁחַק בָּהֶם = we'asah bahem), lit. and he will succeed against them. **and take hold:** and he will conquer them.

11:8. **their princes:** [as translated,] their princes.

11:9. **And he will come into the kingdom of the king of the south:** Through the kingdom of the king of the south, who was her father's father, he will return to his land, which is Egypt, as is stated above: "*will bring in captivity to Egypt.*"

11:10. **And his sons:** [i.e., the sons] of the king of the north will agitate. **and he will come:** Heb. (וּבֹא אֵלָיו = uba' bo'), like (וְהוֹלֵךְ הָלוֹךְ = weholek halok). The son of the king of the north will come and pass to the land of the south. **and he will return and agitate:** against the king of the south. **until his stronghold:** his fortified city.

11:11. **will wage war:** will fight against the people. **and the multitude will be given into his hand:** [i.e., the multitude] of the king of the north [will be given] into his hand.

11:12. **And the multitude will be raised up:** that of the king of the north, to become very haughty, for they planned in their hearts to be victorious in the war. **and he will fell myriads:** many of the army of the king of the south. **but he will not prevail:** Nevertheless, the victory of the war will not be his.

11:14. **and the sons of the renegades of your people will exalt themselves to bring about the vision:** I saw in the name of Rav Saadia Gaon that they were the renegades of Israel and their company.

11:15. **and the people of his chosen ones:** will be in the war. **will have no strength to stand:** before the king of the north, and although there is a superfluous "wav" here, it is customary for Scripture to speak in this manner as in, for example: "*As for its nobles, there are none (וְאֵין = we'ein) who proclaim the kingdom,*" Isaiah (34:12).

11:16. **will do:** The king of the north, who comes to the king of the south, [will do] as he wishes. **in the land of beauty:** in the land of Israel. **and he will destroy it:** He will destroy the land with his army.

11:17. **And he will set his face:** i.e., the king of the north, to come into the strength of the entire kingdom of the king of the south. **and the upright will be with him:** and Israel will be with the king of the south. Also with them will the king of the north battle in those days. **and he will succeed:** Heb. וַיִּשָּׁחַק =

we'asah) , lit. and he will do. Now the daughter of the women he will give him to destroy her: This is the nation of Israel, [referred to in Song of Songs 1:8 as] "*the fairest of women*." The king of the north will command the general of his army to destroy her. I say that he is Antiochus, the king of Greece, who issued decrees against Israel, and he commanded his general, Phillip, to kill whoever identified himself as a Jew, as is written in the book of Josiphon (ch. 18). **but it will not stand:** this counsel of his. **and she will not be for him:** the daughter of the women, for Mattathias the son of Johanan will rise and break off his [Antiochus's] yoke from Israel.

11:18. **and the Prince will terminate his blasphemy to Him:** His reproach and his blasphemy, with which he blasphemed the Holy One, blessed be He, and Israel, as is written in the book of Josiphon (ch. 20), and He punished him, for He smote him with evil boils while he was in transit, for he went to besiege Jerusalem, and his flesh became putrid, his limbs fell off and he ordered his slaves to bring him back to Antioch, but he did not manage to get there before he died of evil illnesses.

11:19. **to the strongholds of his land:** to return to his fortified city.

11:20. **And one who removes the oppressor will stand on his base:** and Mattathias the son of Johanan, who removed the oppressor from Israel, and who is the glory of the kingdom of Israel, will strengthen himself on his base on Mt. Modin, for he will be a prince and a mighty man, he and all his descendants after him, viz. the Hasmoneans. **in a few days it will be broken:** In a few days, their kingdom will be broken. **but not with anger:** of another nation. **and not with war:** but from themselves and with themselves, that Hyrcanus and Aristobulus will be jealous over the throne.

11:21. **And a contemptible person will stand on his base:** Then the kingdom of Rome will strengthen itself on its stand, as it says (Obad. 1:2): "you are very despised," and the Romans will rise and take the kingdom from the Greeks.

11:22. And the arms of inundation: And the mighty of the kingdom, who previously were inundating and powerful, will be inundated before the Romans and be broken. and also the king with whom they made a covenant: Also the king of Israel, who will form a treaty with them, will ultimately be inundated from before him, for [the Romans] will violate the treaty and betray them, as our Sages of blessed memory said: "*Twenty-six years they kept their trust with Israel, but later they subjugated them.*"

11:23. **And from the alliance with him he will work deceitfully:** And from the alliance that Rome will make with Israel, he will work deceitfully, for he will not reveal his evil plan.

and he will go up: from his place. and overpower: in all places around the land of Judea: in Edom, in Ammon, and in Moab. with few people: He will not require a massive army, for the king of Judea will aid him, and so it is written in the book of Josiphon (ch. 23).

11:24. **plunder and spoils and belongings he will distribute to them:** He will distribute to those who accept their yoke upon themselves until they conquer all with flattery and smooth speech. will distribute: Heb. (*יִבְזֹר* = *yib'zor*, like *יִפְזֹר* = *yiph'zor*). and so (Ps. 68:31): "he scatters (*בִּזָּר* = *bizar*) peoples." and about the fortresses: of the nations he will devise in his plans-to station [in them] the heads of his troops until the time that all will be conquered under them.

11:25. **and he will not stand:** the king of the south. **because they will devise plans against him:** They will plot against him to fell him through the

bribery that they will bribe his officers to betray him, as he concludes: "*and those who eat his food will break him.*"

11:26. **his food:** Heb. (*לֶחֶם פַּתְבָּגוֹ* = *pathbago*), his food; one who takes a portion from his table.

11:27. **As for the two kings:** the officer of the Romans and the king with whom they made to covenant, which is mentioned above. That is Hyrcanus, who will form an alliance to aid him so that he, too, will aid him against Aristobulus his brother, ruling in Jerusalem. **their hearts are to do evil:** to the people of your nation, to harm Judea. **and on one table:** They will murmur lies about the kingdom of Aristobulus. **but it will not succeed:** for Israel will not be surrendered to destruction in those days. **for there is still an end to the appointed time:** of the destruction, at the end of sixty two weeks [of years], stated in this Book (9:25), and that appointed time is in the days of Agrippa, the son of Agrippa of the seed of Herod.

11:28. **And he will return:** The Roman king [will return] to his land from [fighting] with the king of the south with many possessions. **and his heart is on the covenant with the holy ones:** to abrogate his treaty with Israel. **and he will succeed:** Heb. (*וַעֲשֶׂה* = *we'asah*), lit. and he will do, i.e., and he will succeed and return to his land.

11:29. **After a time:** Heb. (*לְמוֹעַד* = *lammo'ed*), after a time, but this coming will not be as successful as the first one mentioned above (verse 7): "*A scion of her roots will arise* etc.," in which the king of the north succeeded over the king of the south, or like the last, meaning this second time, about which we said: "*and he will return to his land*" with many possessions.

11:30. **will come upon him:** to battle with him. **companies:** Heb. (*צִיָּיִם* = *tziyim*). **Kittites:** Romans, troops from the kingdom of Rome who will rebel against him. **and he will be crushed:** He will be slightly broken.

and he will return and be wroth with the holy covenant: And he will return to his land and abrogate the treaty he had made with Israel. and he will return and contemplate those who abandoned the holy covenant: He will put his mind to it and contemplate that Israel has abandoned the holy covenant (and law), and unwarranted hatred and controversy will increase in the Second Temple [era], as is written in the book of Josiphon (ch. 45), and they will shed innocent blood, and he will rely on this and know that he will succeed, and he will abrogate his treaty with them and provoke them.

11:31. **And arms from him will stand:** He will send his officers and his mighty men to Jerusalem. **and they will profane:** the stronghold of the Temple.

11:32. **And those who deal wickedly against the covenant:** The renegades of Israel, who will join him and deal wickedly against their covenant with their fellows, he will flatter with smooth speech. **but the people that knows its God:** but the devout of Israel, who will adhere to the fear of their God will grasp it and not abandon it. **and perform:** their Torah.

11:33. **And the wise of the people:** the wise among them, such as the household of Rabbi [Judah Hanasi] and the sages of the generations. **will allow the public to understand:** They will preach the Torah to the common people and encourage them to adhere to it. **will stumble:** in their exile by the sword and by flames, etc.

11:34. **they will be helped with a little help:** Through bribes and the money that they will pay tribute to their enemies, they will be helped.

11:35. **will stumble to clarify some of them:** They will stumble in the calculations of the end, for they will put their mind to refine them and to resolve them to know them, but they will err concerning them.

11:36. **And the king will do as he wishes:** the kingdom of Rome. **and he will succeed until the fury is spent:** until the wrath of the Holy One, blessed be He, returns from Israel. **when it will be finished and executed:** when His decree will be finished. (כִּי = *ki*) is like (כַּאֲשֶׁר = *ka'asher*), when.

11:37. **And he will not contemplate the gods of his fathers:** he will not put his mind to the Holy One, blessed be He, Who is the God of Abraham, Isaac, and Israel, his [i. e., Israel's] forefathers. **the most desirable of women:** the nation of Israel, [called] fairest of women.

11:38. **But the god of the strongholds:** the god of the cherubim who will make a treaty with him. **on its base he will honor:** for he will flatter the nations to be subservient to him.

11:39. **And he will construct:** buildings. **for the fortresses of the strongholds with a foreign god:** i.e., in honor of a foreign god. **whomever he will recognize, he will honor increasingly:** He will increase the honor [and greatness] of those princes whom he will see fit to recognize their faces and to flatter. **and he will apportion:** to them. **for a price:** for little money.

11:40. **And at the time of the end:** when our redemption draws near. **and the king of the north will storm over him:** over the king of the south.

12:1. **Now at that time, Michael... will be silent:** He will be silent like a mute person, for he will see the Holy One, blessed be He, judging by Himself and saying, "*How will I destroy a great nation like this for the sake of Israel?*" **and it will be a time of distress:** in heaven there will be accusations against Torah scholars, [and there will be] plunderers and plunderers of plunderers, as our Rabbis said in the Aggadah in the last chapter of Kethuboth (112b). **your people will escape:** The kingdom of Gog will be destroyed, and Israel will escape. **everyone who is found inscribed in the book:** This is a short verse, [meaning] whoever is found inscribed in this Book, through the dreams inscribed in it (7:11): "*until the beast is slain*" ; (verse 18): "*and the high holy ones will receive the kingdom.*" All will be fulfilled.

12:2. And many who sleep in the dust of the earth will awaken: The dead will come to life.

12:3. **And the wise:** who engaged in the Torah and in the commandments, will shine like the brightness of the sky.

12:7. and when they have ended shattering the strength of the holy people: Heb. גָּדַל (גֹּדֶל = *yad naphetz*) , lit. shattering the hand. When Israel's strength terminates, [similar to] (Deut. 32:36): "*that power has vanished (גֹּדֶל נִלְחָץ = 'azelath yad) and nothing left to keep or abandon.*"

12:8. **but I did not understand:** I did not know what "the time of two times and a half" means. what is the end of these: the end of these calculations.

12:9. **until the time of the end:** until our redemption draws near.

12:10. **They will be clarified and whitened:** [i. e.,] these calculations. **and... will be purified:** [i.e.,] many [will be purified] by them to understand them. **and the wicked will pervert:** the calculations by computing them incorrectly, and when they terminate, they will say that there is no more redemption. **will not understand:** All the wicked [will not understand] them. **but the wise will understand:** them when the time of the end arrives.

12:11. **And from the time the daily sacrifice was removed:** in order to place a silent abomination in its stead, are days of one thousand two hundred and ninety years since the daily sacrifice was removed until it will be restored in the days of our King Messiah, and this calculation coincides with the calculation of (8:14): *"evening and morning, two thousand and three hundred (2300)"* from the day of their exile to Egypt until the final redemption: Egyptian exile 210; From their Exodus until the First Temple 480; First Temple 410; Babylonian exile 70; Second Temple 420; Totaling 1590. The daily sacrifice was removed six years before the destruction, which equals 1584. Add 1290, and the total sum is 2874; like the numerical value of [574] מֵקֶרֶךְ plus 2300 [2874].

12:12. **Fortunate is he who waits** etc.: Forty five years are added to the above number, for our King Messiah is destined to be hidden after he is revealed and to be revealed again. So we find in Midrash Ruth, and so did Rabbi Eleazar HaKalir establish (in the concluding poem of the morning service of the portion dealing with the month of Nissan): **"and he will be concealed from them six weeks of years."**

12:13. **go to the end:** You will depart to your everlasting home. **to your lot:** to receive your portion with the righteous. **at the end of the days:** Heb. (לֵקֶץ הַיָּמִין = *leqetz hayamin*), like (הַיָּמִים בְּאַחֲרִית = *hayamin be'acharith*). We cannot interpret (הַיָּמִין = *hayamin*) as an expression of the right hand, because it is mentioned in the Large Massorah among the six words that are unusual because they have a final "nun" at the end of the word, which serves instead of a "mem," and there is none like them, e.g. (Job 31:10): *"and may others (אֲחֵרִין = 'acharin) kneel upon her;"* (ibid. 24:22): *"and he is not sure of life (בַּחַיִּין = bachayin)"* (Ezek. 4: 9): *"take yourself wheat (חִטִּין = chitin)"*; (ibid. 26:18): *"Now the isles (הָאִין = ha'iin) will tremble;"* (Prov. 31:3): *"to the pleasures of kings;"* (here): *"to the end of the days (הַיָּמִין = hayamin)."* }

11. Darby.

Studies on the Book of Daniel: a Course of Lectures by J. N. Darby. Translated from the French, and revised by the Author, 1848. 3rd Edition, London, 1864. (9 Lectures)

{ { 1st Lecture: Chap. I, II.

The book of Daniel has reference to the time during which Israel, the people of God, are under subjection to the Gentiles. At its opening we discover an accomplishment of the threat made to Hezekiah. (Is. 39:6,7) The throne of God has been taken from Jerusalem; the power and the kingdom have been transferred to the Gentiles; and Israel, as to its actual state, being, by the judgment of God, no longer His people, is kept in captivity. But God does not abandon them: only He administers His blessings according to their actual necessity. The things most needful for them to know, under their existing trials, were the history of this dominion of the Gentiles, to which they were subjected, and, also, the effect of these changes upon the promises which belonged to them. And as the glory of God was to be considered in this great transference of power, it was important to know how the Gentiles would use it, or what their conduct would be, whether towards God, or themselves (the Jews), under this responsibility conferred on them.

The book, then, embraces two principal subjects: First, the character and conduct of the four monarchies, which occupy the period called "*the times of the Gentiles*," (Luke 21:24,) namely, from the time that God had retired from Jerusalem (His throne being no longer there), and had transferred imperial power over the world to the Gentiles, until the time of the re-establishment of His throne. And, secondly, the relationship of these nations with Israel His people, during the period in which the supremacy that had been confided to them was in exercise.....

This book, accordingly, is divided into two parts, sufficiently distinct, according to the two great subjects which it contains: six chapters occupy the first, a six others the second part. The first six contain, not the communications made to Daniel, except to interpret them, but the dreams of Nebuchadnezzar, or the things which befell the heads of the empire. We have the great general principles of the Gentile monarchies given to us, or their public history in the world announced to their rulers, or manifested in their conduct. The last six chapters are communications made to the prophet himself, and reveal, not only the history of these empires, but what they are in the eyes of God: they also furnish details of their (the Gentiles') relationship with the Jews, and of the worship still maintained by the Jewish people. This last was important to Daniel, who, as a prophet, had the people and glory of God at heart, as well as the general history of these empires.....

As to the interpretation of the dream, a few words will suffice, as the light upon this is almost universal. All acknowledge the dream to speak of the four great monarchies, viz., the Babylonian, Persian, Greek, and Roman. In the 37th and 38th verses, dominion is given to Nebuchadnezzar by the God of heaven—a universal dominion,— absolute in its character over the earth, though not over the seas. There is no information given how far this dominion has been realized, but the gift was bestowed; and it is the first monarchy which, it appears, possessed this power in the most pure and absolute way. It was set up directly by God. It was in the person of its chief, "**the head of gold**." The fourth was to break everything in pieces by its power; but at the end it was to be divided, and in this condition it was to be both strong and weak; a result of the union of the empire and of the original principle of its existence with heterogeneous elements, that is, in my judgment, of barbarians with that which was, properly speaking, Roman.

At the end, the God of heaven will establish the kingdom of Christ who will put aside all these monarchies by an act of judgment. We must bear in mind that the kingdom of Christ, in this place, is His kingdom established in power in the world, and not the blessed influence of the gospel of His grace. The first act of the little stone, before it grows and becomes a great mountain which fills the whole earth, is to fall upon the statue, so that it becomes as the chaff of the summer threshing floor. The stone does not become a mountain until after that; in other words when Christ shall have executed a judgment which shall break in pieces and destroy the power of the Gentiles, '*then*' His kingdom, an earthly kingdom, and one still of judgment, shall fill the earth. In this second chapter, the moral history of these monarchies is not touched upon, nor their conduct signalized. These will have their place in the four following chapters. I shall only here point out the marks which are given to us as characterizing them, as we shall return to them in another lecture.....

2nd Lecture: Chap. III-VI.

....I would press again upon your attention, that after having destroyed the image, and not until then, the little stone became a great mountain, which filled the whole earth.

We stated that the four following chapters, that is, down to the end of the sixth, gave the character and conduct of these empires ; and that instead of existing in dependence upon God, they are found in rebellion against Him, persecute His people, and exalt themselves against Him. The consequence is judgment.....

The principles are given us in the first six chapters, and the details in the remaining six.....

.....Daniel, who had faith, spoke as faith always does; for it sees as God sees. It is true that God had said, "*It is no longer my people*"; but Daniel speaks always of Israel as of the people of God, because faith confesses all the rights of God. If a Jew had faith in the heart, God recognized him, '*in spite of his circumstances*'; and this is very precious.

It is impossible, in spite of all Satan can do in the Church of God, that he could put us into a position where God cannot recognize faith; otherwise God would lose His rights.

In the ensuing lecture, it will be needful to enter into details. An acquaintance with the leading features of Gentile power, from Nebuchadnezzar to the end, is of the utmost importance for understanding the things of God. For, although we, as Christians, have another hope, even a heavenly; yet we are in the times of the Gentiles; and the nearer we approach the end, the more Israel will come into prominence; and it is easy to see, by their present condition, that events are leading rapidly to a termination; and the more Israel becomes important, the more it behooves us to understand the thoughts of God concerning that people.....

3rd Lecture: Chap. VII.

In this second part of the book, we have no longer the interpretation of dreams made to Nebuchadnezzar, &c, but the communications made to Daniel himself. You remember also that the subject of which the book of Daniel treats, is the Jews. God's ancient people were in captivity; and had been replaced, as to the throne of the world, at least as to the rights of this throne, by the Gentiles. God had had, until lately, His throne at Jerusalem. He was no longer there, as He had once literally been there. Before the captivity, God had placed His glory in the temple. He exercised the functions of government, punishing the wicked, at times, by instant judgments. He was in immediate relationship with the people. It was a pure theocracy, though connected with the monarchy of the house of David at the close. But all that was entirely gone. The Jews, instead of conducting themselves as those under the government of God ought to do, had become thoroughly unfaithful; they had made their children pass through the fire to Moloch, and had worshipped idols. The consequence of such conduct was, that God could no longer identify Himself with the nation: He rejected them, took away His throne from Jerusalem, and confided the dominion and empire of the world to the Gentiles. (See chap. 2:38.) Upon this Nebuchadnezzar takes Jerusalem, and the times of the Gentiles begin.

There are two aspects to this part of the subject: on one side the responsibility of the Gentiles; and on the other the circumstances of the Jews in those times, and in particular of the faithful remnant —the special object of God's care.

We have already seen the general characters of the Gentile kings.

But now we come to more intimate details of these '*beasts*', in their relationship with the Jewish people and with the remnant who had their expectation from God. These beasts, as we have seen, had lost their knowledge of God, and had persecuted His people; and thus, in order to bring out more perfectly the circumstances of the Jews, we are given a more minute history of some of these '*beasts*', together with some account of the remnant under their power; and also many circumstances, as we shall presently see, which will have their accomplishment in the Holy people.

We must note a feature in this book, as also in the prophetic part of the Apocalypse—that there is nothing addressed to the people of God. In the other prophets, for instance Isaiah and Jeremiah, there are many particulars concerning these same things; but the prophet always addressed the people of God, because they were still acknowledged. But when this is no longer the case, God may give to a prophet, to Daniel, to a remnant, revelations having reference to the people; but the prophet no longer addresses himself to the people. Thus Daniel is full of joy at these communications; but he does not say a word of them to the Jews directly. God was with the remnant, even Daniel. He had nothing more to do with His people in the government of the world; but He had a remnant, and He communicated to the faithful whom He had chosen His intention concerning this remnant, and the events which were to take place. It is thus in the Apocalypse in its prophetic part. Certain things are told to John: it is not John speaking to Christians.....

At the same time bear in mind, that although the little horn was principally before the eyes of the prophet, the others had not ceased to exist. There yet remained seven horns after three had been swallowed up, so that we do not see in the little horn all the empire of the fourth beast, considered geographically. The little horn is morally, but not geographically, the beast. Seven of the horns which existed previously will still subsist. The features of the beast, then, are, that we have one particular horn which is very different from the others, small in appearance when it rose, but whose looks and words were stouter than the others, three of whom fell before it. It is the horn that persecutes and changes the times, and represents completely the beast before God as to the judgment; but at the same time, as to physical and material power, there are seven other horns in other places, but within the limits of the Roman empire; and who are thus the instruments of the moral evil of the little horn. One horn is the great worker of evil, whilst the mass of the empire, divided into seven parts, gives the power to that one.

Napoleon may serve to give us an idea of this state of things. Spain, Belgium, Westphalia, &c, followed him; they were his auxiliaries; but he personally stamped his character on the whole course of events. And so with these seven: their authority may exist within their own limits, but their power will be given to him who will exalt himself against God and His saints.

4th Lecture: Chap. VIII.

I reserve some further remarks on chapter 7, till we come to the end of chapter 9, and I proceed to chapter 8. In it the Spirit of God takes two empires, namely, the second and third of the four beasts previously seen, to give a more detailed history of them.

Verse 1 , **"In the third year of the reign of king Belshazzar a vision appeared unto me,"** ver. 2, **"And I saw in a vision; and it came to pass, when I saw, that I was at Shushan, in the palace, which is in the province of Elam."**

This land of Elam, or Persia, was the body of the second beast. The bear of chapter 7, is now the ram. The ram which thou sawest having two horns are the kings of Media and Persia." Ver. 20. These two kingdoms were united into one. In chapter 7, this kingdom is told to "**Arise and devour much flesh**," whilst here the ram is said "**to push westward, and northward, and southward**." The he-goat of ver. 5, who attacks the ram, is the empire of the Greeks, which commenced under Alexander. This "**notable horn**," having united the Greeks, led them into Asia against the empire of the Persians. In three years he overthrew it; it crumbled into nothing before his energy, which earned for him, among men, the name of Great. We know from history, that he died, whilst yet young, of a fever, the consequence of his excesses.

Verse 8, "**When he [the he-goat] was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven**." Alexander traversed the greater part of Asia, and penetrated as far as India, proving his capacity, not only as a general, but as the founder of a solid empire. But God laid His hand upon him; and "**for it came up four notable ones**." The same truth is presented, chap, 7:6, under the figure of a leopard with four wings and four heads. After Alexander's death, his kingdom was divided into four distinct monarchies, with two of which, we have, principally, to do, because two of them came into connection with the Jews; just as, lately, the Turks and Egyptians were at war about this same Holy Land.

We must remember, if we would understand this prophecy, that even the geography of Scripture is always considered according to the position of the Holy Land. If we have a king of the south, it is a king to the south of Palestine; for Palestine is the centre of all God's thoughts, as to the government of this world. Jerusalem is His chosen city. "For the Lord hath chosen Zion," it is said, "*He hath desired it for His habitation. This is my rest forever*." Psalm 132:13,14. From one of the kingdoms designed under the four horns (it is not said from which, but distinctively from one), comes a little horn, whose acts form the important part of this chapter.

Verse 9, "**And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land**," viz., the Holy Land.....

It began, comparatively lightly, with the attacks of the Syrians, and the loss of provinces; to these succeeded the conquests of the Babylonians; after that, the captivity; but the Jews would not repent at these judgments. Afterwards, God sent them His Son; you know how they treated Him. When they shall be again in their land, they will give themselves over to idolatry, and will receive Antichrist instead of Christ. At last, the abomination of desolation will be set up, until Christ Himself shall destroy the enemies of the people, and then the indignation will be accomplished. This time of indignation consists in the people being abandoned by God to the power of their enemies, more or less; but that which is specially called the indignation, is the attacks to which the Jews, on account of their sins, are subjected in the last days —the days of Antichrist. I do not say that Antichrist is the indignation; but the Jews are delivered to the instruments of the indignation of God, on account of their relationship with Him. God has determined its duration beforehand. (Compare Isaiah 10:5-25).....

A single remark will suffice concerning the calculations of dates that have been made : I have made them myself, and I have taken all possible pains to resolve that of the '**two thousand three hundred (2300) days**' (ver. 14); so that

I do not mean it as condemning others, when I avow that I do not think they can be counted as years, and I am inclined to believe that these days were accomplished of old. But, in any case, if dates are to be assigned, we must remember that the subject is the Jews and Jerusalem, and these dates must therefore be applied to the Jews and Jerusalem, and not to the affairs of Christendom.

There may be analogous circumstances in Christendom, because the mystery of iniquity has already set in; for although the wicked one has not yet been revealed, his principles and his pride are found in its developments, &c.; but if we are to speak with exactness, and '*to ask if these things have been precisely accomplished*', then we must apply these passages to Jerusalem and the Jews, namely, to what is to occur at the end of the indignation. Now, certainly, the end of the indignation has not yet happened.

In conclusion, the subject of this lecture is one with which we may appear to have but little concern. The other little horn has more connection with us, because it belongs to the last beast; and we have to do with it, as living in those countries which will come under its dominion, —as France, England, &c. (which formed a part of the Roman Empire); and also, as being where Christianity has been developed, during the existence of this last beast; whereas we are not in the territory of the little horn spoken of in this lecture. But if it is important, on the one hand, to avoid the evil which is about to appear in the west, —in the very midst of the circumstances in which we are placed; on the other hand, the necessity of doing so, tends to pervert our judgment; for we are liable to attach a great importance to ourselves, and to suppose we possess the whole scope of Scripture, whereas God, as far as regards the possession and promises of this world, has given the Jew a much larger place than ourselves. Nevertheless, we perceive at the close that our history again enters into what so much interests us, namely, the counsels of God as to His Christ; for the last thing which we see in the great events which are to take place, is this little horn lifting up himself against the Lord of lords; and before this world can be blessed, it is necessary that the Lord should break this little horn, in order that, under His own rule, the blessings of peace may come upon all.

5th Lecture: Chap. IX.

In chap, 7, we trace the history of the four beasts in general, specially of the little horn who spoke great things, who blasphemed against God, who was the enemy of the saints, —who represented the beast,— that is, who acted as he chose, according to the power of this beast; and in chapter 8, we have the history of the horn who will be raised up from one of the four Greek monarchies, and who at the end will lift himself up against the Lord of lords, and will be destroyed without hand. The prophet now directs his thoughts and heart towards a subject, different from that in the midst of which he stood; namely, to the desolations of Jerusalem. Such is the theme of this chapter. And how was he led into this train of thought? Simply because those words were on his heart, "*How long, O Lord!*" It is a mark of faith thus to cry, when judgments are weighing heavily upon the people of God: for faith views the people according to the promises which God has made to them. A people who has laid hold of the mind of God, whose faith is in exercise, and whose heart responds, however imperfectly, to the heart of God, must desire that they should enjoy their proper blessings; —the blessed consequences of their relationship with God: as it is said, "*Thine eyes shall see Jerusalem a quiet habitation.*" Isa. 33:20.....

Daniel has the prophecy of Jeremiah present before his mind. When I speak of the spirit of prophecy, I do not speak of a revelation made to the prophet, —it is not

a question of the answer which God makes to a prophet, when he presents the wants of His people. Daniel was a prophet; but there is, in this instance, no special revelation made to him. Hence we are told that he had understood by books. He was simply one of the faithful studying prophecy. God, afterwards, gives him a direct revelation: but, in the present instance, faith alone was acting, and he was only made to understand what God had already spoken about His people. All is revealed in the Bible; and, in searching it, we can, like Daniel, know and understand what God has already written about His people.

There are many questions which we cannot resolve because we are not spiritual enough. The teaching of God is as necessary for the understanding, as for the revelation of His thoughts. It is interesting to remark this. Daniel had understood by books that the captivity was to last seventy years. As a faithful man he interests himself in the people of God, and searches by the spiritual intelligence which is given to those who walk with God, what are His thoughts and ways.....

Let it be again observed, that whilst Daniel is personally concerned with the return of Israel from Babylon, under the circumstances predicted by Moses, the Spirit of God uses this thought to continue the history of the people, or rather of the city (introducing the chief events of the first coming of Christ), as far, but only as far, as the point where final blessing commences; for the matter of Zechariah and the Psalms, but now touched upon, is not entered into. The essential point, however, is the spirit in which Daniel identifies himself with the people of God, confessing all their sin as his own, before God.

6th Lecture: Chap. IX:20-27.

These verses relate the answer to the confession and prayer of Daniel. The faithfulness of God is in full action, exactly as promised in Leviticus, Deuteronomy, and in the answer to the prayer of Solomon. He had promised, that if they were led into captivity, and should, in the midst of their enemies, turn to Him with all their heart (He never said, if they kept the law to the letter, for this would not have been possible to them), He would bring them back.

Verse 21. **"Whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation"**. He repeats twice, **"whiles I was speaking;"** he had not finished before Gabriel appeared and arrested it by the delivery of the prophecy following.

It is not, we may say in passing, always so. On another occasion, Daniel spent three weeks in fasting and prayer, for God was trying his faith. The angel was to accomplish the purpose of God before communicating it; the Lord permitted that the prince of Persia should hinder its accomplishment for three weeks. It was a question of deciding something at the court of Persia; and those there, who were opposed to an edict for favouring the Jews, could put obstacles to its promulgation. When the angel of God had prevailed in these counsels, he came and said so. This is very instructive to us; for God always governs the world. Whilst the throne of God was at Jerusalem, He governed the world immediately; not only Israel, but the world, and this according to the good or bad conduct of Israel; whilst after that, although He did not cease to govern everywhere, already, even in this book (Israel being in captivity), He is seen acting by the secret springs of His providence, and not by the immediate action of the revealed rule of His law, as in the midst of His people*, (*The book of Esther is a striving instance of the secret government of God, at a time when He could not recognize His people publicly; and I judge this to be the

reason why God does not permit His name to appear throughout the book [except in several encrypted instances]. If He had been named, He would not, so to speak, have permitted Esther to remain the wife of Ahasuerus.)

Although the child of God is able to confide entirely in Him, for "*the very hairs of our head are numbered*," it is happy to see the government of God manifested openly in the world. It will be the case in the Millennium; the government will be immediate and direct, so that the justice of God will be seen by men, whilst now all goes on secretly. His ways are often a labyrinth to us now; for our normal position, as being saints, is quite different. God is perfecting us for heaven, and has no object in manifesting in us His righteousness upon earth. The heavenly thing is much better and more precious. He makes us pass through all kinds of earthly trial, with this object in view. A Christian is often astonished at what he suffers individually for righteousness' sake, —it is a general case. But for the Jews, God will appear, according to His promise, the moment they turn with humility and confession to Him. Thus does He answer Daniel.

We have already observed that faith never forgets that Jerusalem is the city of God's holiness, and that His eyes are there continually. When even the Israelites have failed, and that God is obliged to abandon them for the time, it ceases not, to faith, to be the holy city of God.

Verse 21. **"About the time of the evening oblation."** This expression makes us feel the Jewish atmosphere we are in; for of course there was no evening sacrifice at Babylon. Jerusalem was burnt, but faith remained. It was the time of the evening sacrifice, —the Jewish scene fills his thoughts.

Verse 22. **"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding"** ver. 23,24, **"for thou art greatly beloved: therefore understand the matter and consider the vision. Seventy (70, LXX) weeks are determined upon thy people and upon thy holy city."** Observe how the angel accredits the faith of Daniel, making him the representative both of Jerusalem and the people: —**"to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity*, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the holy of holies."** (*The author translates "to make reconciliation for iniquity," by "to cover iniquity," to which expression he annexes this note. —'Psalm 32:1'. I prefer employing the word "*to cover*," than to explain it; it is employed for expiation or for pardon, that is, either for an expiation, or its application, viz., pardon. — *Translator*.)

Many Christians find great difficulty in this entire passage, from their not seeing that, whilst it has already had an accomplishment, as far as is needed for the establishment of its truth, on the other hand, it has not been fulfilled at all. If we do not see this, it is impossible to understand the events that are still future. All that was necessary on the part of God, in order that the events, announced in the verse we have been reading, should take place, has been accomplished, and even proposed to the Jewish people; but still nothing has taken place as to the actual accomplishment '*to them*'; the train of circumstances having been interrupted, and the Church (the heavenly people) having been introduced in the interval, until the time decreed of God, when these events shall be taken up again with the Jewish people, when the due time comes, whether by the apostacy which exists in Christendom, or by the ripe state of the Jewish people, in a bad sense and in a good one.

Let us consider, for example, the new covenant; it will be established with Israel and Judah. Jer. 31. This is not yet accomplished. The Jews are dispersed towards the four winds of heaven. Now a covenant must be established by the blood of a victim; and so the blood of the new covenant has been shed; and, therefore, all that is necessary for the bringing in of this covenant with the Jews, has been done on the part of God. But actually nothing, as to this nation receiving it, has taken place; for they rejected the Messiah, both personally and under the preaching of the Apostles. Meanwhile, the counsels of God as to the Church have occupied and do occupy the interval; this heavenly people having nothing in common, as to their position, with that which God did, and will do for the Jews.

This point being ascertained, beloved friends, the verse becomes comparatively easy; indeed, we may say, that the special difficulty disappears, for we perceive that, as to the foundation on His part, God has completed everything. He has sent the Messiah, He has presented Him to the people, the blood of the covenant has been shed, and propitiation made. But if it be asked whether these blessings have been efficacious with regard to the Jews as a nation, it must be answered, that nothing has been done; and this is our present question. We must not here, then, consider a satisfaction apart from its application; but rather, its efficacy as regards the Jewish nation; and thus we shall be led to consider whether the nation is in those circumstances which should precede the time when the application of this blood shall be made to them. "*He (Christ) died not for that nation only, but that he should gather together in one the children of God that are scattered abroad.*" John 11:51,52. Now in Daniel we have to consider the application of this blood to the Jewish people; and in the explanation of all the prophecies, we must take this fact into consideration. It is clear that the death of the Messiah is, in a certain sense, a fulfilment of this prophecy; for His death is a propitiation made for sin. But what is here said of it, taking into account the object of the passage, is in no wise accomplished. Having prefaced with these remarks, let us examine what is the result of all this for the people. **"Seventy weeks are determined upon thy people."** There is no reference here to us Christians; the verse refers to the people of Daniel, and to the holy city of Daniel. The seventy weeks are only applicable to them. There may be, in this portion, many events which will also affect us; the Antichrist for example; for both Jews and Gentiles, though not the church, have to do with that wicked one, and still more, have they had to do with the cutting off of the Messiah; but the aim of the prophecy is **"thy people and thy holy city;"** that is, the Jews and Jerusalem. Once put aside this people and city as objects of the thoughts of God here below, and there is no longer applicability in the prophecy; so that we must set aside Christianity for the moment, as not being the object here. And why? because Christianity has, in its position before God, nothing to do with either Jew or Gentile, London has as much to do with Christianity as Jerusalem. Jerusalem is to a Christian, no more holy than any other city. There may be deeply interesting associations connected with it, but it is, in no sense whatever, our "*holy city.*" **"Seventy weeks,"** then, **"are determined upon thy (Daniel's) people."**

Now for the details. Verse 25. **"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks (69 wks)."** In the first period, the space of seven weeks, Jerusalem was to be rebuilt, and that, in troublous times. This has been accomplished, as we find from Ezra and Nehemiah.

Verse 26. **"And after threescore and two weeks shall Messiah be cut off, and shall have nothing*." (*"And shall have nothing,"** i.e., shall have nothing of His dominion as Messiah. This is the undoubted force of the passage, not: **"but not for Himself.") We know that this has likewise been accomplished.**

As the head of the Jewish people, He has been on earth, and been rejected. As to His inheritance, —as to the Holy City, particularly as Messiah, He has had nothing at all. He was cut off; He has had nothing as the Messiah, except spittings and death. And as the Son of David, He has had absolutely nothing. He is now at the right hand of the Father; but in His title, of King of the Jews, He has not yet been owned. He entered Jerusalem as king, riding upon an ass, and was rejected.

Verse 26. **"And the people of the prince that shall come."** This is some new person;—not the Messiah, otherwise how could it be said of this person, **"he shall come?"** According to this prophecy, Messiah had already come, and had been cut off; besides, it is not the people of Christ, who is cut off, that **"shall destroy the city and the sanctuary."** This happened according to the saying of the Chief Priests and Pharisees, John 11:48, *"The Romans will come and take away both our place and nation."*

Neither is it the prince himself who thus acts. It is '*the people*' of the future prince who do this —of the prince that shall come— the little horn, the chief of the empire (Roman) of the last beast. The fourth monarchy, viz., the Roman, destroyed the city and the sanctuary, as it is the body of which the little horn, as prince, will be the head.

Verse 26. **"And the end thereof shall be with a flood, and unto the end of the war desolations are determined."** Verse 27. **"And he shall confirm the (a, margin) covenant."** If it had been said '*the*' covenant, one might suppose it of some covenant already existing, whereas there is no such thought in the expression; **"he shall confirm covenant"** —that is, establish it, not with '*many*', but with '*the many*', or '*the mass*'. As Christ had but a very small remnant, whilst the mass of the Jews rejected Him, the prince, who shall come, shall establish a covenant with the mass. A remnant will undoubtedly escape, but the covenant which this prince shall confirm, will be with the mass of the people.

"And he shall confirm a covenant with (the) many for one week." This is the week which still remains; for Christ was cut off, it is said, after the sixty-nine (69) weeks. After this period, we are told of **"the people of the prince "** (the Romans under Titus), who destroy the city; and then we have the prince himself confirming a covenant for one week, which is the last, or seventieth (70th) week.

We are to leave off counting from the time the Messiah was cut off, viz., at the end of the sixty-nine (69) weeks. After this period, time, so to speak, does not go on,—God does not take count of it; it is indefinite. But the seventieth (70th) week still remains to be fulfilled.

"And (ver. 27) in the midst of the week, he shall cause the sacrifice and the oblation to cease." It is evident, that, at this time, the Jews are re-established, with their sacrifices and oblations. The **"prince that shall come"** will establish an alliance with the Jews during one week: but at the expiration of the half, he will completely change his conduct, and will cause their sacrifices to cease: he thinks, as before explained, to change the times (Jewish festal days) and the law; they are delivered into his hands and he effaces them. This is the history as far as facts go.* (* Properly speaking, Matthew 24 and Mark 13, only take account of the last half of this week; for the first half belongs to the period of the beginning of

sorrows, and of testimony in general, and of the labours mentioned previously to Matthew 24:14.)

We, as believers, comprehend that the Lord Jesus made the sacrifice (Jewish) cease to those who believed on Him; just as to them, that is, to faith, John the Baptist was Elias, according to those words, "*If you can receive it, this is Elias which was to come.*" In like manner, to faith, Christ '*was*' the Messiah, —the Son of Man to His disciples, looked at as believing Jews. Nevertheless He adds, "*ye shall not have gone through the cities of Israel, before the Son of Man shall come.*"* But as to the Jewish people itself, the Spirit omits entirely all that we Christians enjoy, because in fact they rejected Jesus. (*He supposes the continuation of their testimony, omitting the whole period and the testimony, properly called Christian.)

If interpreters insist that Jesus Himself laboured during the first half of the seventieth (70th) week, and that account is taken of it (the half week) for those who believed*, but that, as to the nation, this half week has been lost, on account of their unbelief, and that they will receive the Antichrist, who will present himself in a like manner, I am far from objecting. He certainly did establish divine relationships with the little remnant of His disciples, whether one hundred and twenty (120) or five hundred (500), and in consequence, as to their labours, He speaks but of the last half of the seventieth (70th), or last week. (*For an able exposition of the seventy (70, LXX) weeks of this prophecy, the reader would do well to consult two prophetic charts by Sir Edward Denny, published by Nisbet and Co-, Berners Street, Oxford Street. -*Translator.*) At the beginning of this last half their labours are interrupted; the other half is lost in the general history of their previous labours. For the Jews, the whole week is yet to come, because they have not received Christ at all. All that can be said as concerning them is, that the Messiah has been cut off, and has had nothing. For (whatever computation we may incline to, as to the disciples) it is said, there shall be sixty and two (62) weeks (besides the previous seven) unto the Messiah the prince, and after sixty-two (62) weeks Messiah shall be cut off. The Holy Spirit leaves the matter in the shade, because He counts with reference to the nation, for whom the last week has been null and void, and it is the false prince in whom the thread of the narrative is resumed, as if it were at the end of the sixty-ninth (69th) week; although, as we know, the Church, the heavenly people, have meanwhile been introduced and already occupied a period, considered as to earth, of more than eighteen hundred (1800) years. Thus a place is left for faith, whilst as to the history, it is one of unbelief. (Compare Isa. 61:1-3; Luke 4:19.) Christ the Prince has never yet been Prince, nevertheless He was so to faith in His disciples. A question for the consideration of those who examine this most interesting detail of prophecy, is, whether the Lord presented Himself officially to the Jews as prince or king, before His entry into Jerusalem, according to Zechariah 9:9? Upon that, we know, He was cut off.

The seventieth (70th) week is still to have its accomplishment under Antichrist; the Jews at first, with fair appearances before them, acknowledge him as their chief; as Jesus Christ said, John 5:43, "*If another shall come in his own name, him ye will receive.*" Thus Antichrist offers himself, and the Jews receive him. For the first half of the week* all goes on well, but then the prince turns in anger against them, destroys their system, and exalts himself against God. (*You will find this same date of 1260 days repeated several times: as with regard to the little horn, chap. 13:7, also to the beast of the Apocalypse, Rev. 13, and in Daniel 12, with thirty days added, as to the abomination of desolation.)

That which Jesus did on the part of God, Antichrist counterfeits, according to the word just quoted, "*I am come in my father's name, and ye receive me not, if another shall come,*" &c.; therefore I allow, in a certain sense, that to faith, this cessation of sacrifice (alluded to previously, "**he shall cause the sacrifice to cease**") has taken place. For the little remnant did own Christ to be there; but for the entire nation there has been as yet no accomplishment of any part of the week.

Scripture is not silent concerning this covenant of the Jews with Antichrist, and their consequent judgment. In Isaiah 28:14, we read, "*Wherefore hear ye the word of the Lord, ye scornful men, that rule this people which is in Jerusalem*", Ver. 18. "*Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.*" These are the threats, as to the moral position in which they shall be found in that day.

It is the last half of the week, which occupies the mind of the Spirit of God, as to these terrible events at the end. Thus the little horn is to continue "**a time, times, and half a time**;" viz., three years and a half, or the half of a week. Power is given to him for this time. So in the Apocalypse, 13:5, "*There was given unto him a mouth speaking great things, and blasphemies, and power was given unto him to continue forty and two months.*"

I have said that the sacrifice and oblation would be restored. This is noticed in prophecy, although at the same time their re-establishment will be utterly rejected by God. It is written in the last chapter of Isaiah, "*Thus saith the Lord, the heaven is my throne, and the earth is my footstool, where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made;*" —an intimation of the restoration of the temple, but then, —"*to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word:*" viz., the remnant.

The sacrifices are offered but rejected: read Isaiah 66:3-6. Again, Dan. 11:31, "**And (they) shall take away the daily sacrifice,**" &c. Again in Dan. 12, "**And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety (1290) days.**" This is thirty days over. It will take thirty days more for purification, and yet forty-five more for complete peace; ver. 12, "**Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty (1335) days.**" This latter half week is still referred to, in which the daily sacrifice being taken away, Antichrist will be there, and the abomination of desolation set up in the holy place. Compare 8:11.

In Matthew 24, we find this same circumstance exactly. The Lord, having alluded to wars and rumours of wars, becomes more precise. He had spoken until verse 14, in quite a general way, and, like Daniel, declared that the city and temple should be destroyed, and also the people. But as He goes on to speak of the labours of His disciples, He enters more fully into the general history. "**Many shall be offended,**" &c.; and He counsels His disciples as to their conduct, as witnesses of the truth, and tells them that before the end came, "*this gospel of the kingdom, shall be preached in all the world for a witness.*"

All this was to happen, not at a given time during the seventy (70) weeks, but, generally speaking, before the end, but of course after the discourse and departure (death) of Jesus. Afterwards He says, (ver. 15) "*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)*" here is the abomination of

desolation placed at Jerusalem; the previous testimony is over, and the disciples have only to fly; "*then let them which be in Judea flee into the mountains.*" Jerusalem is then delivered over to the judgment which awaits it.

There is yet another important and interesting circumstance, as to this last half week. We find it in Rev. 12. We shall see that this date of the abomination fits in exactly with the time of Satan being driven out of heaven. The woman flees into the wilderness, (ver. 6) where she is fed one thousand two hundred and sixty (1260) days. Ver. 7. "*There was war in heaven, Michael and his angels fought against the dragon;*" read to the end of verse 12, "*knowing that he (Satan) hath but a short time.*" Now it is exactly during this half week that the abomination of desolation is set up in the holy place. This is given more in detail in chapter 11.

Further, Dan. 9:27, "**He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**"* (* Rendered in the French, "**He shall cause the sacrifice and the oblation to cease, then by means of the abominable, that is, by means, or on wings which shall cause desolation, even until a consumption determined, the desolation shall fall upon the desolate one (Jerusalem).**" — *Translator.*) That is, by means, or on account of the abominable wings, or literally, "**on account of the wing of abominations.**" The word '*abomination*' is always in the Old Testament simply '*an idol*'. For example: the abomination of the Moabites was the idol of the Moabites. Solomon put the abomination of the Ammonites upon the mount of Olives, that is, the idol. The word '*wing*' always gives the idea of '*protection*'. "*Under his wings shalt thou trust.*" Ps. 91:4.

"**On account of the wing of abominations,**" that is, as it appears to me, on account of the protection of idols. They take refuge in idolatry for a protection; and this is the finishing stroke of their wickedness, and the consequence is, the desolation which descends upon the desolated one, until the end of these seventy (70, LXX) weeks, — a desolation of fearful judgment not now merely the destruction of the city, as by the people of the prince to come: Antichrist had deceived the people, the little horn has made a covenant with them, and, as it were, holds them in his gripe. God is set aside — denied; — Antichrist even makes himself God; — the sanctuary, if not destroyed, is at least profaned, and degraded in every way. The abomination is put into the holy place, and idolatry is introduced. At last Antichrist sits there as God, he allows or confesses nothing at all but himself, until God is no longer able to endure him, or those who are subject to him, and destruction and desolation fall on the people.

There is no account of this in our present chapter, but there is in Dan. 7; and in the New Testament the Lord thus speaks of the Jewish generation; "*when the unclean spirit is gone out of a man, he walketh through dry places,*" &c., &c. Matt. 12:43. Consult the whole passage. They enter in and dwell there: and the last state of that man is worse than the first. "*Even so shall it be also with this wicked generation.*" This is the history of the Jews. I do not say there may not be other applications of the passage. What was this wicked spirit? It was idolatry. After the Babylonish captivity there had been no more idol worship; the unclean spirit had gone out, and the house was empty though there was every kind of profession. Then the spirit of idolatry, which found no rest, returns to the house at the end. It will be the case with the Jews, and then there will be an open rebellion against God; they will be joined with Antichrist, and join in the war made upon their Messiah. And

it will be then on account of the protection of these abominations, that, "***the desolation shall be poured out upon the desolate one.***"

Compare Dan. 10; 11; 12. In the last chapter, we have the complete deliverance, and he adds in this last, thirty days, and forty-five days to the half week. Then all will be happy and blessed. There will be a certain time necessary after the destruction of Antichrist, to re-establish everything in order. The whole of this chapter is in affinity with the end of Dan. 7, and with the 13th and 17th of Revelation. We shall have to consider it again in connection with chap. 11.

7th Lecture: Chap. X.

The date of the third year of Cyrus, ver. 1-3, is important, because the Jews (the remnant at least) had returned to their land, from the first year of the reign of this prince; so that it could not be the captivity of Babylon, which occupied Daniel's heart at the moment. He had remained at Babylon after the departure of a great number of these Jews for the land of Canaan; but the people were not at all in the state which the prophetic spirit of Daniel could recognize as the fulfilment of blessings; and the consequence of this is, that the prophetic Spirit of Christ in Daniel is still occupied with the state of this people, and can in no wise content itself, even although there was a certain degree of blessing with them. Cyrus had done much, as we may learn from 2nd Chron. 36:22, and Ezra 1. The decree to rebuild had already been given in the first year of his reign. But the Spirit of God had caused Daniel to range over the whole period of the Gentiles, and he well understood, though there had been a kind of deliverance, —some relief through the goodness of God,— a little refreshment from above, —that nothing was really accomplished of the divine promises. It was impossible that the prophetic Spirit of Christ in Daniel's person, should remain tranquil, while awaiting the accomplishment of the intentions of God's love to His people; so that Daniel was then, as if the captivity were not over, bowing down His soul before Him. There had been, on the occasion of rebuilding the temple, features of sorrow in another quarter, Ezra 3. The elders of the people, who had seen the old temple, wept, and at the same time, the younger, who had not known it, uttered cries of joy. And this sorrow is often felt in like circumstance by those who have apprehended the divine counsels, either as to what God had set up at the beginning, or what He will yet set up. Like Daniel, they weep in the midst of the blessings in which consists the joy of those who only think of the present moment. The cries of joy prevailed without, for it is said, these cries were heard afar off; but amongst the people present, they knew not which to distinguish. But at Jerusalem, as well as at Babylon, he who had a sense, however imperfect, of what the state of the people of God ought to be, would not fail to recognize their wretched condition in the midst of these joyful exclamations. Neh. 9:36, "*Behold, we are servants this day and for the land . . . behold we are servants in it.*" Ver. 37, "*And it yieldeth much increase unto the kings whom thou hast set over us,*" &c. And yet these Persian kings to whom Nehemiah alludes were altogether favourable. It is true there was cause of anguish; at one time the counsels of God prevailed, and at another, those of Satan, in hindering the rebuilding; but generally speaking, the kings of Persia were favourable to the Jews. But so long as the Gentiles were holding dominion over the people of God, it was impossible that the Spirit of God in the prophet could allow that the designs of God, regarding His people, had been accomplished. He could bless Him for all the good that existed, but even when the decree had gone forth, the elders wept; Nehemiah said, "*we are servants,*" &c.; and Daniel continued to afflict his soul before God.

.....The introduction of Michael, the great prince, who standeth for the people of God, necessarily leads us onto the occurrences at the end, according to the counsels of which he assures the accomplishment. The actual circumstances they were in, give the leading idea; he begins from that time, and goes on until the time when the counsels of God should be brought to pass. We only need touch upon the historical part. The Persian and Grecian empires form the framework of the historical narrative, but the object of the prophecy, as may be seen, ver. 14, is, what was to take place in the latter days.

Verse 20. "Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come." These two empires are viewed in relation to the people of God. They were, as we know, the second and third monarchies. The first part of the history of the third or Grecian is given us in chap. 11:1-4; these verses giving the connecting link of this monarchy with that of Persia.

After its (the Grecian) establishment under the first powerful king, it was divided into four parts. We have already had some notices of it. The two principal kings were those of the north and south; principal, not alone in regard to their power, but because either the one or the other had always possession of the land of Canaan. This is why they are introduced here; the history of the Holy Land, and of the people of God, after the establishment of the Greek or third monarchy, occupies the mind of the Spirit. Everyone is agreed that as to these kings, it is a history of the Ptolemies and Seleucids, and '*the history*' is so exact, that unbelievers have sometimes said that Daniel was written after the events.

At verse 20, we come to the history of the last of these kings. I do not say that what is here related of him will be accomplished at the end; but at all events he is the type of that which will take place at the end. It is not my object to enter into all the details of the historical part; he makes an expedition against the king of the south, then a second, (11:29). I pass by the details also of these two kings. **"At the time appointed he shall return, and come toward the south; but it shall not be as the former (expedition) nor as the latter."** **"For (ver. 30) the ships of Chittim shall come against him; therefore he shall be grieved and shall return."**

Here the power of the west (Chittim) is introduced into this history of the two monarchies. The people of God were situated between the kings of the north and south, exactly as lately the Holy Land became an object of contest between Mahomet Ali and the Sultan.

Now, on the occasion of the last expedition here noticed, (chap. 11,) these ships of Chittim arrive on the scene. A power from the west mixes itself up with these two eastern powers, viz., the king of the north and the king of the south, — some power from the other coast of the Mediterranean, whether Italy or Greece. But further, we also find apostates from the holy covenant. Thus there are, first, Jews allowed to be the objects of the covenant of God, and those who are apostates to it; secondly, those from the west, north of the Mediterranean, who enter into the previous quarrel; and by these new elements, the scene is completely changed: then in ver. 31, we have the last of these kings, viz., of the kings of the north, brought before us. **"And arms shall stand on his, part,"** or more literally **"forces (arms) shall rise from (out of) him."** The expression **"shall rise from him,"** or **"shall come from him,"** may be used in two senses. A king's lieutenant, —one who takes his place as commandant, or one who succeeds him in the government. **"Arms shall rise from him, and they (the arms) shall pollute the sanctuary of**

strength, (or, which is the fortress,) and shall take away the daily sacrifice, and shall place the abomination which maketh desolate."

This verse is of the highest importance, as giving us an anticipative figure of the last indignation. The Lord Jesus has drawn our particular attention to this in Matt, 24, and at ver. 21 of chap. 12, of this prophecy, the calculation, which serves to mark the time of blessing, sets out from the event here prefigured. **"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety (1290) days,"** &c., &c.

But to return to verse 31 of chapter 11, as to the forces which shall rise; **"it will be someone who will come on the part of the king of the north, (I do not say who will be the king of the north) —someone will come on the part of him who will be the king of the north in these times, —who will introduce his forces —his arms into the holy place, who will defile the sanctuary, and who will place "the abomination which causeth desolation."**

As to history, this is evidently what did take place. It was the generals of Antiochus Epiphanes who defiled the sanctuary. That was by no means the accomplishment, otherwise the Lord would not have spoken of the event as future. *'A long time after the reign of this king'*, the Lord Jesus came into the world and spoke of this prophecy as yet to be. But we have another proof of the time when these things will take place; a proof which is connected with the Lord's word in Matt. 24. In Dan. 12:1, we read, **"And there shall be a time of trouble, such as never was since there was a nation,"** &c.; and the Lord Himself speaks exactly thus concerning the same time; and then the people of God are to be delivered, an event which had not taken place in the time of Jesus, nor has it yet.

It is clear that we must put aside any Christian circumstances because it is plainly stated that the trouble shall happen to the people of Daniel in the last days. Now we are not the people of Daniel, and these last days have not yet occurred to them. The verse speaks of arms —forces which come from this king, and which defile the sanctuary, take away the daily sacrifice, and place the abomination which causeth desolation.

All this, while a most important pre-figuring of the results of the last days, in more than one particular, was literally accomplished in Antiochus Epiphanes, the king of the north. Here for the moment we drop these kings, and the prophet proceeds with the general history. Verses 32,33, **"And such as do wickedly against the covenant shall he corrupt by flatteries."**

The king of the north **"will corrupt those who do wickedly against (or as to) the covenant,"** viz., those Jews who are not true to Jewish hopes; he will incite them to apostacy; for this is the force of the word rendered by **"he will corrupt,"** **"but the people that do know their God, shall be strong and do exploits."** Here we have a division of Jews into true and false, and the development of good and evil. But we must note, that ver. 33, **"they that understand among the people shall instruct many,"** are the same class as those spoken of, chap, 12:3, 10, and also 11:35; they are the 'maskilims', or persons instructed in the mind of God, and are a class of persons apart. Thus, at the end, also, there will be a remnant of Jews, not only those who are spared in general, but persons instructed in the mind of God; and we find the same specially distinguished in Isaiah 65, 66, besides those who will escape the judgment executed against the wicked ones. These understanding ones among the people (ver. 33) shall teach the multitude, (the many, the mass,) or will give instruction to them. I translate the Hebrew word

into **"the multitude"** (the mass) because the word many of the text, has the article in Hebrew, as if one said the many; and the article, in my judgment, throughout these chapters, is special,

"Yet they shall fall by the sword and by flame, by captivity and by spoil, many days." Such is the condition of the people. The 'maskilim' are noticed in ver. 35, **"Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."** The trial of faith will be through them, for as faithful Jews, one should have supposed, that such as these might surely count on the help of God; for they have been encouraging others *"to trust in the Lord."* Nevertheless, some of these are to fall, and then, unless faith is very strong, the others will say, *"Where is their God?"* as in Psalms 42; 43, which express, in the language of the Spirit of Christ, the anguish of the remnant, of whom their enemies say, *"Where is their God?"* And when these understanding ones fall, who had hope in Him, the unbelievers will say, there is no intervention of God in their behalf; but these judgments being appointed, the people are left, speaking generally, throughout the period, to go through them, and to undergo the consequence of their position.

Now Christ, in Matt, 24, speaks of these times as accomplished, according to Dan. 12, in the last days. First in general of the things (taking, as an occasion, His announcement of the destruction of the Temple) which were to take place after His death; He speaks first of these times in general, and then gives, as the starting point of the last sorrows, the similar event, viz., the moment when the times and the law are delivered into the hand of the little horn, —of the king who, during 1260 days, does **"his own will;"**— the moment, namely, when the abomination of desolation is set up in the holy place: an event under and after Antiochus with the Roman dominion which marks the introduction of the final desolation of Jerusalem.

After this general history of the state of the Jews, the idolatrous and wicked king is introduced, in ver. 36. **"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every 'God',"** &c. Ver. 37, **"Neither shall he regard the 'God' of his fathers, nor the desire of women,"** that is, the Messiah who had been promised, **"nor regard any God: for he shall magnify himself above all."** This is the wicked one. Ver. 38, **"But in his estate* shall he honour the 'God' of forces** (*Rendered by the author **"in his place,"** or **"instead."** —Translator.); viz., **"in the place of the true God he shall honour 'Mahuzzim' for God** —some, idolatry; for 'Mahuzzim' signifies fortresses, or high places fortified. There is probably some connection between this and the forces of war upon which the king reckons. **"And a God whom his fathers knew not shall he honour with gold,"** &c. It is to some invention of a 'god' that he does this. Ver. 38, 39, **"Thus shall he do in the most strongholds (Mahuzzim) with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many (the many), and shall divide the land for gain."**

A difficulty here presents itself; **"he shall cause them to rule over the 'many'."** Who are they whom he shall cause to rule? It appears that he will establish certain powers in connection with these false 'gods', and he will be there with these Mahuzzim in these fortresses, and then it will be the instruments of his power, who will join themselves to him; he will make them (the instruments) rule over the mass

of Jews, and he will divide their land into lots, as a recompense. This seems to be, so far, the history of this king.

It is remarkable how he is introduced quite suddenly. We must ever remember that when the prophet is occupied with the purposes of God towards His people at "**the end of the indignation**," it is in connection with the kings of the north and south, and with the land of Palestine, His own land, which lies between them; and that in the latter day, when the people will be under the divine judgments in that very land, there will be a small faithful remnant, who hold fast by the Holy Covenant, when the great mass are ready to apostatize. This is the subject which the Spirit brings forward; and inasmuch as the wicked one, this king, will be found in these countries, he is introduced as mixed up with these kings of the north and south.

In the New Testament, the sources of wickedness are quite different; for the Spirit of God there considers the moral condition of Christendom, when the apostacy arises, and in consequence, the wicked one is portrayed as a public apostate; but evidently it is the same person. In chap. 7 (*The question relative to the two beasts of Rev. 13 would recur here.) we saw the western power, viz., head of the last monarchy, —the little horn of the fourth beast, whilst here the king is seen who has to do geographically with the Eastern countries, and is among the Jewish people. I shall quote two other passages where this idea of the king is found. Observe, he is not called the king of the north, though geographically within his territory; he is called the king, because in the eyes of the prophet he holds that position. He it is, who exalts himself and pretends to be the king and the pastor of the people of God: a pretender, and a bad one, to these two offices: but as such he will present himself, and he is so called in Isa. 30:33: "*Yea, for the king it is prepared.*" Consult also Isa. 57:9; "*Thou wentest to the king with ointment.*" This passage speaks of the condition of the Jews, and of the accusations of God against them. Both these portions touch upon the history of the Antichrist after he has become king.

There is one more observation needed, that we may be able to link this remarkable parenthesis (in which the king is introduced on account of his connection with the kings of the north and south) with the rest of the chapter; it is that from ver. 21 to the end of ver. 35, the prophet is always speaking of the same person, whilst from ver. 36 to the end of ver. 39, we have the history of this extraordinary king himself. These last verses designate the Antichrist properly; and my opinion is, that from ver. 21 to the end of ver. 35, it is the king of the north, but who is also the type of Antichrist. I mention this, because many persons who have studied the chapter find great difficulty in deciding whether the history of the Antichrist begins at ver. 21 or at ver. 36. It is the same person from ver. 21 to ver. 35; and he was a type of Antichrist, even Antiochus Epiphanes.

The Spirit of God makes no mention of those who followed him; it was he who furnished the typical circumstances, and which necessarily, therefore, partially answered to the prophecy. But in verse 36, the Spirit speaks of the Antichrist himself, "**the king shall do according to his will**;" before this, I judge, they are typical circumstances which apply to Antichrist.

I hope we understand, that, although we are a part of the fourth monarchy (materially not spiritually), these prophecies relate immediately and simply to the Jewish people, —the people of Daniel in the latter days. The Antichrist is the link between this history and ours; for it is the spirit of the apostacy described in 2nd Thessalonians, which is the effective source of the conduct of this last king, here

presented to us in his connection with the Jews in the East; but who, morally speaking, is allied with those who have abandoned Christianity, or the light now existing. He is found allied to the Jews at the beginning of his connection with them; afterwards, he will deny them, and set up himself as God.

May God preserve us from all trace and appearance of that spirit which will shew itself in these days in opposition, whether against the Almighty and Most High God, or against the Lord Jesus, the Prince of princes. May He keep us in humility of heart, giving our affections to the Lord Jesus; so shall we be safe. If we are content to be nothing and Jesus everything, we shall be guarded by Him, for Him, and for ever.

8th Lecture: Chap.XI:36; XII:1,2.

We have already said something in general upon this '*king*'; we have spoken of him in connection with what went before; but, independent of circumstances, as a personage, he is of sufficient importance for us to notice him more fully. It is generally admitted that he is the same as is called Antichrist, the '*wicked one*', but under a special character, as I mentioned towards the close of the last lecture; that is, in connection with the Jews, and in the land which is an object of dispute between the king of the north and the king of the south. And, in fact, this '*wicked one*' will unite in his own person, every feature of iniquity. He will be a blasphemer against the true God—a persecutor of the saints—the head of the apostacy—and he will encourage idolatry; in fine, it is "**the king who shall do according to his will.**"

It is impossible to mistake the character of the person mentioned in 2nd Thess. 2, "**shewing himself that he is God;**" and it would be well if we referred to a few passages, which mention the different characters attributed to him, beginning with this chapter of Daniel.

The first trait is, that he is in Palestine, in the land of the heirs of the holy covenant, and exalts himself and magnifies himself above every 'god', whether false or true. In spite of this, he is to prosper "**till the indignation be accomplished:**" God permits it, because it is the time of His indignation against the Jews, chap, 8:19. This indignation is the period spoken of in Isaiah 10:5, 24,25, "*For yet a very little while and the indignation shall cease:*" there is an indignation with a certain limit. It is not said that the time of this king is the period of the indignation, but it is a time during which God does not interfere to deliver Israel. He allows the trial to go on, and Israel to suffer the effects of it; and so Antichrist prospers until the indignation is accomplished. It is not said, that when the indignation is over, Israel will be at once re-established in the enjoyment of all her promises; but Christ can then act for Israel, instead of leaving her under the indignation. He will yet have, to subject the nations to the exercise of His royal power, in the midst of His earthly people.

Verse 37. "**Neither shall he regard '*the god*' of his fathers for he shall magnify himself above all.**" This is a strong feature of the pride of man ; "**he magnifies himself above all.**" He would efface every idea of the true God; he is indifferent whether about the real religion of the heart, or the religion of his fathers; he dislikes even the name of Christ (called here "**the desire of women**"); he is even against religious customs, and religious nationality; he has no respect for any God. But arrived at this point, it is necessary to keep the people in restraint, and he needs instruments for this, as well as his gods, '*mahuzzim*' (fortresses), some species of idolatry which he introduces when

he has denied every 'god'. This idolatry will be connected with the interests of those who govern; he will cause them to rule over many (*the many, the mass*), viz., the people of Israel, and the country will be divided among his chiefs. So far the royal and Judaic history of this king.

We proceed with passages which represent him under other points of view. If, as I suppose, he is the second beast of Rev. 13, he will be found in intimate connection with the little horn of Dan. 8, where the little horn of the fourth beast is described, and, in the same chapter, the period determined for the end of the persecution of the saints, "**until the Ancient of Days came**," ver. 22, as distinct from the time when He sat upon the throne, ver. 9. Thus Christ comes, and "**the judgment is given to the saints of the most High**," or "**of the high places**," and "**the time came that the saints possessed the kingdom**." These passages determine the general end of the war which the little horn wages against the saints. In the last, it is not said, "**the saints of the high places**." In fact, three things are marked, viz., the coming of the Ancient of Days; the judgment given to the saints of the high places; and the time when the saints shall take the kingdom. We turn now to certain portions in the New Testament, which again speak of this period and of the antichristian power of evil under other aspects, just as we may behold Christ under different aspects. In the Epistle to the Thessalonians the "*man of sin*" is described as a person, the result of the apostacy which shall invade Christendom; "*Now we beseech you, brethren, that ye be not soon shaken except there come a falling away first.*" 2nd Thess. 2:3.

The first thing is the apostacy, not of the Jews (this we have seen in Daniel), but of Christendom, and it will necessarily happen before the execution of the judgment, —before the day of Christ; as must also the appearance of the "*man of sin*," who is clearly not the apostacy itself, but, I judge, follows and winds it up. The Apostle marks the two events before the judgment; viz., the coming in of the apostacy, and the revelation of the man of sin —the son of perdition: an expression which signifies that he possesses this name, by his nature, his character, and his acts, "*who opposes and exalts himself against all that is called God, or is worshipped.*" Read to verse 10.

This is his character in connection with Christendom, and Christendom in connection with him. First of all, there was a mystery of iniquity, which was commencing in the times of the apostles, which was to continue for a certain time, afterwards an apostacy would follow, and then the revelation of the wicked one.* (*There is much as mention made of this '*wicked one*' in the Psalms.) The Lord will destroy him "*with the brightness of His coming*" (the manifestation of His presence). But there is something else. The New Testament gives us the moral features of the appearance of this wicked one, viz., that it is according to the power of '*Satan*', and what makes these verses remarkable is, that the same words which are used to describe the manifestations of this power of Satan, are employed speaking of the proof of the mission of Jesus Christ as Messiah. Acts 2:22.

There are two remarkable circumstances; viz., that the coming of Antichrist is spoken of just as the coming of Christ, and a mystery of '*iniquity*', as well as a mystery of '*godliness*'. As the Son of Man is to come, so also will the Antichrist come; and his coming will be after the power of Satan: he will perform lying miracles, —it will not be merely a set of principles at work; the effect will be mighty in seducing those who perish. A positive power of error comes in because men "*received not the love of the truth.*" "*God shall send them '**strong delusion**' for they had pleasure in unrighteousness.*" It is a judicial blinding.

It is said also in Isaiah, "*Make the heart of this people fat.*" After a period of long-suffering on the part of God, blindness happened to the Jews, when they rejected the Messiah: and when patience has had its perfect work, they will yet be delivered over to a spirit of idolatry —that spirit which shall, meanwhile, have sought out seven spirits more wicked than himself, and the last state of that people shall be worse than the first. And so when those who call themselves Christians, have obstinately refused to receive the truth, although it has been proposed to them, a positive and special blindness shall come upon them from God, "*that they all might be damned who believed not the truth.*"

We continue our history of this king from Rev. 12. There the dragon is seen (who is the devil or Satan, and seduces the whole world) cast out of heaven, ver. 10, 12. This malicious power no longer occupies the heavenly places; but when this occurs, it will be a time of fearful woe to the earth. It is the beginning of his "*great wrath, because he knoweth that he hath but a short time.*"

After this we have a vision of the woman, who "**is nourished for a time, times, and half a time.**" In other words, as soon as Satan is cast out of heaven, a period of three and a half years will elapse before he is judged on earth; accordingly, in chap, 13, we find that the dragon gives the beast his power, throne, and great authority, —this beast, of whom we read in the same chapter, that "power was given him to continue forty and two months." He is found with the same characteristics as those before mentioned, only under more detailed historical circumstances.. "**And there was given unto him a mouth speaking great things and blasphemies**" (ver. 5). "**And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.**" Satan could no longer himself meddle with heaven, and therefore he sets on the beast against those who dwell there: also "**it was given unto him to make war with the saints** (on the earth), **and to overcome them ; and power was given him over all kindreds and tongues and nations**" (ver. 6, 7). There is a fact here worth observing —it is a kind of imitation of the ways of God. As the Father hath given all power to the risen Son, and the Holy Spirit exercises all the power of Christ before Him, so Satan imitates the same thing in evil. The dragon will give his throne to the beast; and remark what is said of the character under which he will be worshipped, "**And I saw one of his heads, as it were, wounded to death, and his deadly wound was healed.**" It is when this wound is healed, —when there shall be a kind of resurrection (not personal, but the power of the beast raised up again), that all the world will wonder after the beast, and the second beast will exercise all the power of the first beast before him.

Verse 11. "*And I beheld another beast coming up out of the earth*" . . . which "*causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.*" We have here a power which pretends to be that of Christ, not His heavenly power, but which pretends to be like Christ on the earth; but, in fact, an ear which could hear would discover it to be that of the Dragon himself. As Pharaoh said to Joseph, "*Only in the throne will I be greater than thou,*" so this second beast will exercise all the power of the first beast before him,this second beast which speaks like a dragon, whilst it has horns like a lamb. Ver. 13, 14. "*And he doeth great wonders, so that he maketh fire come down from heaven and deceiveth them that dwell on the earth.*" These verses speak of what is done before (in the presence of) and in sustaining this power of the first beast; the second beast causes him to be worshipped, and an image to be made to him, and he seduces them that dwell on the earth.

This second beast is again mentioned in Rev. 19, under the designation of the false prophet. Here again, as the Spirit of the Father speaking in the disciples, acted for the glory of Christ; so this beast, here called "*the false prophet*," speaks the language of the Dragon, and supports the glory of the last beast. It will be a spirit, '*zealous for idolatry, and who will even execute judgment on the earth*', as the prophets ere now, have done.

In the Revelation we find the connection of the first beast with Babylon, which is yet another thing. In chap. 17:1, 3, it is said, "*I will shew thee the judgment of the great whore and I saw a woman sit upon a scarlet coloured beast having seven heads and ten horns.*" Verse 8. "*The beast which thou sawest was, and is not yet is*" —this is a kind of death and resurrection. When it appears for the last time, it has a devilish character, it comes out of the pit, and then is destroyed. "*And they that dwell on the earth shall wonder, when they behold the beast that was and is not, and yet is:*" or rather "*and it is there.*" It is a coming* of this beast. (*All the best editions of the Greek Testament employ here, the word elsewhere used for the '*coming*' of Christ.) When the world beholds this appearance of the beast, it is astonished. There is another circumstance: "*And the beast (ver. 11) that was and is not, even he is the eighth (king) and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*" An event which has not yet occurred.

We perceive that these kings will exist at the same time with the beast. Three of them will fall (see Dan. 7), but the seven others will continue. The beast rules and unites in a single body the power of these kings; but the kings exist; it will be a kind of confederation, in which each horn acts royally in his own sphere, but gives his power to the beast, who blasphemes against God, "*For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*" (Rev. 17:17). Another feature in his character is, "*that the ten horns (ver. 16) ... shall hate the whore,*" who for a long while ruled the beast. We remember in Dan. 7, that among the ten horns another arose, who got all the power of the beast, who, in fact, morally becomes the beast, and causes three of the horns to fall before him. This one in the eyes of Daniel, and in fact, in his conduct, will be the beast. This horn that will have the dominion, will control, and give its tone to everything. Having touched upon the passages which refer to this period, we must still remember that it is in Palestine, and viewed personally, that we have to do with Antichrist, the king, here.

But to continue with Daniel 11 Verse 40. "**And at the time of the end shall the king of the south push at him:**" ver. 41, "**he shall enter also into the glorious land.**" This is the moment when God begins to act. Both the kings of the north and south, in their same geographical position, are at war with '*this king*', "**And the king of the north shall come against him like a whirlwind.**" This king of the north seems to be a very prominent power, and he possesses the territory of the ancient kings of Syria; my judgment is, that the rest of the chapter applies to him; although, formerly, I thought it applied to the king; but now I judge it applies to the king of the north. Daniel now continues the thread of the history; (which had been interrupted by the notices concerning '*the king*') that is, he resumes that of the Jews, in connection with the kings of the north and south; and there is a fact which confirms me in the opinion of this invasion (ver. 41) being that of the king of the north; viz., "**he shall enter into the glorious land:**" now if it is a question of "**the king**," he is already there.

Verse 41. **"And many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."** This is a circumstance not to be omitted, because it demonstrates the exactitude of the written word: for in Isaiah 11:13, you will find that these three powers which escape the king of the north, are in existence still later: *"Ephraim shall not envy Judah, and Judah shall not vex Ephraim; but they shall fly upon the shoulders of the Philistines towards the west they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them."*

Ver. 42. **"He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape;"** an announcement that the king of the south loses his kingdom. See Isaiah 11:15.

Verses 43,44. **"But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt But tidings out of the east and out of the north shall trouble him, therefore he shall go forth with great fury, yet he shall come to his end and none shall help him."** This is the end of the king of the north. I add a general idea of chap. 12, to shew the connection.

Ver. 1. **"And at that time shall Michael stand up, the great prince which standeth for the children of thy people."** Here is special reference to the Jews, in whom Daniel was so much interested, and on whose account he had fasted and mourned for three full weeks. After having described the events pertaining to the kings of the north and south, the angel says, notwithstanding all these desolating scenes, Michael shall stand up for the children of thy people. Nevertheless, *"there shall be a time of trouble, such as never was since there was a nation."* This is exactly what is announced in Matt, 24, as to take place in Judea. *"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet,"* &c., ver. 15-21. It is clear that this cannot happen twice; it is the time of Israel's deliverance, **"and at that time thy people shall be delivered,"** only it is confined to **"every one that is found written in the book."**

One could not fail to remark, while reading the chapters of which I have given the abridgement in the two preceding lectures, the character of this terrible personage of the last days. The king of the north is fearful enough, as a conqueror, and pillaging invader; but this '*king*' is spoken of as making war against God; it is not merely a desire of conquest, but of open opposition to God and the Lamb. It is the effectual power of Satan and of a lie; it is blasphemy, —it is persecution. One feels it to be everything the most terrible in human hatred, animated by the power of Satan fallen from heaven, and who establishes his throne upon earth, against the God of heaven and the Lamb. The appearing of this wicked one is the most important point in these chapters, whether as the expression of the iniquity of the Jews and Christendom, or as that of the pride of man.

9th Lecture: Chap. XII:2-13.

.....(*It is worthy of remark, that in the prophets of the first captivity, God by the Spirit, never calls Israel "*my people*:" He declares they shall be, and the Spirit remains among them as when they came up out of Egypt; but "*lo ammi*" remains unrecalled.)

Verse 2. **"And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt"**. The angel, as it appears to me, speaks in this place of the deliverance

of the people brought back from among the Gentiles. **"Many of them,"** &c.; it is only a question of the people of Daniel,* (* It seems to me that these words are added to complete the picture: for the principal part of the prophecy is occupied with the details of that part of the people who are found in the land when the wicked one shall be in the exercise of his terrible and malicious power. But in this verse the lot of those who had been lost and were to be gathered from among the nations, is given to us. These only enter as accessory into the scheme of the prophecy: this portion of the people having been without the limits of the prophecy, not having entered into the land to figure as the Jewish people. It is for this reason that they are represented as *"sleeping in the dust of the earth."*) No doubt judgments will fall upon the Gentiles, but in speaking of those with whom God is more immediately occupied, as the object of His thoughts, the people of Daniel are only intended. I recall to your minds Dan. 10:14, **"For I am come to make thee understand what shall befall thy people in the latter days."** The fulfilment of this declaration is taken up in chap, 10, 11, 12. **"Many of them which sleep,"** namely, a multitude of Jews in general, but not all, will appear on the scene; as for some, it will be **"to everlasting life,"** and as to others, **"to shame and everlasting contempt."** The expression, **"dust of the earth,"** is common in the writings of the prophets, when a person is in captivity and overwhelmed, as in Isaiah 26:11. In pronouncing judgment upon the nations, the prophet says, *"They are dead (those who despised the Jews, "other lords besides thee have had dominion over us,") they are deceased therefore thou hast visited and destroyed them, and made all their memory to perish."* But in ver. 19, speaking of the Jews, *"thy dead men shall live, (together with) my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead."* Here is the resurrection of the Jew. *"Come, my people, enter into thy chambers hide thyself, as it were, for a little moment, until the indignation be over past,"* —*this same indignation of which we have been speaking,* ver. 21, **"For behold, the Lord cometh out of his place, to punish the inhabitants of the earth."**

God had been, so to speak, concealed; He had allowed the evil to go on: but, dear friends, what a thought! Think of God coming out of His place! When we consider our inability to make head against wickedness, —how Christians tremble at the sight of the increase of evil, hardly knowing what to do; while they see, on the one hand, the proud self-will of man, and on the other this unexpected and inexplicable tendency to superstition—the powers of darkness under this form having invaded even countries which were delivered from it, and who are trembling at it; I say, then, it is precious, in face of all this, to know that *'God will come out of His place'*. True, it will be in anger for the moment, —in anger against the wickedness, and to put it away; but also, that good may be before His face, and before our eyes who are fatigued with what we behold. On this account we can bear the idea of judgment, and even cry, *"How long!"* And oh, how happy to think of an indignation which will change active evil into rest, blessing, peace, liberty, and freedom from the yoke of sin as soon as the Lord Jesus shall have executed His judgment! We are not now speaking of the Church, (although this is the most precious part,) but of this poor world labouring under the yoke of Satan. For even when good has been effected, evil gains ground on all sides.

The apostle could well say, *"The whole creation groaneth,"* &c. We understand —we who know the secret of the goodness of God —that it groans; *"ourselves also, which have the firstfruits of the Spirit,"* must *"groan within*

ourselves," unless we should withdraw ourselves from the love of God, and from the groanings of the Spirit within us. And the more we observe the progress of evil, the more we shall feel the need of this indignation of God, —that His power maybe felt in executing judgment in this world: and if faith is strong in our hearts, it will engage us in helping out, by the activity of love, all those we can from this necessary judgment, whether this fearful act is likely to fall on them, owing to the natural energy of sin in their hearts, or from the superstitions and errors to which they are attached by education; for it will fall upon whatever seduces the heart, as it is said, *"Come out of her, my people, that ye be not partaker of her sins,"* &c., Rev. 18. We see then that it is the judgment which will take away the power of evil, and for this it is, that the appeal is made to the saints, &c., in the Apocalypse, to rejoice in the destruction of Babylon. It will be a terrible judgment; but, until it happens, a poison, a venom, corrupts everything, when even one's own self is withdrawn from it.

I have been led into this digression on the subject of the judgment of God, on account of the ending of Isaiah 26, which I quoted, and to explain the application of the resurrection to the Jewish people. I will mention another passage in Ezekiel 37, that of the dry bones, which will help you to understand this point. It is often quoted as having reference to souls; and, morally, no doubt, the same effect happens to those who are quickened of God; but the only subject of the chapter, is the nation of Israel, and not *'at all souls'*. *"Son of man, (ver. 11) these bones are the whole house of Israel. Behold they say (in captivity) our bones are dried."* This is not what dead souls say, *"therefore (ver. 12) prophesy thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."* The Israelites, when they return, are treated as if they had been buried among the nations. *"Then shall ye know that I am the Lord."* It would be sad to remain there in the land, if it was a literal resurrection; for the hope of those who are literally raised is far higher.

The prophet continues with the history of the two sticks, Judah, and Israel, which are to become one, when *"one king shall be king to them all."* Ezek. 37:22. Nothing can be clearer than that the subject of the chapter is the deliverance and blessing of Israel by Jesus Christ. Daniel 12 also treats of Israel coming out of the graves —buried among the Gentiles; but it omits the final result under Christ. *'Many'*, it says, shall awake, not all, and of these some shall be for everlasting contempt, as some will be for eternal life. This part is added, as I said before, because the main concern of the prophecy was with the Holy Land and the Jews residing there. But other Jews will be manifested in the times which precede the final deliverance of Israel; and the Spirit of God, consequently, speaks of these latter in this passage.

The contents of these first verses apply in their results to the Jewish remnant, whose deliverance terminates that time of distress during which Michael stood fast, and delineates all that takes place during that period. It is the deliverance of the remnant and that of the people, —all those written in the book.

But besides, among those who are delivered, will be some who will be in the front of the battle, as being occupied with the things of God, and who will discern the times: thus **"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."** If you have paid attention to the preceding chapter, you will recognise these wise ones: they are a remnant who have been often mentioned; as in chap. 11:35, **"and some of them of understanding,"** &c.: ver. 33 also, **"they that understand,"** 'Maschilim'. It will be an enlightened remnant: persons who will

discern the times, and who will occupy themselves with the welfare of the mass of the people, and that, faithfully, according to the light they will possess. "**And they that turn (the) many to righteousness;**" (or rather, "**instructed the many in righteousness,**" this was the object of their labours.) *'There is no thought about evangelizing, nor of those who are blessed through evangelizing'*. The prophet is speaking solely of those Jews who shall be engaged in the instruction of the mass of the people, with a view of withdrawing them from the deceitful ways of Antichrist, and from all the evil which he will carry on. Those who have thus laboured among *'the many'*, will "**shine as the stars forever and ever:**" this special remnant is mentioned, as before said, in Isaiah 65; 66. These are the closing circumstances of the remnant; viz., this time of distress; the people delivered, that is, the remnant; many who were buried, as it were, among the nations, who shall awake, whether for good or evil; and the special lot of the understanding ones.

There is still, at the end of the chapter, the reply to the question of Daniel, as to the duration of these things, of which the solution, for the Jews, was concealed until the time of the end.

We are in the time of the end, for it is to be hoped that all will soon finish; but, in another sense, the Church is always in the time of the end; because the Church does not belong to the present age; as it is said, 1st John 2:18, *"As ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time."* Now, seeing this, "**they that be wise,**" will apply morally to the Church, so far as she preserves the place which the Word of God gives her, although she is not the direct object of the prophecy. The Church is supposed to know that the last days are arrived, and that the prophetic warnings are important, in order that that day overtake us not as a thief; for to be overtaken is not the proper portion of the Church. Compare 1st Thess. 5:4, &c., and Rev. 3:3. And hence also in the Apocalypse (feeble as we are in the comprehension of it) it is written, *"Seal not the sayings of the prophecy of this book, for the time is at hand"*. What is said to Daniel is exactly the reverse of the position of the Church, which, having an unction from the Holy One, knows all things; but in Daniel it is said, "**shut up the book, and seal the words, till the time of the end.**"

Verses 7, 9, 10. "**And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard but I understood not, And he said the words are closed and sealed up until the time of the end . . .but the wise shall understand.**" Now, so to speak, the Church is the faithful remnant, for the Church commenced with the understanding remnant of the Jews —such was its beginning. Thus in the Apocalypse one is encouraged to hear and to keep the words of the book, and intelligence is supposed among Christians.

Verse 11. "**And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days; blessed is he that waiteth and cometh to the 1335 days.**" There is something striking in this answer, as concerns the Jews. The Lord Jesus uses the same date, omitting these days added at the end; otherwise He gives the same point of departure. The date does not begin until the last half-week; because, until then, there is no event to furnish an epoch from which one can commence counting; the position being then also definite and decided. There is a previous half week, during which the prince that shall come will be in covenant with the people at Jerusalem; but that which notably fixes the time of distress to the Jews, (and this is

the subject before us,) is the abomination of desolation set up in the holy place at Jerusalem; and this is at the beginning of the last half week.

This being the principal thing, I doubt whether there is any date whatever in the Word as to the general course of the prophecy, or for the time which elapses between the rejection of Jesus and His return. That there may have been events adapted to the prophetic facts, analogous in principle, during the interval, I do not doubt; and events most important to recognise in their moral features. Many eminent Christians have sought to calculate these dates; but my conviction is, that all these will be found wrong in the fact. Some have indicated 1844, and some 1847; I have made them myself in my time; it is not, then, to blame others, that I say I do not think there is any basis for a true calculation: and I doubt whether the Lord has fixed any other date, than that of the half week of Daniel, when the abomination, &c., is set up, The prophecy speaks of seventy weeks; but almost all Christians allow, that these have passed, except the seventieth (70th) one, and that at the end of the sixty-ninth (69th) the Lord was upon earth. Moreover, the date of a time, times, and half a time, has reference entirely to Jerusalem; and it is not a period of years at all, but simply of days; for this date is given us at the end of the chapter, after the sacrifice has been taken away, and after the setting up of the abomination. Now the words of the Lord Himself afford a complete proof that it has no reference to centuries any more than to Christendom: for He speaks of a special time; of certain persons in peculiar circumstances, interested in and occupied with what occurs at Jerusalem, —of women with child, —of the time which it takes to flee to the mountains, —of the season of the year suiting that flight, —and of the sabbath day. Neither could we suppose that there would be signs in the sun during centuries, &c., &c. It is of these things that Matt. 24 speaks, as being identified with **"the 1260 days,"** and **"a time, times, and half a time."**

I will just recall to your memories my previous division of Matt. 24. We must keep in mind the occasion of the reply of our Lord to His disciples. He had passed judgment on the Jewish people, at the end of chap. 23, *"Jerusalem, Jerusalem, thou that killest the prophets, &c. ... for I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."* Here is a positive judgment passed, and upon the nation as such; there is no question of individuals; for He does not say to individuals *"ye shall not see me."* And so it must be the nation, or a remnant of it at least, and at a time yet to come, who will say to Jesus, *"Blessed is He that cometh in the name of the Lord."* The high priests themselves have never said it; on the contrary, their language was, *"Away with him, crucify him."* The Lord had previously pronounced their judgment; but it is of the nation that He says, *"Ye shall not see me henceforth, 'until' &c."* It is a quotation from Ps. 98, remarkable for its prophetic announcement of the rejection of Him who was to be acknowledged at a later time.

To pass then to Matt. 24:1, &c., *"And Jesus went out, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple;"* for they were yet imbued with a Jewish feeling. Verse 3. *"And the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world"* (age)? They supposed that what the Lord had said about the temple, would take place when the Messiah should return; and they asked when these things should happen.

Observe the expression, *"end of the age."* When the Lord uses it, He does not speak of Christianity: it was not then established. When His disciples said, *"the age,"* they had no thought about Christianity; they spoke about the Jewish age, in which

the Messiah was expected; the age of the Law until the Messiah should come for the Jews. Their question was, when shall the end of that age be?

Now from ver. 4-14, Jesus tells them the circumstances which should take place: these are warnings; and He adds some circumstances which should happen before "*the end of the age*;" that is to say, He closes the account of the Jewish remnant which should endure to the end. At ver. 14, Jesus details another event: "*And this gospel of the kingdom shall be preached in all the world ; . . . and then shall the end come*;" that is, not only certain things should happen to His disciples; but also, there should be the preaching '*of the gospel of the kingdom*', throughout the habitable world, and then should the end come.

Then He commences His particular instructions to His disciples who should be at Jerusalem at "*the end of the age*." As He had spoken of the Jewish nation, so here He speaks to His disciples; addressing in their persons the remnant which should be found at the end: "*When ye, therefore, shall see the abomination stand in the holy place, then let them which be in Judea flee into the mountains*." Nothing can be more evident than that the Lord speaks of a precise time, and not of something which happens morally, and which may be distributed, so to speak, over centuries; thus, "*neither let him which is in the field*" "*woe to them that are with child, and to them that give suck*," &c. "*Pray that your flight be not in the winter, neither on the sabbath day*." It is impossible not to perceive that the last allusion is to Jews who would not venture to go further than a certain distance on the sabbath day.

Verse 21. "*For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be*." We are here absolutely in the time of distress (predicted in Dan. 12, and Jeremiah 30:7) at Jerusalem, to be followed by the deliverance of the people of Daniel, at least of the remnant, and by the establishment of the Jews in Palestine, with David (Christ) as their king. But before this unequalled period of tribulation, there will be the "*the beginning of sorrows*." Matt. 24:8. And whenever the abomination is placed, there will be 1290 days, with 45 added, before there is a complete deliverance at Jerusalem. The 45 days added will introduce all that the faithful remnant could desire in order to their happiness. St. Mark agrees with all this; they both pursue the history until the manifestation of Jesus; "*Then if any man shall say unto you, Lo, here is Christ, or there, believe it not,* for there shall arise false Christs*." (*This, to me, is a convincing proof that this passage does not apply, properly speaking, to the Church; because our expectation is to be caught up into the air to meet Jesus. To tell us He is in the desert, would, of itself, prove an impostor, for we are to be in the air with Him before He can be there.) . . . "*For as the lightning (ver. 27) cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be for wheresoever the carcass is, there will the eagles be gathered together*." There; where the dead body of the Jewish people is, the visitation of God will come.

"*What shall be the sign of thy coming?*" The nation will have no sign for its instruction, although fearful signs will be there. This is the answer to the nation; — Christ shall come as the lightning. In heaven only, there will be a sign at the moment of His appearing suddenly; I do not say what the sign is, but there will be one there when He comes : "*They shall see the Son of man coming in the clouds of heaven with power and great glory*." Matt, 24:30.

I will add a few remarks as to Luke 21. There is a difference; for Luke does not occupy himself in the same manner with Jewish details. It is not the gospel of the Jewish kingdom. The only question of the disciples is, "*When shall these things be?*" It is not about "*the end of the age*." It applies only to that which should happen '*at*

the destruction of Jerusalem'. When Titus took it, more or less of those fearful events took place, similar to what will happen at the end; but it is not the same thing as the time "*such as never was*." There will be great earthquakes, &c. Head down to ver. 10.

In Luke's gospel, there is more reference to evangelizing in a direct manner, although the result, as to testimony, is the same : "*ye shall be hated of all men for my name's sake*." "*In your patience possess ye your souls*." But there is not a word about the abomination of desolation. "*When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh*." And this was accomplished in the siege of Jerusalem which has already taken place, as history testifies. Possibly, there may be similar features when the nations shall surround Jerusalem; but no mention is made in Luke of a time of distress, such as never was, and the interval between the fall of Jerusalem and the fulfilling the times of the Gentiles is distinctly predicted. What is said is, "*There shall be great distress in the land, and wrath upon this people*," and they "*shall be led away captives into all nations: and Jerusalem shall be trodden down until the times of the Gentiles shall be fulfilled*." This is altogether another matter. There is no account of any deliverance of the Jews. It is not said, "*Blessed is he ... that cometh to the 1335 days* ;" but, on the contrary, Jerusalem is trodden down until the times of the Gentiles are fulfilled; things are left in this state by the recital; the events following it being applicable down to the end, but accomplished in the desolation of Jerusalem by Titus. Then ver. 25, "*There shall be signs in the sun and in the moon*." Generally speaking, Luke does not answer to the exact accomplishment of the prophecies of Daniel, but principally to those whose fulfilment is now passed, and which Jesus set forth to His disciples, to influence their conduct, according to their particular question, ver. 7; and the signs which He gives (ver. 24, 25) are applicable rather to the Gentiles, than to Jerusalem and the Jews.

But to conclude. Dan. 12:7. "**It shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.**" This is another proof that this date relates to the end; for it is evident that he has not accomplished to scatter the power of the holy people. They are still scattered. "**And I heard, but I understood not.**" We are not to conceive of the "**end of the indignation**," as if it was the complete and entire re-establishment of the Jews in all their privileges. When the indignation is over, then the Christ, —God, and the Christ in the name of God, —takes Israel as His people, to begin to establish them fully. The Jews having again become the people of God, He begins to put them into the enjoyment of all their privileges; and Christ begins to appropriate to Himself His rights as Messiah.

"**None of the wicked shall understand.**" (ver. 10.) It will be the same in the Christian apostacy. "*God shall send them strong delusion, that they should believe a lie*;" "**but the wise shall understand.**" "And from the time that the daily sacrifice shall be taken away there shall be 1290 days." I have no knowledge why there should be the addition of these 30 days to 1260, unless it be an indication that after the end of the half week, during which the Antichrist prospers, there will yet be needed 30 days, before the final blessing to the Jews comes in. "**Blessed is He that waiteth and cometh to the 1335 days**,"—for then the people will evidently be in a state of blessing. But, as I before said, Daniel gives no explanation or detail of this happiness, because the aim of the book is to shew the care which God takes of the remnant, during the time of its sojourn (and this was Daniel's case) among the Gentiles. Other prophecies speak of their happy position

after their re-settlement; but Daniel limits himself to the expression that they shall be blessed.

"But go thou thy way and thou shalt stand in thy lot at the end of the days." Thou shalt enjoy all this blessedness, be not troubled; God will take care of this, thou shalt have thy part in it all. We know that it is at the first resurrection — the resurrection of the saints — that Daniel will partake of this, in company with Abraham, Isaac, and Jacob, and all those who have been faithful in every epoch.

We have now arrived at the conclusion of this remarkable book. I have not pretended to anything more than to give you its great features, such as God has, as yet, shewn them to me. By their help you may be enabled to proceed further for yourselves. May God bless His Word. }}

12. Montagu.

George Montagu, 6th Duke of Manchester DL, known as Viscount Mandeville from 1799 to 1843, was a British peer and Tory Member of Parliament.

The Times of Daniel, Chronological & Prophetical, Examined with Relation to the Point of Contact between Sacred & Profane Chronology. Author: George Montagu, 6th Duke of Manchester. London. Pub. by James Darling. 1845. (Scholarly. See his 'Horae Hebraicae', 'Finished Mystery', & 'Things Hoped For'.)

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{{ Preface: An assertion constantly repeated without contradiction, though it may be unsupported by evidence, yet does, nevertheless, take firm hold of the mind; like the ceaseless action of water, it imperceptibly wears away all opposition; and men mistake familiarity with a name for intimacy with facts, properties, or ideas, as the case may be. In like manner, a supposition which has long been received, for that very reason alone, will be deeply rooted in our belief; and an attempt to establish a contrary position will scarcely meet with many unprejudiced hearers. "It is a piece of rare good fortune," says Ernesti, "to meet with one who is willing to give up his preconceived notions, and who has the will, or even the courage, to admit the opinions of others; I, therefore," continues he, "do not hope for such a result in many cases, and should wonder extremely were it to happen to me any more than it has to others." (*Ernesti, Bib. crit.*) I, unfortunately, can appropriate this language in its full force, for my doubts begin at that point of ancient history which all others have assumed as established.

But that the common method of reconciling Scriptural and profane history should be supposed satisfactory, can be attributed, I think, only to its having been so long suffered, in a kind of misty indistinctness, to settle upon and corrode the mind. I am convinced that, were it first to be presented to the intellect when the reflective powers are in exercise, rather than drilled into the apprehension at the age when facts and fables are received indiscriminately, it would be as universally disputed as it is now undoubtedly received.

Suppose, by way of illustration, that the historical writers of France and England, in professing to give certain parts of English history, mentioned a portion commencing and concluding with two kings of the name of William, an Anne and three Georges intervening, that in one of these histories the reign of one other king is implied, but his name not mentioned, whereas, in the other history, we find the name of a fourth George; that the names in both histories occur in the same order, the first mentioned William in each history coming to the throne by the prince of the former dynasty being deposed, the national faith being greatly modified, and laws for the preservation of the principles instrumental in bringing the aforesaid William to the throne being enacted by him; and that the second of these Williams did, moreover, according to both histories, break down these exclusive laws. That, notwithstanding this similarity, some discrepancy in the account of one Prince

Leopold existed, the English historians declaring him to be heir to the throne of Britain, while the French maintained that he was king of some small country dependent upon France; surely this dissimilarity would not be sufficient to set aside the general identity.

However, suppose one to broach the opinion that these histories did not refer to the same period, and that, in maintaining his hypothesis, he was necessitated to use such language as the following : —" It is true that in each history the first William comes to the throne as the first of his dynasty, but the proper name of the William in one history is James, and he did not depose the former prince, but came in peaceably as the next heir, and thus he established the laws of Scotland in England, and so the two kingdoms of England and Scotland were united; it must be admitted that, according to this arrangement, 'the confusion of names is embarrassing;' but then, we must observe, that William, in the English language, appears similar to the Pharaohs of Egypt or the Caesars of Rome, for we find that the founder of the English monarchy was William the Conqueror, and after him was a William Rufus, like Pharaoh Hophra or Pharaoh Necho. So with respect to the Georges. This was a name given probably in relation to the patron saint of the country, and these kings took the title in consequence of the series of victories gained, as they supposed, under his auspices during those reigns. This happy conjecture has been confirmed by a gold coin of that period having been discovered, on one side of which is the head of a George, and, on the reverse, the representation of the patron saint overcoming a huge dragon.

"To revert, however, to the names. The two successors of James had the name of Charles; and this, by the way, shews the error of the ancient historians in saying the sovereigns were first coined during the reign of one of the later Georges. The very name denotes that they might have been coined by any king; and, as these Charleses were also called Georges, it is most probable that the sovereigns were first coined to commemorate the restoration of sovereign power in the second Charles. The usurper James is not mentioned; the second William in one list corresponds with the first-mentioned William in the other; the account of Anne is in the wrong place in the history, notwithstanding some plausible arguments from the texture of the history advanced in its favour; lastly, the third-mentioned George is the one whom we call George the First."

Now, absurd as this appears, it has its counterpart in the present adaptation of the Scripture account of the kings of Persia to the received view of that history. In the Scripture we find the names of seven Persian kings, six of which are the same, and occur in the same order, as is found in the received view of Persian history. Yet this is not taken as the point of contact between the two histories. (*Richardson's Dissertation, note, pp.60, 96-98.) But Darius, we are told, is a Persian word from Dara, denoting a prince; thus, Darius, like Pharaoh, is a general name for the kings of Persia. So Darius the Median is Astyages or Cyaxares the Second; he came to the throne as next heir to Belshazzar, who was slain by some conspirators at a feast; thus the laws of the Medes and Persians were established at Babylon. (*Jahn, Arch. Bib. ch. ii. *Hales.)This Cyaxares was the first person who established a system of taxation; Strabo, therefore, is in error when, on the authority of Polycritus, he makes; Darius Hystaspes the author of this mode of raising revenue. (*Jahn, Arch. Bib. ch. ii. § 233.) Herodotus also erroneously attributes the first coinage of darics to Darius Hystaspes. It was a more ancient king of that name. (*Sir J. Newton.)

It must be admitted that, according to this arrangement, "the confusion of names is embarrassing, the royal title Ahasuerus is applied to Xerxes, Ezra 4:6; to

Artaxerxes Longimanus, Esther 1:1; and to Astyages the father of Cyaxares, or Darius the Mede, Daniel, 9:1." (Hales. vol. ii. p. 449.) The Magian usurper is not mentioned. The first mentioned Artaxerxes denotes Cambyses, for the word simply means a great warrior, and so is applicable to any of these kings. The second-mentioned Artaxerxes is Artaxerxes the First. The second-mentioned Darius is Darius the First; and, though Artaxerxes be mentioned before him, Ezra 4:7, 24, we must remove that difficulty by supposing rather a harsh parenthesis. (*Howes, Hales.) We must not conceive that "the angel spake precisely" in the ninth of Daniel; and, as to the mention of the seventy years in Zechariah, we can only suppose it "an unfortunate coincidence." (*Pemble. *Layman.*) It is a mistake, moreover, to think that Mordecai went into captivity; for, though the language of Esther does seem to imply that he did, and although all ancient Jewish historians say that Kish was the father of Saul, yet we must admit, that Kish was the captive, because from the extent of dominion attributed to Ahasuerus, it is impossible that the history of Esther could have been so early as the Captivity.

These few instances will shew that my parallel is not exaggerated. There are two Williams, whose names, as well as the relative bearing of their reigns, are changed; so in like manner two kings of the name of Artaxerxes are treated. To the three of the name of George, the three of the name of Darius correspond; and, if I have said that these were royal titles rather than individual designations, the same is said of Cyrus, Darius, Xerxes, and Artaxerxes. If I have said, the history of Anne was in the wrong place, the same is affirmed of Artaxerxes. If, to establish my parallel, it would be necessary to do violence to the histories most nearly contemporary, such is the case with regard to Scripture, Strabo, and Herodotus.

Then, why are we not shocked with this violent wresting of the sacred text? Is it not because we are familiarized with the reiterated statement, or that, despairing of anything more rational, we sink into indifference?

Nor are profane historians treated with more justice than the Scripture.

The Coresch of Scripture is assumed to be Cyrus, the founder of the Persian monarchy; in adapting the Scripture in accordance with this view, we have our choice between the histories of Herodotus and Xenophon.

The history of Cyrus, as recorded in the Cyropaedia is essentially different from the account given by Herodotus; it is not the discrepancy which might arise from one historian mentioning a fact which the other omits to record; but the whole machinery of the story in Herodotus turns upon the fact of Astyages having no son; and the machinery of the Cyropaedia as essentially depends upon the existence of Cyaxares, son of Astyages, and uncle to Cyrus.

We are then called upon to make our choice between these two authorities; one contradicts the other; so, in admitting the one, we reject the other.

Now, though it be admitted that the Cyropaedia has more the air of fable than even the history of Herodotus, and though, by both ancients and moderns, its historical authority has been rejected, yet it being supposed more practicable to reconcile the sacred record with Xenophon than with Herodotus, the testimony of the former is received, and Cyaxares the Second, who apparently is introduced as a foil to the hero of the tale, is made a real personage, and identified with Darius the Mede.

But Xenophon being preferred, we must abide by his authority. What then is the agreement? Scripture says Darius the Mede took Babylon; and whilst there, he personally settled the internal arrangements of the kingdom. Xenophon says that Cyaxares did not take Babylon, nor was he there, but in Media, after the conquest.

Xenophon says that Cyrus took Babylon; Scripture does not say that Cyrus took Babylon, and it is impossible to account for, not the silence of Daniel, but his testimony by implication to the contrary effect, had the capture by Darius been the fulfilment of the prophecy of Isaiah.

So far there is no agreement in history, nor is the chronology which is adopted more in accordance. Following the Astronomical Canon, or the assertion of Eusebius, Cyrus is made to reign seven years in Babylon; but, according to Xenophon, Cyrus took Babylon before he began to reign either in Media or Persia. Therefore, if we follow Xenophon, we must adopt the Ecclesiastical Canon, which seems to have been constructed with a view to this history, and which, therefore, gives thirty-one years to Cyrus over Babylon. But then we shall be told that, according to Herodotus, Babylon was taken much later in the career of Cyrus. What then becomes of the testimony of Xenophon? Cyaxares the Second is no longer a real, but an ideal personage, introduced as necessary to elicit certain virtues in the character of Cyrus; and this, I suppose, is the judgment of most unprejudiced persons in reading the Cyropaedia.

But giving the Scripture all the support which it can receive from identifying Darius the Mede with the Apocryphal Cyaxares, and yet receiving the authority of Herodotus, we learn that the first time Babylon was taken was by Cyrus. But Babylon was taken by Nabopolassar, and in the very way that Cyrus is said to have captured it; for Nebuchadnezzar so fortified that city, that it should not again be taken by the turning of the river as then clearly Nabopolassar did not take Babylon after Cyrus had taken it; if the first capture was by Cyrus, it must have been identical with the capture by Nabopolassar. (*Berossus, in Cory, p.39.) Herodotus says the second capture of Babylon was by Darius. According to the received view of Scripture, the first capture of Babylon was by Darius.

So far then I think I may say the evidence is not legitimate. Xenophon is first used on account of his creating a person to be identified with Darius the Mede, and then Xenophon is contradicted by what Scripture says of Darius the Mede; Herodotus is rejected in the early history of Cyrus; but, as Babylon was taken by Darius, when he was sixty-two years of age, Xenophon must be rejected who makes the taking of Babylon by Cyrus before he reigned over either Media or Persia; and Herodotus must be used to countenance the taking of Babylon by Cyrus in the latter part of his reign, although in conjunction with a king whose existence Herodotus denies. If we turn to Berossus and Megasthenes, their testimony is not more in accordance. When Darius the Mede took the kingdom, Belshazzar was slain (Dan. 5:30,31). When Cyrus took Babylon, Nabonnedus the king was not killed, but made Satrap of Carmania (*Berossus in Cory*, p. 42 ; *Megasthenes in Cory*, p. 45).

Such is the evidence for the received points of contact between sacred and profane history. I will proceed to examine how it harmonizes events before and after the termination of the Captivity.

The first year of Cyrus over Babylon is supposed to have been about B.C. 536. The prayer of Daniel, ch. 9 was about two years before, and then the seventy years' desolations were drawing to a close. The desolations commenced when the temple was burned, and the captivity of Jeconiah commenced eleven years before, or *circ.* B.C. 616, at which time Mordecai went into captivity. It is generally admitted that the history of Esther belongs to the reign either of Xerxes or Artaxerxes. Philo and Josephus say that Ahasuerus was Artaxerxes; he could have been no king prior to Xerxes because it was not till the close of the reign of Darius Hystaspes, that the

Persian empire extended to India. We will then take the reign of Xerxes as the most favourable supposition, and his seventh year was B.C. 479. So Mordecai was 137 when his young and beautiful cousin was taken to Ahasuerus. Some years after he was sufficiently active to take upon himself the administration of the affairs of that mighty empire.

Herodotus tells us, that before the overthrow of Amosis by Cambyses, Egypt had enjoyed the greatest prosperity for forty years; but this was the very time that Scripture tells us Nebuchadnezzar was to make Egypt utterly desolate. Therefore, according to history, Egypt was in the greatest prosperity, when, according to prophecy, it should have been in the greatest adversity.

Such is the agreement before the termination of the Captivity; the chronological marks which we gain either from prophecy or history, relative to the times since the Captivity, are not more harmonious.

Gabriel tells Daniel, that at the time of his supplication the command went forth, which he came to shew. This command was with regard to the cutting off of Messiah, and the destruction of Jerusalem by Titus. But the time of Daniel's prayer was, according to the received scheme, B.C. 538, about 535 years before the supposed date of Messiah's birth, about 570 before his death, and upwards of six centuries before the destruction of Jerusalem, yet the chronological prophecy of the seventy (70, LXX) weeks admits of only 494 years to the latest of these events.

The other chronological marks of this period shew the same discrepancy. The fourteen generations from the Captivity to Messiah average forty years to a generation instead of $33 \frac{1}{3}$, which is the regular number proved by experience from the times of Herodotus; which is, moreover, the proportion from David to the Captivity, counting, according to the Evangelist, fourteen generations, and which is the average the dates, according to my view, give between the Captivity and Messiah.

The Temple was burned circ. B.C. 606. Haggai, in the second year of Darius Hystaspes, calls upon those who remembered that temple to compare with it the temple which they were then erecting. If those who remembered the former temple were at that time about twelve years old, and they could not have been much less, they were ninety-eight when Haggai appealed to them, This it may be said is within the verge of possibility. I will give another instance which certainly is not.

Half of those who went to Jerusalem in the first year of Cyrus, B.C. 536, entered into covenant in the twentieth of Artaxerxes, B.C. 445, ninety-one (91) years after they had come from Babylon. The chronological difficulties of the received view must be confessed to be considerable.

The strange perversion of names is also a difficulty.

Darius the Mede is said to be the same individual as Darius, son of Ahasuerus. This is

necessary in order to fix the capture of Babylon at the close of the seventy (70) years, and thus to connect with it the decree of Coresh for the return of the Jews. This Darius, son of Ahasuerus, is thus identified with Cyaxares, son of Astyages; but what a confusion of names have we here! Darius is Cyaxares, and Ahasuerus is Astyages. But it is not simply a confusion, it is a violent perversion. Darius is a name known to both the Greek and Hebrew writers; that is to say, Darius is admitted to be the Greek expression of Dariavesh, and Axares is the Greek expression of Ahasuerus, or Ahashverosh, with the Persian *Kai* prefixed; so that to the son we give the distinguishing name of his father, and on the father we as arbitrarily confer the

name of his father. And what is the authority for this? The doubtful identification of Darius the Mede with the apocryphal Cyaxares.

The other changes are no less arbitrary. Ahasuerus, which has its known counterpart in Greek, is turned into Cambyses, and Artaxerxes, equally a known name, is identified with Smerdis who reigned only seven months; yet messengers are sent to his court from Samaria, and his decree for stopping the building of the Temple is sent back and enforced. But to know in Judea that Smerdis was king, and to send an embassy to him would take more than seven months; so that, not only is there an arbitrary change of the name, but the circumstances are improbable.

By this means the second Darius in Scripture is made Darius the First, the second Artaxerxes becomes Artaxerxes the First, and the third Darius is identified with Darius the Second, though Jaddua, who was high-priest in his reign, met Alexander at Jerusalem. Nothus having died in B.C. 404, and Codomanus, having been overthrown in B.C. 331, Jaddua must have been high-priest between seventy-five (75) and eighty (80) years.

These difficulties appear to me formidable; for, according to the received view, Scripture is made to contradict Herodotus, Xenophon, Berossus, Megasthenes, and even the Scripture itself.

Chapter XVI: Daniel's Second Vision, Chapter 8. Reference to former vision. (**Being anxious that my view of the seventy (70, LXX) weeks should be examined independently of other controverted points, I have abstained from reprinting my views on Dan. ii. and vii.*) **Connexion between the eighth and ninth chapters. Passages in Daniel elucidating each other. The Roman power. The time. Two epochs. Decree respecting the seventy (70, LXX) weeks not human but divine. The decree dates from the time of Daniel's prayer. "Seventy (70, LXX) weeks are cut off ". Hengstenberg, Mede. From the 2300. "To restrain transgression". "To seal sin". Fulfilled after the retreat of Cestius Gallus. "To cover transgression." "To seal the vision" "To anoint a Holy of Holies". The seven and sixty-two weeks. The command, ver. 25, different from that of ver. 24. The command, ver. 25, that of Coresch. The connexion of ver. 25 with the preceding verse. The sixty-two weeks terminate upon the excision of Messiah. The seven weeks. The one week. The seven, sixty-two, and one, are not subdivisions of the seventy (70, LXX). The half week. The covenant confirmed. General summary.**

The Seventy (70, LXX) Weeks.

.....A slight additional confirmation of the relation the ninth chapter bears to the eighth may be drawn from the order of the chapters. We have seen in the chronology, that the vision in chap. 10-12 was granted Daniel between the vision, chap. 8, and the narration in chap. 9; but chap. 9 being the explanation of chap. 8 naturally follows immediately after it.

Another idea strikes me as relevant. While all Christians acknowledge that the prophecy of the seventy weeks has been fulfilled, few seem agreed as to 'how' it was fulfilled. This is as might have been expected. The prophecy not being isolated and independent, but part of a prediction in great measure still unaccomplished, it is intelligible that the manner in which part is fulfilled may be surrounded with difficulty until the time of the complete accomplishment of the whole draws near.

As the vision, chap. 10-12, was vouchsafed between the vision of chap. 8 and the interpretation, chap. 9, and as, in each, the kingdoms which arise towards the four winds are mentioned, and as each prophecy extends to the time of the end, or the last end of the indignation, it would appear (if we are near the time of the end) that the prophecy of chap. 11 and 12 would also be of use in interpreting chap. 8, and it is still more likely that the information given in chap. 9, as it came after chap. 11, and 12, would be of use in eliciting the meaning of that prediction.

Thus, then, the visions of Daniel, though granted at sundry times, and in divers manners, are connected; and we have to consider, in one view, the vision in the beginning of chap. 8; the conversation between the saints; the partial, and, therefore, insufficient explanation given in the latter part of chap. 8, together with the fuller interpretation given in chap. 9, withal, not neglecting the visions in **chaps. 7 and 10-12**. I will commence by throwing together the **passages in 8 and 9**, which appear to assist in interpreting each other.... (Displayed are the verses from the **chapters 8-12** which is harmonized to complete the order of the visions & prophecies relevant to the **70 Years**.)...

If this be a correct arrangement of the prophecy with its interpretations, very little remains towards fixing some important points, namely, the power specified by the little horn, and the times intended for his oppression of the Jews, and his own ultimate overthrow.

The vision embraces a period of time commencing from 'after' the conquest of India by Darius, until "**the last end of the indignation**;" (*Dan. 8:4.) for the ram was pushing westward, northward, and southward, but not eastward. As, however, the dominion of Ahasuerus extended to India, (Esth. 1:1.) the Persian conquests must have been pushed to the east before that time. According to the chronology which I have advocated, Darius had already conquered India when Daniel had this vision.

The prophet already knew the succession of the four monarchies; (*Dan. 2.) he also probably knew that three powers should coexist together with the fourth in the last days. (*Dan. 7.) I suppose the prophecy we are now examining gives more details regarding one of these kingdoms already predicted.

It (*The Roman power.) would arise out of one of the subdivisions of the Alexandrian kingdom; it would be small at first, but would extend its conquests towards the south and towards the east; and, therefore, from the north and west, as relating to the Macedonian kingdom. It would also extend towards the pleasant land, and would be the instrument of God's indignation in visiting the Jews for their overflowing iniquity, and would accomplish the scattering of Daniel's people, and destroy the city and the sanctuary.

This power would wax great or stand up in the latter times of the subdivisions of the Macedonian kingdom; it, therefore, follows in succession upon that kingdom.

The point of time is further determined by "**When the transgressors are come to the full**." Who "**the transgressors**" are, will appear from a comparison of the following expressions: "**The transgression that maketh desolate to give both the sanctuary and the host to be trodden under foot**;" and this is explained by "**The host was given over for the transgression against the daily sacrifice**."

In the interpretation given to Daniel, the host are designated "**thy people**," which are connected also with his holy city, "**Thy people and thy holy city to finish the transgression**." The holy city is Jerusalem, and "**the host**," "**the host of heaven**," "**the transgressors**," "**the people of the holy ones**," Daniel's

"people," are in plain language his "**people Israel**," as he himself styles them. (*Matt. 27:53. *Dan. 9:20)

We are, moreover, told that the transgressors would come to the full at the conclusion of the seventy weeks (70, LXX). "**Seventy (70, LXX) weeks are cut off upon thy people to finish the transgression**," or, which leads to the same result, "*to restrain apostasy*," or, as I conceive our Lord expresses it, "*to fill up the measure of their fathers*," for the rejection of him was the transgression against the daily sacrifice which made the sanctuary desolate. (*Matt. 23:32.) "*Behold*," he says, "*your house is left unto you desolate; for I say unto you, Ye shall not see me henceforth*," &c. (*Matt. 23:38.) The effect of this was the giving up the sanctuary and host to be trodden under foot; the proximate sign of which our Lord gives to his Disciples, saying, "*When ye see Jerusalem encompassed with armies, then know that the desolation thereof is nigh*." (*Luke 21:20.)

The prophetic anticipation of the Jews was, "*The Romans will come and take away our place and nation*." This had been strongly intimated by this prophecy of Daniel; for the geographical position of this power, the time of its rise, its instrumentality in the destruction of Jerusalem, and the dispersion of the Jews, mark the kingdom of the Caesars: and if there is any doubt as to whether the nation was a colony of the Greeks this evidence would be sufficient to preponderate.

The language of Gabriel, in describing "**the king of fierce countenance**," corresponds very remarkably with the prediction of Moses, which is, I believe, universally applied to the destruction of Jerusalem by the Roman armies. (*Dan. 8:23. Deut. 28:50, &c.)

The little horn is, therefore, the Roman power, which, in the first instance, cut off Messiah the Prince, then destroyed the temple and Jerusalem, and dispersed the Jews; it subsequently cast down the truth by craft, —that is, I conceive, by the reception and corruption of Christianity. This power will continue until after the restoration of Jerusalem and the Jewish nation; and the determination of the time when this important event shall transpire is, I believe, the principal object of the vision. Into this inquiry I propose now to enter.

"**A certain saint**" asked "**the wonderful numberer**" "**How long [shall be (*The Time.)) the vision [concerning] the daily [sacrifice] and the transgression making desolate, to give both the sanctuary and the host to be trodden under foot?**" The question divides itself into two material parts. The first part is "**concerning the daily sacrifice and the transgression making desolate**," which I understand to be in substance the same as the preceding verse, and which, in fact, gave rise to the question, the marginal reading of which is "**The transgression against the daily [sacrifice].**"

The second part is the effect of that transgression, namely, "**the sanctuary and the host**" being given "**to be trodden under foot**." The answer given at that time embraces the whole of the question, and, therefore, extends to the end of the times of the Gentiles, during which Jerusalem is to be trodden under foot; for, at the conclusion of the 2300, "**the sanctuary shall be cleansed**." But the time occupied by the subdivision of the question is not at that time given, namely, "**How long shall be the vision concerning the daily sacrifice and the transgression making desolate?**" Moreover, the point from which the whole period of time is current is not given; therefore, the time of the expiration of the 2300 was also at that time hidden. It is this information, upon these two points, relating to time, which, I apprehend, in accordance with the Divine command of

chap. 8 Gabriel imparts in Dan. 9:21, &c. '*Into the examination of it I will now enter more minutely*'.

I endeavoured to shew in the chronology that there were two periods of seventy (70) years, —one, the service of Babylon, the other the desolation of Jerusalem; and that the desolations terminated with the first year of Darius Nothus. (*Two epochs, one for the seventy (70), another for the seven & sixty-two (69) weeks.)

I hope to establish presently that the termination of each of these periods is a fresh epoch; and for this reason I premise that, in considering the command respecting the seventy (70, LXX) weeks, in ver. 24, I do not wish to mix it up with the information respecting the seven and sixty-two (69) weeks given in ver. 25.

(*Two epochs, one for the seventy (70), another for the seven and sixty-two (69) weeks.)

I hope I have proved that Gabriel, in chap. 9 gave the man greatly beloved such information as would enable him to understand the vision of chap. 8. That information I conceive to be contained principally in the twenty- third and twenty-fourth verses.

"At the beginning of thy supplications," says the angel, **"the commandment came forth, and I came to shew [thee], for thou art greatly beloved; therefore understand the commandment, and consider the vision."** I do not know why, in the authorized version, the same word, when repeated in the same verse, should not be rendered similarly, particularly when the connexion seems so manifestly to require it. **"The command came forth, which I am come to shew, 'therefore' understand the command."** Daniel is to understand that which Gabriel came to shew, namely, **"the command."**

This command was not any human decree, (*Decree not human, but Divine.) for the

angel would not have been sent from heaven with weariness of wing to inform Daniel of an enactment of earthly origin; his proper office would be rather to acquaint the one beloved of God with the Divine mind and purpose. The particulars, moreover, given by the heavenly messenger could flow from the decree of God alone, and not from any edict of man. **"Seventy (70, LXX) weeks are determined upon thy people and upon thy holy city to finish transgression,"** &c.

But if any one suppose that the decree was to rebuild the temple, let him remember that that work was recommenced, not in consequence of any human edict, but of the command of God, given through his prophets Haggai and Zechariah; and the edict of Darius was subsequent, and only giving permission to continue the work already commenced. (*Ezra 5:1,2.) Hence, though in Ezra 6:14, the decrees of Cyrus, Darius, and Artaxerxes, are all mentioned, yet are they distinct from *"the commandment of the God of Israel,"* (*Ezra 5:1; 6:14.) which was made known to Zerubbabel and Joshua through the prophesying of Haggai and Zechariah. *"Thus speaketh Jehovah of Hosts, saying, This people say the time is not come, the time that Jehovah's house should be built is it time for you to dwell in your ceiled houses, and this house [lie] waste? (*Hag. 1:1-3. *Hag. 1:12-14). then Zerubbabel obeyed the voice of the Lord and they came and did work in the house of the Lord of Hosts their God."* Now, *"the time to favour Zion, yea, the set time was come,"* the period of the seventy (70) years desolations was then expired. (*Ps. 102:13.)

According to either view, therefore, the command to which Gabriel refers in ver. 23 was issued from heaven.

Were it not for the great difference of opinion as to from the time of when the edict was issued, I should think it self-evident. (*The decree dates from the time of Daniel's prayer.) Daniel set himself to pray in the first year of Darius. And, "**At the beginning of thy supplication,**" says Gabriel, "**the commandment came forth.**" The command came forth, therefore, in the first year of Darius, son of Ahasuerus.

But it may be asked, When did the edict commence to take effect? I answer without hesitation, when it was issued. It is not said that the decree was then made, but that the command then came forth; it was not the first promulgation of the prophecy concerning "**the transgression,**" for of that Daniel had heard in the eighth chapter; but it was a decree limiting the time which that state of things should continue. Daniel, therefore, could not understand this limitation of time to date from any other period but that of the going forth of the commandment.

If the time was not current from the beginning of Daniel's supplication, as the speech of the angel would imply, Daniel would have been as ignorant, respecting the time, after, as he was before, Gabriel had acquainted him with the command.

If the time was not current from the going forth of the command, the angel did not inform Daniel from what time it was current; and, if Daniel was ignorant of the '*terminus a quo*' of this chronological prophecy, he was not only left in the dark respecting the principal point, but now, after its fulfilment, we must be equally uncertain as to whether it was chronologically correct.

What Dr. Hengstenberg says may be urged with much force. With God word and execution are one: he speaks, and it is done; he commands, and it stands fast. (*Ps. 33:9.) This coincidence of word and deed is impressed even upon the very language; the verb to rebuke with God signifies real chastisement; and may we not say, that with God, to hear and to deliver are identical; and so to command signifies in itself the execution of the Divine commands.

The '*terminus a quo*' of the seventy (70) weeks dates, therefore, from some part of the first year of Darius, son of Ahasuerus, who, as I have shewn, was Darius Nothus. I will proceed to examine the subject-matter of the command, as recorded in verse 24.

If one builds an interpretation upon a rendering: differing in any degree from the authorized translation, it is advantageous to be able to follow learned men who have preferred the same translation, and who have not built a similar theory upon it. (*"**Seventy weeks are cut off.**"*) This removes all suspicion that the meaning was adopted for the sake of the interpretation. Dr. '*Hengstenberg*' renders the first clause of this verse, "**Seventy weeks are [is] cut off over thy people and over thy holy city;**" and, he adds, "most commentators observe that 'cut off' is used figuratively for determined; but the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, had Daniel [quaere, the angel?] wished to express the idea of determination, seems to argue that the word stands here from regard to its original meaning, and represents the seventy (70) weeks as a period cut off from subsequent duration and accurately limited." Mede had before spoken to the same effect. "The word here translated determined or allotted, signifies properly to be 'cut' or 'cut out;' and so may seem to imply such a sense as if the angel had said to Daniel, 'Howsoever your bondage and captivity under the Gentiles shall not altogether cease until that succession of

kingdoms, which I before shewed thee, be quite finished; yet shall God, for the accomplishing his promise concerning the Messiah, as it were, cut out of that long term a certain limited time, during which the Captivity of Judah and Jerusalem being interrupted, the holy city and commonwealth, in some measure, shall again be restored, and so continue till seventy weeks of years be finished'."

Had these two eminent men seen and argued for the connexion between the eighth and ninth chapters, their language could not have been more to my purpose, and I need add but little. (*Mede's Works, fol. p. 697.)

1. It is by understanding the command, chap. 9, and considering the vision, chap. 8, that the vision is to be comprehended; but the principal feature in the command, chap. 9, is not what should be done, for that had already in great measure been announced; the decree was respecting '*when*' it should be done.

2. If the seventy (70) weeks are to be cut off, it must be from something like in kind; therefore, it must be from some time, and the '**2300**' being the only time mentioned in the vision, and the time given in chap. 9 being in order that Daniel should understand the vision, chap. 8, the seventy (70) weeks must be cut off from the longer portion of 2300 previously mentioned in the vision .

Before passing to the next words, I will add two more valuable observations from Hengstenberg, "The indefinite determination of time, as concealed in the word '*weeks*,' was intentionally chosen not to destroy the boundaries between prophecy and history. Still, though the time was concealed, it was not ambiguous."

The second observation is, "that the anomaly of number (seventy (70) weeks '*is*' cut) marks that the time here comes under consideration, not as particulars, but as a whole, i.e. 'a period of seventy (70) weeks is cut off.' "

I am able still to follow Dr. Hengstenberg in the following clause, "***to restrain transgression and to seal*** ***sin***." "All senses of the verb," says he, "unite in that of restraining; and sin, according to its worst character, is here designated, as apostasy from God and rebellion against him." "The margin of our Bible," says Chauncy, "has '***to restrain***,' to which sense I adhere that which seems to be understood here by restraining transgression, is withholding them from final apostasy till the end of the seventy (70) weeks, so that, how wicked soever the people of the Jews proved themselves from time to time, yet God kept them from universal apostasy."

"***To seal sin***," ("The K'ri has '***to bring sins to the full***,' which Ewald prefers." —Brown, note, p. 379.) holds forth God's judicial hardening" of persons in sin, giving them up to hard and impenitent hearts; hence Job, in his distempered and afflicted condition, has a saying like this, "My transgression is sealed up as in a bag." (*Job 14:17.) Job supposes that God had taken a note of all his sins, and laid them up till a fit time to call him to account about them, and to punish him for them. (*Caryl.) So Moses, speaking of a people persevering in contumacy and wickedness, says, "*Is not this laid up in store with me, and sealed up by me among my treasures?*" (*Deut. 32:34. Chauncy.) These two clauses then mark the moment of transition. Dating from some part of the first year of Darius Nothus, the Jews were, for seventy weeks, restrained from complete apostasy ; but, at the expiration of the seventy (70) weeks, they were given up to judicial blindness; or, according to the language of the prophecy which the information of chap. 9 is to complete, then the sanctuary and the host should be given to be trodden under foot.

According to this, we must look for some event or some act to mark when the transgression was no longer restrained, and the desolation consequent upon the

judicial blindness of the Jews was at hand. This, I think, we derive from the prophecy of the Lord, (*Luke 21:20,21.) "*When ye shall see Jerusalem encompassed with armies, then know that the '**desolation**' thereof is nigh ; then '**let**' them which be in Judaea flee to the mountains, and let them which are in the midst of it depart out, and let not them that are in the countries enter thereinto, for these be the days of vengeance," &c.*

The Jews were not wholly cast off for some time after the crucifixion of the Lord, as we may learn from St. Paul's Epistle to the Galatians; where, in drawing out the allegorical history of Sarah and Hagar, he shews that the promised seed was at that time born, but that the son of the bond woman was still in the house, and persecuting the children of promise; that shortly, however, Ishmael (*Gal. 4:30.) would be cast out.

This epistle was written, according to the common chronology, about A.D. 58; the casting out of the Jews was, therefore, after that date.

In writing to the Thessalonians, the apostle implies, that killing the Lord was not the last act in filling up the sins of the nation, but the subsequent rejection of the (*1st Thes. 2:15,16.) apostles of the risen Lord.

Nor could the city be given up until the elect were removed from it; till the salt of the land was removed, the mass was preserved from utter corruption: therefore, when the Christians fled to the mountains, the nation was given up to apostasy.

I will now repeat the question, chap. 8, together with the answers:

"How long shall be the vision concerning the daily sacrifice, and the transgression making desolate to give both the sanctuary and the host to be trodden underfoot?" (*Dan. 8:13.)

The answer to the first part of the question is, "**Seventy (70, LXX) weeks are cut out upon thy people, and thy holy city, to restrain the transgression, and to seal sin;**" but, respecting the whole period of the vision of the evening-morning, it shall last unto 2300, then shall "**the sanctuary be cleansed.**" (*Fulfilled A.D. 67.)

The portion of this prophecy, which is fulfilled, agrees with the received chronology. After the retreat of Cestius, which, according to Mr. Greswell, was October 1, A.D. 66, the Christians, heeding the sign of the Lord, fled as doves to the mountains: this, then, must have been before the Passover in the year A.D. 67.

The first year of Darius commenced, according to Theon's copy of Ptolemy's Canon, An. Nabonassar 325; which, according to '*l'Art de Verifier les Dates*', was B.C. 424; which, added to the year when apostasy was 424 no longer restrained, A.D. 66, makes seventy (70) weeks, or —490 (*424 + 66 = 490) years. (*There is some little difference in these dates. Hales makes the retreat of Cestius, November, A.D. 65, and the destruction of Jerusalem is placed by Jahn, A.D. 69.)

The two clauses which we have considered seem necessarily to mark the termination of the seventy weeks; and, if the fulfilment of the other clauses was within the prophetic period, perhaps this is all which we should require. We are not to expect that the fulfilment of every clause would mark the termination of the seventy (70) weeks.

"To cover transgression', and to bring in everlasting righteousness," are expressions which, doubtless, relate to the atonement of Messiah. In allusion to the former of these two expressions, or words of similar import in the Levitical law, the Lord is called our propitiation, and he is said to be set forth as a propitiatory. (*1st John 2:2; 4:10. Rom. 3:25.)

The bringing in of everlasting righteousness is also apparently a Levitical term, alluding to the blood of the victim being brought by the priest into the most holy place. These terms contrast the eternal and efficacious blessing of the sacrifice of Messiah with the shadowy and transient benefit of the ceremonial righteousness.

I would, nevertheless, suggest that perhaps the idea presented is not of the righteousness wrought out, but wrought out and applied to one portion of Daniel's people, for the work of Messiah is not mentioned until the following verse; and all that is said in verse 24, terminates upon Daniel's people, "**Seventy (70) weeks are cut out upon 'thy people'.**"

This pair of clauses is in antithesis to the former pair; these are the blessings which the elect were obtaining whilst the rest were hardening. All Daniel's people did not apostatize; the Lord was a precious stone to some, and a stone of stumbling to others; and, as the apostatizing of the one portion was not complete and final till the Christians separated, so we may infer that the work of redemption was not applied to all whom God foreknew until the time of rejecting the rest; for the work of grace was going on until the act of judicial hardening took effect.

If this idea be admissible, these clauses mark the termination of the seventy (70) weeks as well as the former.

By the expression, "**to seal the vision**," I do not understand that the vision was to be sealed up, in the sense of closing as the expression is used in chap. 12, for then the vision would have been open and understood previously, and would be sealed when it had been interpreted.

Moreover, in whatever sense the vision is sealed, in the same sense the prophet is sealed; but I cannot conceive how the prophet could be sealed up, —a difficulty which our translators seem to have felt; and, therefore, instead of "**prophet**," as it is in the margin, they have put "**prophecy**" in the text; but, even suppose it was "**prophecy**" that was sealed up, how could we understand it? not that prophecy was then to cease amongst the Jews, for that had long been the case. (*Unless we refer the expression to the Apocalypse.) If, then, sealing in the sense of closing is insisted on, it must be that Daniel's people would thenceforth have their eyes blinded as well as their hearts hardened.

But I prefer to understand sealing in the sense of putting the stamp of authenticity upon the vision. We saw that the question in chap. 8 divided itself into two material parts. Now, according to the law and test given in Deut. 18:21,22, the fulfilment of a part of a prediction was the assurance of the truth of the whole. According to this view, the fulfilment of the part of this vision at the end of the seventy (70) weeks established the certainty of the whole: the judgment thus becomes a sign that mercy is still in store.

Perhaps the sealing of the prophet also refers to chap. 8:13, the wonderful numberer whose interpretation would be established by the fulfilling of the first part.

But there is another idea which I would propose. Our Lord, in his great prophecy, takes up this question of the certain saint, and as it were unfolds it and fits it into his prophecy. (*Matt. 24. Luke 21.) Now, as the former clauses relate to the work of Messiah in his priestly office, perhaps this refers to his prophetic office. As a minister of the circumcision, he was sealed by the miraculous powers imparted to him by God the Father; but as prophet he would be sealed when his predictions were accomplished. This, then, may look forward to the sign given by the Lord, "*When ye see Jerusalem encompassed with armies,*" &c.

"And to anoint a holy of holies'." (*Exod. 30:26; 40:9; Lev. 8:10.) This corresponds with what Moses did in type after the erection of the tabernacle, and so agrees with Dr. Hengstenberg's opinion, for he considers it to be the imparting of the Spirit to the new temple of the Lord, the Church of the New Covenant. He also remarks that the anointing of **"a holy of holies"** stands in antithesis to the desolation of the sanctuary, ver. 26. Chauncy expresses this meaning very well, "I look at this to be the erecting and consecrating a gospel-sanctuary, and spiritual worship, and the effusion of the Spirit thereonwhich began at Pentecost." But I doubt whether the gospel-sanctuary was wholly freed from the weak and beggarly elements, until the bond-woman was cast out. (*Acts 15.) A "burthen" was laid upon the Gentiles, in consideration to the Jews, because Moses was read in the synagogues every Sabbath-day; and the antithesis between this holy of holies and the worldly sanctuary seems to confirm this view, the erection of the one being completed shortly before the destruction of the other.

The conclusion from the consideration of the twenty fourth verse is, that all the events there mentioned transpired within the seventy (70) weeks; that the two first necessarily and distinctly define the close of that period; and we may view the other clauses as in one sense extending to that period also.

The Seven and Sixty-Two (69) Weeks.

In the 24th verse Gabriel had answered Daniel respecting the termination of the seventy (70) years' desolations; from that time there was to be a period of 490 years, during which the Jews should not be in absolute subjection to the Gentile monarchies, the termination of which would be marked by the effect upon that people of the sufferings of Messiah, as is explained above. The angel now proceeds, in ver. 25, to give information as to when those sufferings of Messiah should be. (*Dan. 9:25.) **"Also thou shalt know and understand from the going forth of the word to cause to return and to build Jerusalem, until Messiah the Prince [are] seven weeks and sixty-two weeks."** Our translators seem to have been influenced in the rendering of this verse by what they supposed must be the connexion and meaning. There is mention made of seven and sixty-two weeks, and one week is subsequently introduced; these they naturally enough concluded to be subdivisions of the seventy weeks previously mentioned, and, therefore, turned a mere copulative into an illative, and the future into the imperative.

But it does not appear that the '**command**' alluded to this 25th verse can be the same as the command in 24; '*this*' is defined as a command causing the return, '*that*' was a decree respecting the apostasy of the nation; the command in verse 25 is respecting the building of the city, the decree, ver. 24, relates to the city already built, *"Seventy (70) weeks are determined upon thy holy 'city'."* As the nation was in the power of the Gentiles, the command, ver. 25, must have been a human decree; and, if it was to be acted upon, it must have been known and promulgated. The decree in ver. 24 was, as we have seen, Divine in its nature, it was hidden, and only made known to Daniel because greatly beloved.

I wonder that Mr. Greswell did not observe that there were two distinct decrees; for he says, "Two classes of events, which are neither the same in themselves, nor is their beginnings and their endings respectively, are connected together in the scope of its [the prophecy's] disclosures. . . .to one of these classes we may give the name of the facts of the Christian ministry, and to the other that of

the facts of the Jewish war." The distinction, I conceive, admirably defined. (*Greswell's Dissertations, vo. iv. p.329.)

Still there may be a question as to what decree this was; for, in addition to the Divine command, three edicts of kings are mentioned in Scripture, and each has had its advocates: (*The command, ver. 25, that of Coresch.) "*And they builded and finished [the temple] according to the commandment of the God of Israel, and according to the commandment of Coresch, and Darius, and Artaxerxes, king of Persia.*" (*Ezra, vi. 14.)

The command of Coresch is mentioned, Ezra 1:1 ; 2nd Chron. 36:22: that of Darius, Ezra 6:8, &c.: and that of Artaxerxes appears to be in Ezra 7:12, &c. I agree, with Archbishop Magee, that the decree of Cyrus is obviously the command referred to in Dan. 9:25.

1. The decree was to build Jerusalem; therefore, it must have been before the first of Darius; for at that time Jerusalem was inhabited. (*Dan. 9:9.) It was a reproach to the inhabitants of Jerusalem, that they were dwelling in ceiled houses, whilst the temple was in ruins. (*Hag. 1.4.) In Ezra 4:12 also, which was before the reign of Darius, the building of the city is mentioned.

2. The express object of Gabriel's coming to Daniel was not only to cause him to know, but to understand respecting the decree; and this because Daniel himself was personally beloved. The angel, then, must have spoken to Daniel's comprehension, and the only decree of which Daniel could know was that of Coresch.

3. As Daniel knew of the decree of Coresch, and of no other, and as he had witnessed both the return of the Jews, and the rebuilding of the city in consequence of it, he must have inferred that Gabriel alluded to it and to no other.

4. If Gabriel had meant some future and unknown decree, Daniel had more probably been deceived than informed. God would have hidden from the man greatly beloved the grand object of his prayers and desires. That would be far from him, and the thought should be far from us. (*Comp. Gen. 18:17, with Dan. 9:23.)

5. When it was demanded of the Jews, by what right they proceeded to the building of the temple, they appealed to the decree of Coresch, and no other as their human authority. (*Ezra 5:3-16.)

I have given the rendering of this verse, which is adopted by Mede, Broughton, and Chauncy. Willet and Hales give the same meaning, even more distinctly "**from the going forth of the word to restore [thy people], and to rebuild Jerusalem,**" &c. This seems to agree with the tenour of the former verse, which mentioned what would happen to the people and the city, and here is a decree respecting the people and the city. In this case there could be no doubt as to which decree is meant; for, though there may be some shadow of reason for saying that the decrees of Darius and Artaxerxes embraced the building of Jerusalem, there could be none for saying that they could relate to the return from the Captivity.

If it be objected, that in the decree of Coresch there is no mention of the city, but only of the temple, I answer, that it recoils with greater force against the decrees of Darius and Artaxerxes; in which, likewise, there is no mention of the building of the city; they, in fact, only enforce the decree of Coresch respecting the temple.

But, that the decree of Coresch did include the building of Jerusalem, is certain from Isa. 44:28; 45:13. The precision of the prophet's language is striking, "*saying to Jerusalem, Thou shalt be built;*" but Coresch could do little for the temple: so, respecting it, all that the prophet adds is, "*and to the temple, Thy foundations*

shall be laid." This was the fact. Jerusalem was built in consequence of the decree of Coresch; but, after the foundations of the temple were laid, the people were broken off from the work until the second of Darius. (*Hengstenberg asserts that Dan. 9:25, refers not to a human but to a Divine decree. This is necessary for his theory; for the dates the seventy (70) weeks from the twentieth of Artaxerxes, a year in which there was no royal edict; he, therefore, assumes that there was a Divine command. But the arguments which I have urged against the edicts of the first of Darius and the seventh of Artaxerxes equally militate against any supposed edict of the twentieth of Artaxerxes. If we were to admit that the decree of verse 25 was issued from heaven, we should still be obliged to refer it to the first of Cyrus, because for this, and this alone, we have Scripture warrant (Isa. 44 and 45; see also Jer. 29:10). This decree was so well known that Cyrus referred to it, saying, that God had charged him personally to execute it.)

It appears evident that the record in Ezra was not of the whole decree of Coresch; indeed, the part relating to the temple, as it is recited by Darius, is fuller than as given in Ezra 1. And Josephus speaks of the building of Jerusalem as mentioned in the decree. (Ant. xi. 1,3.)

There can then be little doubt but that the decree of Coresch is intended; and thus, each of the terminations of seventy (70) years is made the commencement of another prophetic period, the seventy (70) weeks springing from the termination of the seventy (70) years' desolations, the seven and sixty-two weeks dating from the seventy (70) years which were accomplished on Babylon.

(*Connexion of ver. 25 and 24.) In order to shew the connexion, I would paraphrase the verse in this manner: "*Thou shalt also know, that though seventy (70) weeks, dating from the time of your supplication, is the allotted season of grace and forbearance to your people; yet a period of seven and sixty-two weeks, dating from the decree of Coresch for the restoring of Jerusalem and the temple, is the season fixed for the cutting off of Messiah*", — this being the procuring cause of grace to the elect, and the occasion of the judgments upon those who neglect the great salvation. The first seven weeks will be consumed in accomplishing the immediate object of your prayer, namely, repairing the desolations of the city and the sanctuary.

"And after threescore and two weeks Messiah shall be cut off." This I understand to be a declaration in plain terms of what it was said, in chap. 8:11, the Roman power would be the instrument in executing, **"He magnified himself against the prince of the host."**

"And the people of the prince that shall come shall destroy [desolate] the city and the sanctuary." This is the interpretation of the last clause of chap. 8:11....**"and the place of his sanctuary was cast down."** And this I consider the desolation, which, it had been mentioned, Dan. 8:12, would be the consequence of the transgression against the daily sacrifice. In other words, the apostasy from Messiah was the transgression of the Jewish nation which brought the desolation by the Roman armies. *"The Lord hath accomplished his fury: he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof. (The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem); for the sins of her prophets and the iniquities of her priests, that have shed the blood of the just in the midst of her."* (*Lam. 4:11-13,20. Sixty-two weeks terminate upon the excision of Messiah. John 12:12-15.)

The period of sixty-two weeks terminates upon Messiah as Prince or Leader; and, therefore, I conceive, cannot be before his entry into Jerusalem as her king; John, and clearly the sixty-second week terminates about the time of Messiah's being cut off.

If what I have said be correct, that the seventy (70) weeks mark the time for the benefits and consequences of Messiah's death to be received or rejected, but the sixty-two mark the time of these benefits being wrought out, then, I presume, we cannot refer their term either to an earlier or later date than from the crucifixion to Pentecost. (*The seven weeks.)

I had long been inclined to think that the repair of the city-wall, in the twentieth of Artaxerxes, marked the close of the seven and commencement of the sixty-two weeks. This was, doubtless, because our translation says, the street and wall should be rebuilt, and in troublous times, although there is no mention of a wall in the original. (*Dan. 9:25.) Most take it for granted that the translation is correct. Mede tries to justify it, taking the expression to denote 'that circuit bounding out the limits of the city where on the wall was built: 'Brown, from Ewald, says, it is the pool or water-conduit; (Brown ordo. Sac. note, p. 379.) but Hengstenberg is very decided against any such meaning, and renders the passage: "A street is restored, and built, and firmly it is determined, and in a time of distress." This sounds, perhaps, rather harsh; but I scarcely venture to offer an opinion on such an author. Chauncy says, it seems "to denote the polity and judicature of the city, — the place of judicature being in the street or market-place (Job 29:7); for I find it here joined with the street, and used in the sense of decision or administration of justice."

Take, however, either rendering, we must look for the fulfilment in the work carried out by Ezra under the decree of Artaxerxes Mnemon.

There are expressions in Scripture relating to time, which, according to our use of language, would necessitate our understanding time complete and precise; yet, as used in Scripture, we must understand time current to be intended. See, amongst other passages, Matt. 12:40; 27:63; compare Luke 1:59, with 2:21; John 2:19; 20:26; 1st Cor. 15:4.

If my dates are correct, the event which I consider marks the seventh week, falls within, but does not mark the close of the week. I should, I confess, rather have found that it terminated the week; but, if we have the warrant of Scripture for the contrary, that will, of course, be satisfactory.

I do not allude to the general use of expressions relating to time, which I noticed above, but to the uncontradicted declaration of the Jews, that the temple was forty-six years in completing. This was accomplished in accordance with the decree of God, through the decrees of Coresch, Darius, and Artaxerxes. (*John 2:20. Ezra 6:14.)

Coresch, we have seen, began to reign in the commencement of B.C. 444; in which year he issued his proclamation. The decree of Artaxerxes for beautifying the temple, and establishment of the worship of God, was probably issued, and certainly acted upon, in the seventh of Artaxerxes. (*See chap. 12. Ezra 7:27; 9:9; Ezra.7:8.)

The temple was founded in the second year of Coresch, B.C. 443, forty-six years from which time brings us to B.C. 398 for the completion of the temple.

The commencement of the reign of Artaxerxes Mnemon is generally supposed to have been in the end of B.C. 405 or early in B.C. 404. (*Clinton, vol. ii. ch. xviii.)The seventh year of his reign was, therefore, completed B.C. 398.

At the same time, that is, on the first day of the first month, in the eighth of Artaxerxes, the reformation by separated from the Canaanites, and in great contrition, by covenant, firmly established the worship of God. (*Ezra 10:17.)

Possibly the completion of the temple, and the separation of Israel to the pure worship of God, marked the first period of the prophecy. It is true, that this event did not exactly define the close of the seven weeks, for it was only forty-seven years from the first of Coresch; but it is not said "after seven weeks the street shall be built," as it is said, "after sixty-and-two weeks Messiah shall be cut off" "And the completion of the temple was in the latter part of the seventh week. (*The street was to be built in a strait, or "in straightness of times," which expression, though it be commonly understood of the character of those times, Marshall and Archbishop Magee seem to refer to a limitation of time.)

"And after sixty-and-two weeks Messiah shall be cut off." Sixty-two weeks from March, B.C. 397, would bring us to March, A.D. 38, for the crucifixion, which, were I guided by the Gospel history alone, is the very year I should fix upon for that event. At the same time, I admit that, according to the received chronology regarding the Roman Emperors, we cannot put the crucifixion later than A.D. 36. This, it is true, brings the crucifixion to the latter part of the sixty-second week; but, as the prophecy is so minute as to mention a half week, I think we must look for an exact fulfilment.

The connexion of the latter part of verse 26 with the former is in relation of cause and effect; because Messiah was cut off, the city and sanctuary were destroyed: thus this line of information is brought down to where ver. 24 had stopped.

The expression, **"The people of the prince that shall come,"** refers, I apprehend, to chap. 8:23,24, as that does to the eleventh verse of the same chapter, each denoting the power that was to destroy the sanctuary and the host.

(***One Week: 70th.**)

Verse 27 gives the exact date of this overthrow; and, taking the '**one week**' in the regular order of narration, it does not belong to the seven and sixty-two weeks, but is a continuation of the decree of heaven which Gabriel came to announce in explanation of the vision in chap. 8, this verse fixing the time of the fulfilment of the latter part of chap. 8:11, as the previous verse had declared the cause of the desolation.

If the seven and sixty-two weeks were parts of the seventy (70) weeks, doubtless we should be led to suppose that the one week was also; perhaps I should say, the structure of the prophecy would require it: but, if the seven and sixty-two are not parts of the seventy (70), which, to my mind, they evidently are not, then there is no proof that they are parts of any seventy. (*Seven, sixty-two, and one, not subdivisions of the seventy.)

If, according to the common interpretation, the seven and sixty-two weeks are to be taken with the one week, as subdivisions of the seventy (70), then the latter part of ver. 26 is parenthetical, and ver. 27 explains what is meant by "after sixty-two weeks," in ver. 26; but if, as I suppose, the one week is added to the seventy, then ver. 27 unfolds the events which occur upon the apostasy of the nation being completed, so that, proceeding chronologically, ver. 27 is in immediate connexion with ver. 24, the angel, as I have said, reverting to the explanation of the vision, ch. 8.

"And one week will strengthen a covenant with the many, and the half of the week will abolish sacrifice and meat offering." (*The half week.)

Most interpreters viewing the general tenor of the prophecy as merciful, understand the first clause as denoting that some will receive the blessings of some covenant at that time; but the language rather implies that a covenant already entered into would be strengthened. (*The covenant confirmed.) The whole Jewish worship being necessarily abolished, the bond-woman and her son cast out, being no longer heir with the free-woman (*Gal. 4:30.), did undoubtedly strengthen and confirm the believing Jews in the Covenant; and that this confirmation was necessary —that there was great peril of apostasy— before the destruction of Jerusalem, the epistle to the Hebrews sufficiently manifests. This interpretation harmonizes very well with the abolition of the daily sacrifice in the half of the week.

But, considering that the tenor of the prophecy intimates retributive justice as much as tender compassion, and that the former part relates to both portions of Daniel's people, this clause also may, I conceive, be viewed with relation to the unbelieving as well as the believing Jews, for covenants have their penal sanctions, and covenant faithfulness is engaged to enforce these as much as to fulfil the promises. (*Dan. 9:11,12.) Daniel, in his confession, owns that God had already confirmed his words, that is, his penal threatenings in the law; but the same law announced that, if they continued their obstinacy, the Lord would punish yet seven times, or years, for their sins, "*And I will bring a sword upon you, the vengeance of the covenant.*" (*Lev. 26:25.) This week in the prophecy may refer to that seven times of judgment which would fearfully confirm the covenant in vengeance for transgression; the abolition of the sacrifice and meat-offering literally understood marking the impossibility of the Jews remaining under the Horeb covenant, and the destruction of the temple, making the renewal of the ordinances connected with the covenant impossible. At this time also the idol standards of the desolator were planted upon the battlements of Jerusalem.

The end of the week marks the "end of the war," which was to close in "**desolations.**"

"Remarkable is the reference in which these words stand to the close of ver. 25. By an irrevocable decree of God will the city now lying in ruins be rebuilt; by an equally irrevocable decree will it again sink into ruins."

I am inclined to understand the latter part of ver. 27. (*Hengstenberg.) thus: "**And as regarding the overspreading of the desolating abominations [they shall continue] even until the end,**" that is, of the 2300, "**the end of the indignation**" (chap. 8:19). Our authorized version seems to imply that the idolatry of the Jews was the cause of their continued desolation, yet their sin upon this occasion, which brought the desolation here spoken of, was not idolatry, but the crucifixion and rejection of Messiah. Hence I am inclined to believe that the widespread idolatry of the desolator is intended, first as Rome Pagan, and then as Rome Papal, and that this clause is, therefore, parallel with ch. 8:12, "**and it cast down the truth to the ground.**" **Also with viii. 24, "And he shall desolate wonderfully,"** &c.

The dates are as follows :—(*General Summary.)
Seventy (70) weeks terminated some time before March: A.D.67, beginning of the one week.

Cessation of daily sacrifice, according to Greswell, July: A.D.70, half-week.

Burning of the temple, August: A.D.70, half-week.

Recapture of Masada when the war ended: A.D. 73, end of the week.

Thus the general summary of my scheme is as follows :—

The termination of each of the two periods of seventy (70) years is made a fresh epoch.

One period of sixty-nine (69) weeks, divided into seven and sixty-two, springs from the decree of Coresch.

Another period of seventy-one (71) weeks, divided into seventy and one, which one is again halved, springs from the termination of the desolations.

The period dating from the deliverance out of Babylon ends with the deliverance accomplished by Messiah.

The period springing from the close of the desolations, ends in the apostasy and desolation of the Jews and their city.

I have now only to apply to the unfulfilled part of the prophecy, the information which we have acquired.

"How long shall be the vision concerning the daily sacrifice, and the transgression making desolate." (*Dan. 8:13.) The transgression making desolate was completed A.D. 67; the portion of time then run out was seventy (70) weeks or 490 years, which "cut out" from 2300 leaves 1810 years current from that time to when **"the sanctuary shall be cleansed."** According to this calculation, we may look for the cleansing of the sanctuary A.D. 1877. (*It is scarcely necessary to remark that this expression does not denote the second advent of Messiah. I do not believe any chronological prophecy terminates upon that event; indeed, it appears inconsistent with the duty of incessant watchfulness for his glorious appearing. He may come at that time, or he may come after, or he may come before.)

Chapter XVII: An Abstract of Some Different Interpretations of the Seventy (70, LXX) Weeks of Daniel. Some terminate the seventy weeks about the time of the crucifixion. Some terminate the seventy weeks about the time of the destruction of Jerusalem. Clement of Alexandria, Tertullian (424), Sulpitius Severus, Scaliger, Mede, Parry, Hales. Chauney, Johnson, Hare (426), Archbishop Magee. Archbishop Usher, Petavius, Bishop Lloyd, Marshall, Hengstenberg (430), Faber, Greswell. Broughton, Sir John Marsham, Livelie. Agreement with previous authors.

Of the various interpretations which have been offered of this famous prophecy, I give a few which have fallen in my way. There are, I believe, many more, and some which, had I had an opportunity of seeing, I should not have passed in silence. The interpretations may be classified, in great measure, into those which terminate the seventy (70) weeks about the time of the Lord's death, and those which terminate them about the time of the destruction of Jerusalem. The disposal of the one week, and the half week, and the divers methods of elongating the period, make the other principal variations. (*Some terminate the seventy weeks with the crucifixion; some with the destruction of Jerusalem.)

"Clement," says Bishop Kaye, "if I understand him, thus calculates Daniel's seventy (70) weeks. The temple was rebuilt in seven; then, after an interval of sixty-two weeks, the Messiah came; then, after an interval of half a week, Nero placed an abomination in the temple of Jerusalem; and, after another half week, the temple was destroyed by Vespasian." (*Kaye's Clement of Alexandria. p.383.)

If this be a correct view, Clement's chronology, especially with regard to the death of Christ, must have been very different from ours; but I should suspect he

made a different commencement for the seventy and for the seven and sixty-two weeks, or else he must have supposed the last week longer than the rest.

Tertullian commenced the seventy (70) weeks from the first of Darius Nothus, whom he supposed to be the Darius of Daniel 9 and concludes them with the conquest of the Jews by Vespasian, in which I conceive he was in the main correct.

Sulpitius Severus is of the same mind.

Scaliger commences with Darius Nothus and ends with the half week to the destruction of Jerusalem; but he did not suppose Darius, son of Ahasuerus, to have been Darius Nothus: here I think he went a step farther from the truth than the ancients; but, in dating the sixty-two weeks from an independent origin, the fifth of Artaxerxes Mnemon, and terminating with the passion of our Lord, he advanced a little in elucidating the prophecy.

The great **Joseph Mede** dates the seventy weeks from the third of Darius Nothus to the destruction of Jerusalem; he also advances another important step, as I conceive, in the interpretation of this prophecy: he says, "I take not this epoch [in ver. 25] to be that of the whole seventy weeks, but a second root of another and a lesser period; "but then he is very lame I think both in his translation and interpretation; "Shall be sevens of weeks, even sixty-two weeks; "but sixty-two weeks cannot be divided by seven without a fraction; he feels this defect, and, therefore, adds that, if we must have some limited time of forty-nine years, he would date it from the same epoch as the sixty-two weeks, and make the times concurrent and not consecutive.

Dr. **Parry** commences the seventy weeks with the second of Darius Nothus, whom he maintains to be the Darius of Haggai, and terminates them with the destruction of Jerusalem. The seven weeks he dates from the same epoch, and terminates the thirty-second of Artaxerxes Mnemon. (*Neh.xiii.6.) The crucifixion was not "after sixty-two weeks," but "in the latter days of the sixty-two weeks" Christ was put to death in a judicial manner; "for they," Daniel's people mentioned before, "will not be comp. Lev. *vii. his." There is much that is good in this interpretation; but the cutting off of Messiah in the latter part of the sixty-two weeks is lame; for, according to the doctor's calculation, it does not fall within the last week. The doctor did not see the two different decrees.

Hales says the prophecy must be divided chronologically into sixty-four, one, and five weeks. I suppose he is of Pemble's opinion, that the angel did not speak precisely. He commences the seventy in the fourth of Darius. One important point Dr. Hales has kept alive —the connexion of the seventy weeks with the vision of ch. viii. (*"The seventy weeks, considered as forming a branch of the 2300 days, was originally due to the sagacity of Hans Wood, Esq. of Rosemead." — Hales' Analysis, vol. ii. p. 518.)

Now, though these great men had the main truth, the commencement and close of the seventy weeks, there were other points, which the moderns at least, lost sight of. Calvin and Willet justly maintain that the seventy weeks begin where the seventy years end.

Chauncy saw the necessity of dating a decree from the termination of the desolations in Dan. 9:1. He also saw that the decree of Cyrus was referred to; and, seeing but one decree, he made the first of Cyrus the termination of the desolations; then, to make the chronology suit, he renders it, "seventy weeks are to be divided into segments," &c.; then he makes a space between the seven weeks and the sixty-two, and again between the sixty-two and the one week. But Livellie had

pointed out long before, that a verb singular is joined to a noun plural, noting the entireness of the number [a period of] "seventy weeks is cut out," &c. The justness of this is confirmed by Hengstenberg.

John Johnson, A.M. maintains the following positions: (*Brett's Life of Johnson, 1748. p.376, 371.)

I. The weeks commence from the beginning of Daniel's prayer.

II. They are weeks of years, and all, save the last, of equal length. [What warrant is there for this exception?]

III. The first seven weeks are repeated [so that, according to him, the prophecy is of seventy-seven weeks].

IV. The sixty-two weeks ended with the actual approach of Christ.

V. The last week contains seventy-seven years, beginning from the approach of Christ and ending with the destruction of Jerusalem ; and he adds, rather strangely, "this I conceive explains what our Saviour says about the days being shortened." Still there are some good

points. Johnson is correct in maintaining that the weeks begin with the prayer of Daniel ; he strongly denies the possibility of any time before the commencement or between the subdivisions of the weeks ; he rightly calls the decree a divine decree, and not a human commission ; he sees that part terminates on the death of Messiah and part on the destruction of Jerusalem ; but two points he seems to have missed, — one, who Darius, son of Ahasuerus, was, the other, that there were two decrees, one terminating on Messiah's death, one on the destruction of Jerusalem ; and that was what made him maintain the errors in his second and fifth propositions.

Hare translates and expounds the prophecy thus : —

Ver. 24. "Seventy weeks are determined upon thy people, and upon thy holy city, to restrain rebellion," &c.

Ver. 25. "Know, therefore, and understand, from the going forth of the commandment to restore and to build Jerusalem unto Messiah the ruler, shall be seventy-seven weeks. Threescore and two are to be counted back again ; and then the street shall be built and the wall, even in troublous times."

Ver. 26. "And after threescore and two weeks, Messiah shall be cut off," &c.

Ver. 27. "And he [the governor that shall come] shall establish a treaty of peace with many during one week."

Hare terminates the seventy-seven weeks with the Lord's coming to the temple at twelve years of age ; from this he reckons back sixty-two weeks for the completion of Jerusalem, which falls on the fortieth of Artaxerxes; from this he counts forward seventy weeks to the rebellion of the Jews, the beginning of the last week, in which the utter destruction of Jerusalem is accomplished ; the one week coming after the seventy, makes eighty-six weeks in all.

I think Hare must have been hard pressed before he would have made so many doubles backward and forward.

Archbishop Magee was engaged for many years of his life upon the study of this prophecy; and we may be permitted to apply to him what was said of him by Dr. Wall, with reference to another subject. "If Dr. Magee was unable to reconcile [the language of this prophecy with the received chronology], this object can hardly be effectible by means of the data which he had before him; for, in clearness and strength of intellect, no writer that ever engaged in the investigation has been found his superior." (*Wall, on Alphabetic Writing, p.366.) The pamphlet is entitled "A Discourse upon the Prophecy of the Seventy Weeks of Daniel," by Wm. Magee, Archbishop of Dublin; Salisbury, W. B. Brodie, and Co. Canal Street, 1837.

"**Weeks weeks**," i.e. a multitude of weeks, "Thus," says he, "the time of Messiah's coming is sketched in a general indefinite outline, which the angel then proceeds to fill up with the most minute particulars "...."**Know therefore, and understand that, from the going forth of the commandment to restore and to build Jerusalem unto Messiah, the prince shall be weeks seven and seventy,**" 539 Chaldean years, or 531 Julian years, and ninety-two days. The decree "can be no other than the decree of Cyrus." . . . "**Threescore and two shall the street be built again and the wall.**" During sixty-two weeks, the city and wall should stand in a completed state. 434 prophetic years make 427 Julian years and 278 days, from the thirty-second of Artaxerxes to the birth of Messiah.".... And in the contracted reckoning of the times (that is, making the seventy-seven weeks only as many prophetic years, or seventy-five Julian years, and 326 days), "**even next after the threescore and two weeks shall Messiah be cut off, but not for himself.**" This seventy-seven years the archbishop calculates from the birth of Messiah to the destruction of Jerusalem.

The dates he adopts are —

Decree of Cyrus, June 22nd. . . B.C. 538

City finished by Nehemiah, Dec. 20th . . . B.C. 435

Birth of Messiah, Sept. 22nd . . . B.C. 7

Destruction of Temple, August 10th . . . A.D. 70

He paraphrases the prophecy thus :—

"The seventy (70) years which were wanting to complete those weeks of years which the Jews, forgetful of their law, had neglected to observe, being now nearly concluded, I am commissioned to inform you that, agreeably to the divine promise, your nation shall be restored; and, with a view to the accomplishment of the divine purposes, many of such weeks of years are allotted for its continuance. Even weeks weeks of years are determined upon thy people and thy holy city for the anointing the most holy, and thereby for the finishing the transgression, the making an end of sins, the effecting atonement for iniquity, the bringing in everlasting righteousness, and the perfect accomplishment of all that had been foretold by the prophets:' That you may the more fully comprehend the nature of that assurance, you must know and understand that, from the going forth of the long foretold decree of Cyrus, for the return from the captivity, and the rebuilding of your city, unto the coming of the long-promised Messiah the Prince, shall be weeks seven and seventy. Threescore and two of these shall the city and its walls have been perfectly completed. And in the contracted reckoning of those seven and seventy times, which shall follow next after the threescore and two weeks, shall Messiah be cut off, and the city and sanctuary, being no longer acknowledged as his, coming in power as a conquering prince, he will destroy the rebellious people, overwhelming them as with a flood, and end the war only with their total destruction. With many of the Jews shall he confirm the Christian covenant, through that one week, in the midst of which he is to cause the sacrifice and oblation to cease, by the sacrifice of himself; but, when upon the borders of the temple he shall cause the abomination of desolation to be displayed, then an utter end, even a speedy one, shall be poured upon the desolate."

One is at first surprised, though, perhaps, it is not difficult to account for such a strong and clear intellect as the archbishop's adopting so perplexed and complicated a system as this. The decree of Coresch and the death of Messiah were so obviously the termini of the decree, Dan. 9:25, that he could not surrender these

points; and the above was the only method by which he could reconcile them with existing views of chronology.

Generally, however, those who make the excision of Messiah the prominent point of the prophecy set aside the decree of Coresch, and commence the seventy (70) weeks in the reign of Artaxerxes Longimanus.

Archbishop Usher leads the way in starting from the twentieth of that king's reign, marking the termination of the sixty-nine weeks with the commencement of our Lord's ministry and half a week more to the crucifixion.

Petavius adopted this view with some little variation. Usher, upon the authority of Thucydides, raised the twentieth of Artaxerxes to B.C. 454. Petavius supposed Artaxerxes in joint reign with Xerxes for nine years before the death of his father.

Bishop Lloyd dates from the twentieth of Artaxerxes, but computes what he calls Chaldaean years of 360 days, sixty-nine weeks of such years make 476 Julian years to the crucifixion; the seven weeks close the Old Testament Canon by Malachi; the seventieth week he refers to the destruction of Jerusalem.

Marshall adopts and defends this view with some little variation; it seems to me eminently defective.

Hengstenberg has revived the view of the Primate of Ireland. He conceives that Krüger of late, as Vtringa formerly, has proved the twentieth of Artaxerxes to have been B.C. 455. He supposes the city was completed seven weeks after this date, —the sixty-ninth week ends with the commencement of our Lord's ministry, B.C. 782. He altogether denies, with Ideler, that history knows any other mode of reckoning the reign of Tiberius than from the death of Augustus; the last week is divided by the crucifixion. (* Greswell, when not speaking of the reign of Tiberius, says, "I lay it down as a fundamental principle, that no king's reign bears date except from the demise of his predecessor."—Vol. iv. p. 489. I believe he should not make the reign of Tiberius an exception.)

But, although this view has the countenance of great names, it appears very defective. The seventy (70) weeks do not spring from the time of Daniel's prayer; they do not embrace the destruction of Jerusalem; the decree of Coresch is not noticed; and there is only an imaginary point to mark the termination of the seven weeks; and lastly, there was no decree in the twentieth of Artaxerxes; so that, out of six necessary points, only one is grasped by this interpretation.

Mr. **Faber** commences the seventy (70) weeks with the seventh of Artaxerxes Longimanus, and terminates them with the crucifixion. The holy city he understands figuratively, —the sixty-nine weeks reach to the commencement of the Gospel dispensation; the seven first weeks, to the completion of the figurative holy city, that is, the Levitical polity; the half week, he understands of three years and a half before the abolition of the Levitical sacrifices towards the close of the siege of Jerusalem.

Mr. **Greswell** understands the prophecy to contain seventy (70) and a half ($\frac{1}{2}$) weeks, divided into seven, sixty-two, half a week, and one ($70\frac{1}{2}$) week. The epoch of sixty-nine weeks is the seventh of Artaxerxes, B.C. 458, and its close marks the commencement of John's ministry, A.D. 26, the consummation of the half week, the virtual cessation of sacrifice in the crucifixion; the week ending with the exclusive preaching to the Jews.

Greswell makes the seven weeks to mark a new point of time from whence to count the seven and sixty-two weeks again, which he terminates with the end of the

Jewish desolations, A.d. 75; thus, like Johnson, he counts the seven weeks twice over.

Had Mr. Greswell terminated the seven and sixty-two upon the crucifixion, and the seventy upon the desolations, instead of the reverse, I think his view would have been nearer the truth. But, against making the half week distinct from, and not a division of, the one week, Hengstenberg mentions "a fatal objection," which Marshall before had noticed, "the article does not allow us to think of the half of a week, but only of the half of the definite before mentioned week." (*Hengstenberg, vol. II. p. 355. Broughton.)

The difficulties appearing so great in the way of giving an orthodox interpretation in conformity with received views of history, some, who had more faith than judgment, set aside history altogether. Such was **Hugh Broughton**, who makes 490 years from the first of the Cyrus of Herodotus to the resurrection of Messiah.

Others, whose faith was not sufficient to outweigh their judgment, have set aside the Messianic interpretation altogether. **Sir John Marsham**, for example, reckons seven weeks to Cyrus the prince, God's anointed, Isa. 45; sixty-two weeks to Antiochus, who, for one week, makes a covenant with many of the Jews; for half a week more is the ceasing of the daily sacrifice and setting up of the abomination of desolation, 1 Mac. 1:45, 54.

Livelie reckons seven weeks to Messiah the Governor, from the third of Darius Nothus to the thirty-second of Artaxerxes; the succession of anointed priests from that time he supposes to be intended by Messiah; then, during sixty-two weeks, the city remained built, and the succession of priests continued to the ninth of Nero, when the seeds of Jerusalem's captivity were sown by the extortion and cruelty of Albinus. The last week Messiah was cut off, that is, the last ruler of Jerusalem, when the city also was destroyed.

I know not whether faith or judgment predominate in this scheme; perhaps it gives a triumph to neither.

Why there is such a variety of interpretations would not be altogether an idle question. It is not simply the difficulty in the chronology; the vigorous minds of Scaliger and Mede had, in a measure, overcome that difficulty. It is not from obscurity in the language; it has been well said by one, that we are not embarrassed by the obscurity but by the plainness of the language.

I think the variety of interpretation is caused by there being so many points: one mind seizes upon one and gives prominence to it, while, by another, that is neglected and some other point is put into the foreground; the more simple views are the more meagre, and those who attempt to be more comprehensive are the more complicated.

With Clement of Alexandria, I agree that the temple was rebuilt in seven weeks, and that sixty-two weeks from that time terminated upon Messiah.

That the sixty-nine weeks terminate upon Messiah is also the view of Usher, Petavius, Lloyd, Marshall, Hengstenberg, and Faber.

With Tertullian, Sulpitius Severus, Scaliger, Mede, and Parry, I commence the seventy (70) weeks about the commencement of the reign of Darius Nothus, and end with the conquest of the Jews.

With Tertullian, Sulpitius Severus, and Parry, I further agree that Darius, son of Ahasuerus, was Darius Nothus.

With Mede, I separate the seventy (70) from the seven and sixty-two (69) weeks.

With Hales, I maintain the connexion of seventy (70) weeks with the prophecy in Dan. viii.

With Chauncy, Johnson, and others, I date the seventy (70) weeks from Daniel's prayer.

With Archbishop Magee and Chauncy, I conceive that the decree for the rebuilding of Jerusalem must be that of Coresch.

And with Mr. Greswell, I see that two classes of events are predicted, which he, with great clearness, designates "the facts of the Christian ministry, and the facts of the Jewish War."

Thus, though upon the whole, my view of the prophecy is not precisely the same as that of any of my predecessors, yet I am not without powerful authority for all my positions; and it is gratifying to observe that the earliest views are those with which mine most closely correspond.

I here close my inquiry. If I have failed in elucidating the prophecy, I am in the predicament of many who have gone before me ; if even I have succeeded in establishing my principal points, I doubt not I have erred in detail. If any are inclined to think I have meddled with matters too high for me, I believe none are more aware of it than I am myself. I have been led by a way which I knew not ; but to an end which I greatly wished. I trust that I have at least made out a case sufficiently strong to induce others to pursue the inquiry.

Appendix to Chapter XVII. On the Expressions Relative to Time in Daniel, Chapters 10; 11; and 12.

The point to which I purpose directing my attention in the last prophecy of Daniel is, the nature of the time. This, indeed, is of primary importance in fixing the laws by which we must be governed in our schemes of interpretation; for it is evident, if the 1290 and 1335 days are to be taken literally, then the important events of the latter part of the prophecy will be within the compass of a man's life, and will relate to the actions of an individual. If, on the other hand, the 1290 and 1335 are years, they will extend far beyond the life of any individual, and must, therefore, be applied, not to a person, but to a system. Thus the whole character of the prophecy will be different.

Some may infer, from the 2300 in Dan. 8 having proved to be years, that the 1290 and 1335 days in Dan. 12 must be interpreted to denote years also. But, even were we to admit that the expression in Dan. 8 did properly denote 2300 diurnal revolutions, but which symbolically intimate as many annual revolutions, still I would not admit any analogy.

1. Because the prophecy in chap. 8 is symbolical, and, therefore, must be unfolded according to the laws of symbolical interpretation; and the same laws may possibly extend to the expressions relating to time. But the prophecy of chaps. 10-12 is not symbolical, nor even figurative, but is literal; the genius of the prophecy, therefore, being different, it seems to follow that the laws of interpretation may also be different; if, indeed, that can properly be called an interpretation which is only an adaptation of the historical facts, when fulfilled, to their literal predictions.

2. The expression translated "days," in Dan. 8, is different from the term rendered "days " in Dan. 12; therefore, no argument for interpreting one word in one prophecy of one character can be drawn from the explanation of a different word in another prophecy of another character.

The laws for elucidating each prophecy must, I conceive, be decided separately according to the character and genius of each.

Now, the character of the prophecy, chaps. 10-12, is rather what we may call '*biographical*', for it details the actions of '*individual*' kings. I see no more warrant for saying the willful king denotes a system, than for saying the vile person, or the raiser of taxes, or a dozen other kings, mentioned in the prophecy, denote systems, —vileness and extortion are characteristic of individuals, and why not willfulness? Surely, if the willful king denotes anything but an individual, the King of the South who comes against him must equally. The genius of the prophecy, therefore, seems to require that the measure of time connected with the actions of the willful king should be suitable to the reign of an individual king, and not elongated into times suitable to the continuance of a system from generation to generation.

"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," seems to imply that some individuals would endure for the whole 1335 days.

The sketch of the reigns of the previous individual kings is apparently with the intention of introducing the reign of the willful king, the particulars of whose reign are more largely detailed. But if the willful king denote not an individual, but a system extending through a period of above 1300 years, the account, which is so minute in the introduction, when it comes to the special subject of the prophecy, instead of being a circumstantial detail, is attenuated into the vagueness of generality.

The use of the same term, in the same prophecy, by the angel who is in a manner identified with the machinery of the prophecy, seems to require a literal acceptance. **"I fasted,"** says Daniel, **"three weeks of days."** (*Hengstenberg, however, objects to this rendering.) During these **"one and twenty days"** the angel says he was withstood. Now, no one supposes that Daniel fasted one and twenty years; we must not, therefore, infer that the angel was withstood one and twenty years. And when the same angel, in the same prophecy, again mentions **"days"** without any intimation of a change in the term, are we not to understand it in the same sense?

What makes this argument more forcible is, that the term **"days"** is not used in the prophecy, but in the '*explanation of the prophecy*', which the angel vouchsafed to give to the man greatly beloved. We could scarcely be justified in looking for a recondite meaning in a term in the explanation of a prophecy, in itself so plain and of such common occurrence; for, in that case, the more plain a term is, the more obscure would be the explanation, because the less are we called upon to look for a hidden meaning; whereas, on the other hand, if the term is in itself somewhat mysterious, that in a manner directs us to attempt unfolding the dark saying.

These considerations induce me to think it more probable that the words are to be taken in their literal acceptance.

It will follow that the time of the willful king must be within three years and a half of the resurrection. For when the willful king comes to an end, **"many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."**

To Daniel's question, **"Oh, my Lord, what [shall be] the end of these [things]?"** the answer is, **"From the time that the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up [there shall**

be] 1290 days." All, therefore, from ch. 11:31, where the placing of the abomination making desolate is mentioned, belongs to the last days.

As I undertook to examine the times of Daniel, chronological and prophetical, I felt bound to state these reasons for not entering into any historical elucidation of the prophecy in Dan. 10-12.

13. Miller.

Miller's Works. Volume 2. Evidence from Scripture and History of the Second Coming of Christ about the Year 1843, Exhibited in a Course of Lectures. 1833-1843. 1843. William Miller (1782-1849). Published by Joshua V. Hines. Boston. (Calvinist Baptist Preacher, self-taught Bible student of prophecy. Millerism, Adventism, & Jehovah's Witnesses (International Bible Students).

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Lecture 18: **Solomon's Song,** 8:5. *Who is this that cometh up from the wilderness, leaning upon her beloved?*

Lecture 19: **Signs of the Present Times.** Matt. 26:3. *But can ye not discern the signs of times?*

Introduction: In order that the reader may have an understanding of my manner of studying the Prophecies, by which I have come to the following result, I have thought proper to give some of the rules of interpretation which I have adopted to understand prophecy.

Prophetical scripture is very much of it communicated to us by figures and highly and richly adorned metaphors; by which I mean that figures such as *beasts, birds, air or wind, water, fire, candlesticks, lamps, mountains, islands,* etc., are used to represent things prophesied of – such as kingdoms, warriors, principles, people, judgments, churches, word of God, large and smaller governments. It is metaphorical also, showing some peculiar quality of the thing prophesied of, by the most prominent feature or quality of the figure used, as *beasts* – if a *lion*, power, and rule; if a *leopard*, celerity; if a *bear*, voracious; and *ox*, submissive; a *man*, proud and independent. *Fire* denotes justice and judgment in its figure; in the metaphor, denotes the purifying or consuming up the dross or wickedness; as *fire* has a cleansing quality, so will the justice or judgments of God. "*For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.*" Therefore almost all the figures used in prophecy have their literal and metaphorical meaning; as *beasts* denote, literally, a kingdom, so metaphorically good or bad, as the case may be, to be understood by the subject in connection.

To understand the literal meaning of figures used in prophecy, I have pursued the following method: –I find the word "*beast*" used in a figurative sense; I take my concordance, trace the word, and in Daniel 7:17, it is explained to mean "kings or kingdoms." Again, I come across the words "*bird or fowl*," and in Isa. 46:2, it is used, meaning a conqueror or warrior, –Cyrus. Also, in Ezekiel 39:4-9, denotes armies or conquerors. Again, the words "*air or wind*," as used in Rev. 9:2, and 16,17, to understand which I turn to Eph. 2:2, and 4-14, and there learn that is used as a figure to denote the theories [?] of worldly men or vain philosophy. Again, "*water or rivers*" are used as figures in Rev. 17:13, it is explained to mean "peoples nations." "*Rivers*" of course mean the nation or people living on the river mentioned, as in Rev. 16: 12. "*Fire*" is often used in a figurative sense; explained in Num. 21:27, 28, Deut. 32:22, Psal. 78:21, Heb. 12:29, to mean justice and judgment.

As prophecy is a language somewhat different from other parts of Scripture, owing to its having been revealed in vision, and that highly figurative, yet God in his wisdom has so interwoven the several prophecies, that the events foretold are not all told by one prophet, and although they lived and prophesied in different ages of the world, yet they tell us the same things; so you take away one, a link will be wanting. There is a general connection through the whole; like a well-regulated community they all move in unison, speaking the same things, observing the same rules, so that a Bible reader may almost with propriety suppose, let him read in what prophecy he may, that he is reading the same prophet, the same author. This will appear evident to anyone who will compare scripture with scripture. For example, see Dan. 12:1, Matt. 24:21, Isa. 47:8, Zeph. 2:15, Rev. 18:7. There never was a book written that has a better connection and harmony than the Bible, and yet it has the appearance of a great store-house full of all the precious commodities heart could desire, thrown in promiscuously; therefore, the biblical student must select and bring together every part of the subject he wishes to investigate, from every part of the Bible; then let every word have its own Scripture meaning, every sentence its proper bearing, and have no contradiction, and your theory will and must of necessity be correct. Truth is one undeviating path, that grows brighter and brighter the more it is trodden; it needs no plausible arguments nor pompous dress to make it more bright, for the more naked and simple the fact, the stronger the truth appears.....

The time when these things shall take place is also specified, by some of the prophets, unto 2300 days, (meaning [?] years;) then shall the sanctuary be cleansed, after the anti-Christian beast has reigned her "*time, times, and a half*;" after the two witnesses have prophesied "*a thousand two hundred and threescore (2300) days, clothed in sackcloth*;" after the church captivity in the wilderness, "*forty-two months*," after the "*gospel should be preached in all the world for a witness, then shall the end come*." The signs of the times are also given, when we may know, he is near, even at the door. When there are many "lo here's and lo there's;" when the way of truth is evil spoken of; when many seducers are abroad in the land; when scoffers disbelieve in his coming, and say, "*Where is the promise of his coming*;" when the wise and foolish virgins are called to trim their lamps, and the voice of the friend of the bridegroom is, "*Behold, he cometh*;" when the city of the nations is divided into three parts; when the power of the holy people is scattered, and the kings of the east come up to battle; when there is a time of trouble, such as never was before, and the church in her Laodicean state; when the seventh seal opens, the seventh vial is poured out, the last woe pronounced by the angel flying through the midst of heaven, and the seventh and last trumpet sounds; -then will the mystery of God be finished, and the door of mercy be closed forever; then shall we be brought to the last point, his second coming.....

If I have erred in my exposition of the prophecies, the time, being so near at hand, will soon expose my folly; but if I have the truth on the subjects treated on in these pages, how important the era in which we live! What vast and important events must soon be realized! and how necessary that every individual be prepared, that day may not come upon them unawares, while they are surfeited with the cares and riches of this life, and the day overtake them as a thief! "*But ye, brethren, are not in darkness, that day should overtake you as a thief*," 1st Thess. 5:4. ***In studying these prophecies, I have endeavored to divest myself of all prepossessed opinions, not warranted by the word of God, and to weigh well all the objections that might be***

raised from the Scriptures; and after fourteen years' study of the prophecies and other parts of the Bible, I have come to the following conclusions, and do now commit myself into the hands of God as my Judge, in giving publicity to the sentiments herein contained, conscientiously desiring that this little book maybe the means to incite others to study the Scriptures, and to see whether these things be so, and that some minds may be led to believe in the word of God, and find an interest in the offering and sacrifice of the Lamb of God, that their sins might be forgiven them through the blood of the atonement, "when the refreshing shall come from the presence of the Lord, and from the glory of power," "when he comes to be admired in all them that believe in that day.".....Wm. Miller, Hampton, Washington, NY.

Lecture 3: The Two Thousand Three Hundred (2300) Days. Daniel 8:13,14.

.....1. I am to explain some of the figures used in the text; and, 1st, the "**daily sacrifice**." This may be understood, by some, to mean the Jewish rites and ceremonies, and by others, the Pagan rites and sacrifices. As both Jews and Pagans had their rites and sacrifices both morning and evening, and their altars were kept smoking with their victims of beasts, and their holy fire was preserved in their national altars and temples devoted to their several deities or gods, we might be at a loss to know which of these to apply this figurative expression to, did not our text and context explain the meaning. It is very evident, when we carefully examine our text, that it is to be understood as referring to Pagan and Papal rites, for it stands coupled with "**the abomination of desolation**," and performs the same acts, such as are ascribed to the Papal abomination, "**to give both the sanctuary and host to be trodden under foot**." See, also, Rev. 11:2, "*But the court, which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.*" This last text only has reference to the Papal beast, which was the image of the Pagan; but the text in consideration has reference to both Pagan and Papal. That is, How long shall the Pagan transgression and the Papal transgression tread underfoot the sanctuary and host? This must be the true and literal meaning of our text; it could not mean the anti-Christian abomination alone, for they never desolated the Jewish church; neither could it mean Antiochus, the Syrian king; for he and his kingdom were made desolate and destroyed before Christ; and it is evident that Christ had an allusion to this very power, when he told his disciples, Matt 24:15, "*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place.*" I believe all commentators agree that Christ meant the Roman power – if so, then Daniel has the same meaning; for this is the very passage to which Christ alluded. Then the "**daily sacrifice**" means Pagan rites and sacrifices, and the transgression of desolation, the Papal; and both together shall tread underfoot the "**sanctuary and host**," which brings me to show what may be understood by "**sanctuary and host**." By **sanctuary**, we must understand the temple at Jerusalem, and those who worship therein, which was trodden underfoot by the Pagan kingdoms of the world, since the days of Daniel, the writer of our text; then by the Chaldeans; afterwards by the Medes and Persians; next by the Grecians; and lastly by the Romans, who destroyed the city and sanctuary, levelled the temple with the ground, and caused the plough to pass over the place. The people of the Jews, too, were led into captivity and persecuted by all these kingdoms successively, and finally by the Romans were taken away and destroyed as a nation.

And as the prophet Isaiah, 63:18, says, "*The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.*" Jeremiah, also, in Lam. 1:10, "*The adversary hath spread out his hand upon all her pleasant things; for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.*" The word **host** is applied to the people who worship in the outer court, and fitly represents the Christian church, who are said to be strangers and pilgrims on the earth, having no continuing places, but looking for a city whose builder and maker is God. Jeremiah, speaking of the gospel church, says, 3:19, "*But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the **host** of nations?*" evidently meaning the church from the Gentiles. "**Then shall the sanctuary be cleansed or justified,**" means the true sanctuary which God has built of lively stones to his own acceptance, through Christ, of which the temple at Jerusalem was but a type, the shadows having long since fled away, and that temple and people now destroyed, and all included in unbelief. So whosoever looks for the worldly sanctuary to be built again, will find themselves as much mistaken as the unbelieving Jews were, when they looked for a temporal prince in the Messiah. For there is not a word in the prophets or apostles, after Zerubbabel built the second temple, that a third one would ever be built; except the one which cometh down from heaven, which is a spiritual one, and which is the mother of us all, (Jew and Gentile,) and which is free and when that New Jerusalem is perfected, then shall we be cleansed and justified; for Paul says to the Philippians, 3:20,21, "*For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself;*" that is, "*they that are his at his coming.*" We see by these texts -and many more might be quoted - that the spiritual sanctuary will not be cleansed until Christ's second coming; and then all Israel shall be raised, judged, and justified in his sight.....

In these verses we learn that the fourth beast would be diverse from the others. This was true with Rome; that kingdom first rose from a small colony of adventurers settled in Italy. Rome, also, had seven different forms of government, while the others had but one. We learn that this kingdom would devour, break in pieces, harass and perplex the people of God, whether Jew or Gentile; that it would be divided into ten kingdoms, and afterwards there would arise another power which would swallow up three of the ten kingdoms. This was all true with the Roman government. "In A.D. 476, the Western Empire fell, and was divided into ten kingdoms by the Goths, Huns, and Vandals, - France, Britain, Spain, Portugal, Naples, Tuscany, Austria, Lombardy, Rome, and Ravenna. The three last were absorbed in the territory of Rome," (E. Irwin,) and became the States of the Church, governed by the Papal chair, the little horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. This description cannot apply to any other power but the church of Rome. "*Had eyes,*" showing that they made pretence at least to be the household of faith; "eyes" meaning faith, and "*mouth that spake very great things,*" showing that the church would claim infallibility; "*whose look would be more stout than its fellows,*" showing that he would claim authority over all other churches, or even the kings, the other horns. See Rev 17:18: "*And the woman which thou sawest is that great city which reigneth over the kings of the earth.*" That the little horn is a part of the fourth kingdom is evident, for it was to come up among the ten horns which were upon the head of

the beast; and there cannot be a shadow of a doubt, even in Scripture itself but that Rome is meant by this fourth beast; for what power but the Roman will answer the description here and elsewhere given in Daniel?

"I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel 7:21,22. In these verses we are taught clearly that anti-Christ will prevail over the church of Christ until the first resurrection and the first judgment, when the saints are raised and judged, which utterly destroys the modern idea of a temporal millennium, a thousand years before the dead are raised and judged. This also agrees with the whole tenor of Scripture; as, "*judgment must first begin at the house of God,*" and "*whom he shall destroy with the brightness of his coming;*" when the Ancient of Days shall come in the clouds of heaven with power and great glory, "*to give reward to his servants, the prophets, and them that fear his name, small and great, and destroy them who destroy the earth,*" described next verse, 23.

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end," 24-26. In these verses we have the history of the fourth beast, or Roman power, during 1260 years of the close of this kingdom, which I shall, in some future lecture, show is the meaning of time, times, and a half. We have also another clear description of the Papal power: "He shall speak great words," etc. -the blasphemies against God, in the pretensions of the Roman clergy to divine power, working miracles, canonizing departed votaries, changing ordinances and laws of God's house, worshipping saints and images, and performing rites and ceremonies too foolish and ridiculous to be for a moment indulged in, and which any unprejudiced mind cannot for a moment believe to be warranted by divine rule, or example of Christ or his apostles. And we are again brought down to the time when the judgment shall sit: **"And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, (not temporal, as some say, or a thousand years, but an immortal and eternal,) and all dominions shall serve and obey him."** It is very evident that this verse brings us down to the time when the kingdom of Christ will be complete **"in the greatness of the kingdom."** Every word in Scripture has a meaning, and its own proper meaning, unless used figuratively, and then explained by Scripture itself. **"Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart."**.....

3. The time or length of the vision - he 2,300 days.

What must we understand by *days*? In the prophecy of Daniel it is invariably to be reckoned years; for God hath so ordered the prophets to reckon days. Numb.

14:34, "After the number of days in which ye searched the land, even forty days, each day for a year, shall you bear your iniquities, even forty years." Ezek. 4:5,6, "For I have laid upon thee the years of their iniquity according to the number of days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou has accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." In these passages we prove [?] the command of God. We will also show that it was so called in the days of Jacob, when he served for Rachel, Gen. 29:27: "Fulfil her week (seven days) and we will give thee this also, for the service which thou shalt serve with me yet other seven years."

Nothing now remains to make it certain [?] that our vision is to be so understood, but to prove that Daniel has followed this rule. This we will do, if your patience will hold out, and God permit.

Now turn your attention to the ninth chapter of Daniel, and you will there learn that fifteen years after Daniel had his last vision, and sixty-five years after Daniel explained Nebuchadnezzar's dream, and 538 years B.C., Daniel set his face unto the Lord God by supplication and prayer; and by confession of his own sins, and the sins of the people of Israel, he sought God for mercy, for himself and all Israel.

And while he was speaking and praying, as he tells us, Daniel 9:21, "**Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, (see Daniel 8:16,17), being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. "Seventy (70, LXX) weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week, (or last half, as it might have been rendered,) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination, he shall make it desolate, even until the consummation and that determined shall be poured upon the desolate."**

What do we learn from the above passage? We learn our duty in prayer, and God's goodness in answering. We learn that the angel Gabriel was sent to instruct Daniel, and make him understand the vision. You may inquire what vision? I answer, The one Daniel had in the beginning [8:1-27], for he has had no other. We also learn that Seventy (70) weeks, which is 490 days, (or years, as we shall show,) from the going forth of a certain decree to build the streets and walls of Jerusalem in

troubled times, to the crucifixion of the Messiah should be accomplished. We also learn that this seventy (70) weeks is divided into three parts; seven weeks being employed in building the streets and walls in troubled times which is forty-nine (49) years, sixty-two weeks, or four hundred and thirty-four (434) years to the preaching of John in the wilderness, which two, put together, make sixty-nine (69) weeks, or four hundred and eighty-three (483) years, and one week the gospel was preached; John three and a half ($3\frac{1}{2}$) years, and Christ three and a half ($3\frac{1}{2}$) years, which makes the seventy (70) weeks, or four hundred and ninety (490) years; which, when accomplished, would seal up the vision, and make the prophecy true. We also learn that, after the crucifixion of Christ [i.e. after the 490 years], the Romans would come and destroy the city and sanctuary, and that wars will not cease until the consummation or end of the world. "All that may be true," says the objector; "but where have you proved that the seventy (70) weeks were four hundred and ninety (490) years?" I agree I have not yet proved it, but will now do it. We shall again turn your attention to the Bible.

Look at Ezra 7:11-13: *"Now this is the copy of the letter that the king, Artaxerxes, gave unto Ezra, the priest, the scribe, a scribe of the law of God: perfect peace, and at such a time. I make a decree that all they of the people of Israel, and of his priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee."* This is the decree given when the walls of Jerusalem were built in troubled times. See, also, Neh. 4:17-23. Ezra and Nehemiah being contemporary, see Neh. 8:1. The decree to Ezra was given in the seventh year of Artaxerxes' reign, Ezra 7:7, and that to Nehemiah in the twentieth year, Neh. 2:1. Let anyone examine the chronology, as given by Rollin or Josephus, from the seventh year of Artaxerxes to the twenty-second year of Tiberius Caesar, which was the year our Lord was crucified, and he will find it was four hundred and ninety (490) years. The Bible Chronology says that Ezra started to go up to Jerusalem in the 12th day of the first month, (see Ezra 8:31,) 457 years before the birth of Christ; he being 33 when he died, added to 457, will make 490 years. Three of the evangelists tell us he was betrayed two days before the feast of the Passover, and of course was the same day crucified. The Passover was always kept on the 14th day of the first month forever, and Christ being crucified two days before, would make it on the 12th day, 490 years from the time Ezra left the river Ahava to go unto Jerusalem.

If this calculation is correct, -and I think no one can doubt it,- then the seventy (70) weeks was fulfilled to a day when our Savior suffered on the cross. Is not the seventy (70) weeks fairly proved to have been fulfilled by years? And does not this prove that our vision and the 2300 days ought to be so reckoned? Yes, if these seventy (70) weeks are a part of the vision. Does not the angel say plainly, I have come to show thee; therefore understand the matter, and consider the vision? Yes. Well, what can a man ask for more than plain positive testimony, and a cloud of circumstances agreeing with it?

But one thing still remains to be proved. When did the 2300 years begin? Did it begin with Nebuchadnezzar's dream? No. For if it had, it must have been fulfilled in the year A.D. 1697. Well, then, did it begin when the angel Gabriel came to instruct Daniel into the 70 weeks? No, for if then, it would have been finished in the year A.D. 1762. Let us begin it where the angel told us, from the going forth of the decree to build the walls of Jerusalem in troubled times, 457 years before Christ; take 457 from 2300, and it will leave A. D. 1843; or take 70 weeks of years being 490 years, from 2300 years, and it will leave 1810 after Christ's death. Add his life,

(because we began to reckon our time at his birth,) which is 33 years, and we come the same A. D. 1843.

Now let us examine our subject, and see what we have learned by it thus far. And,

1. We learn that there are two abominations spoken of by Daniel. The first is the pagan mode of worship, which was performed by the sacrificing of beasts upon altars, similar to the Jewish rites, and by which means the nations around Jerusalem drew away many of the Jews into idolatry, and brought down the heavy judgments of God upon idolatrous Israel; and God permitted his people to be led into captivity, and persecuted by the very nations that they, the Jews, had been so fond of copying after in their mode of worship. Therefore were the sanctuary and place of worship at Jerusalem trodden down by Pagan worshippers; and the altars, erected by the command of God, and according to the pattern and form which God had prescribed, were broken down and more fashionable altars of the heathen erected in their room. Thus were the commands of God disobeyed, his laws perverted, his people enslaved, the sanctuary trodden down, and the temple polluted, until at last God took away the Jewish rites and ceremonies, instituted new forms, new laws, and set up the gospel kingdom in the world. This, for a season, was kept pure from the worldly sanctuaries and policy of Satan. But Satan, an arch enemy, found his Pagan abominations could have but little or no effect to draw the followers of Christ into idolatry, for they believed the bloody rites and sacrifices had their fulfillment in Christ. Therefore, in order to carry the war into the Christian camp, he suffers the daily sacrifice abomination to be taken out of the way, and sets up Papacy, which is more congenial to the Christian mode of worship in its outside forms and ceremonies, but retaining all the hateful qualities of the former. He persuades them to erect images to some or all of the dear apostles; and even to Christ, and Mary, the "Mother of God." He then flatters them that the church is infallible. (Here was a strong cord by which he could punish all disputers.) He likewise gives them the keys of heaven, (or Peter, as they call it.) This will secure all authority. He then clothes them with power to make laws, and to dispense with those which God had made. This capped the climax. In this he would fasten many thousands who might protest against some of his more vile abominations; yet habit and custom might secure them to a willing obedience to his laws, and to a total neglect of the laws of God. This was Satan's masterpiece; and, as Daniel says, "he would think to change times and laws, and they should be given into his hand for a time, times, and a half; but they shall take away his dominion to consume and destroy it unto the end." Therefore, when this last abomination of desolation shall be taken away, then shall the sanctuary be cleansed.....

3. We learn that this vision is two thousand three hundred days long; that days are to be reckoned years -1st, By the command of God; 2nd, By the example of Jacob; and 3rd, By the fulfillment of the seventy weeks of this vision, at the crucifixion of the Messiah. We learn by the instruction of Gabriel that the seventy weeks were a part of the vision, and that Daniel was commanded to begin the seventy weeks at the going forth of the decree, to build the streets and walls of Jerusalem in troublous times; that this decree, given to Ezra, was exactly 490 years, to a day, before the crucifixion of Christ; and that there is no account, by Bible or any historian, that there was ever any other decree to build the streets or walls of Jerusalem. We think the proof is strong, that the vision of Daniel begins 457 years before Christ; take which from 2300, leaves 1843, after Christ, when the vision must be finished. But the objector may say, "Perhaps your vision does not begin with the

seventy (70) weeks." Let me ask two or three questions. Does not the angel say to Daniel, (23, "Therefore understand the matter, and consider the vision"? "Yes." Does not the angel then go on and give his instruction concerning the seventy (70) weeks? "Yes." Do you believe the Bible is true? "We do." Then if the Bible is true, Daniel's 70 weeks are a part of the vision, and 490 years were accomplished when the Messiah was cut off, and not for himself. Then 1810 years afterwards the vision is completed; and we now live about 1803 years after; of course it must have begun within seven years of that date. But it is very reasonable to suppose it began with the seventy weeks; for the angel said it would establish the vision, that is, make it sure; for if the 70 weeks were exactly fulfilled at the death of Christ, then would the remainder be in 1810 years after, which would be fulfilled A. D. 1843, as we have before shown.....

Lecture 4: Daniel 9:24.

.....This text furnished Simeon, Anna, Nathaniel, and others, with a strong faith that they should see the consolation of Israel.

By this text [?] the high priest convinced the council of the necessity of putting to death Jesus. *"Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come, and take away both our place and nation."*

"And one of them, named Caiaphas, being high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man, should die for the people, and that the whole nation perish not. And this spake he not of himself, (not his own prophecy;) but being high priest that year, he prophesied (from Daniel's seventy weeks; for there is not another prophecy in the Old Testament which shows what year Christ should suffer) that Jesus should die for that nation; and not for that nation only, but that, also, he should gather together in one the children of God, that were scattered abroad," John 11:47-53.

The high priest argues that Jesus must die for the people.

The seventy (70) weeks shows that the Messiah must be cut off at the close of the last week, and not for himself. Also Peter had occasion to say in his epistle, *"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow,"* 1st Peter 1:10,11.

Where was the exact time of Christ's sufferings prophesied of but in Daniel's seventy (70) weeks? Again, to this Christ alludes when he says, *"My time is not yet fully come;"* And, *"Then they sought to take Him, but no man laid hands on Him, because His hour was not yet come:"* that is, the seventy (70) weeks were not yet fulfilled [?], John 7:8,30. Mark tells us, 14:41, *"The hour is come; behold, the Son of Man is betrayed into the hands of sinners."*

The seventy (70) weeks were now being fulfilled. And then, at last, when Jesus had completed His work, when the fullness of time had come, He finished transgression, and made an end of sin: He then cried, *"It is finished, and gave up the ghost."* The seventy (70) weeks ended, our text was fulfilled; Christ had now become the end of the law for righteousness, to everyone that believeth; He that knew no sin had become sin for us, and Death had struck his last blow that He

would ever be able to give the Son of God. Daniel's vision is now made sure –the Messiah cut off, the time proved true, as given by the prophet Daniel.

Now, ye infidels, can this be priestcraft? And, ye Judaizing teachers, is not this the Christ? Why look ye for another?

I shall now take up the text in the following manner:

1. I shall show what is to be done in seventy (70, LXX) weeks.

2. When the seventy (70, LXX) weeks began, and when they ended.

1. The text tells us, "**Seventy (70) weeks are determined upon thy people and upon thy holy city;**" that is, upon the Jews, who then were the people of Daniel, and also in Jerusalem, which then was called the "**holy city.**" The first question which would naturally arise on the mind, would be, What for to do? The text and its context must tell us.

1st. "**To finish the transgression.**" When was transgression finished? I answer, At the death of Christ. See Heb. 9:15, "*And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*" Isaiah 53:8, "*For He was cut off out of the land of the living; for the transgression of my people was He stricken.*"

2nd. "**And to make an end of sins.**" This was also performed at this death. See Heb. 9:26, "*But now once in the end of the world hath He appeared, to put away sin by the sacrifice of Himself.*" And 1st John 3:5, "*Ye know that He (Christ) was manifested to take away our sins.*"

3rd. "**And to make reconciliation for iniquity.**" Was this also performed at His death? Yes. See Col. 1:20, "*And having made peace through the blood of his cross, by Him to reconcile all things to Himself.*" Heb 2:17, "*Wherefore in all things it behooved Him to be made like unto His brethren; that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*"

4th. "**And to bring in everlasting righteousness.**" "This must be by Christ's obedience," says the objector, "and cannot be at his death." Not so fast, dear sir: let us hear the testimony. Romans 5:21, "*That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.*" And, "*By the obedience of one shall many be made righteous.*" Again, see Phil 2:8, "*And being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross.*" Paul says, "*I do note frustrate the grace of God; for if righteousness came by the law, then Christ is dead in vain;*" evidently showing, that by Christ's obedience unto death, He brought in everlasting righteousness.

5th. "**To seal up the vision and prophecy.**" What does "**to seal up**" mean? I answer, it means to make sure, certain, unalterable. Consult Esther 3:12; 8:8. Solomon says, "*Set me as a seal upon thine heart, as a seal upon thine arm;*" that is, make me sure in thy love, and certain by thy power. John says, "*He that hath received his testimony hath set to his seal that God is true.*" 1 John 3:33. Paul to Rome, 15:28, "*When I have performed this, and sealed to them this fruit;*" that is, made sure the contributions. Again, to Timothy, 2nd Epistle, 2:19, "*Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.*" Therefore the death of Christ would make Daniel's vision sure; for if a part of the vision should be exactly fulfilled, as to time and manner, then the remainder

of the vision would be accomplished in manner and time, as literally as the seventy (70) weeks had been.

6th. "**And anoint the Most Holy.**" The most Holy, in this passage, must mean Christ; for no human being can, or ought to claim this appellation, save him whom God hath anointed to be a Savior in Israel, and a King in Zion. See Acts 10:38, "*How God anointed Jesus of Nazareth with the Holy Ghost and with power.*" Also, Acts 4:27, "*For of a truth against Thy holy child Jesus, Whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done.*" Heb. 1:9, "*Therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.*"

It will next be requisite to inquire, When was Christ anointed?

I answer, When the Holy Ghost descended upon Him, and when He was endued with power from on high to work miracles. See Isa. 61:1, "*The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek: He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.*"

After Christ was baptized by John, and after being tempted of the devil forty days in the wilderness, he went in the spirit into Galilee, and on the Sabbath day he went into the synagogue, as his custom was, and he stood up to read. They gave him the book of Isaiah. When he opened the book he found the passage which I have just quoted. After reading it he shut up the book and sat down. He then began to say unto them, "This day is this scripture fulfilled in your ears," Luke 4:1-21. This passage plainly proves that Christ was anointed on or before this day.

Other things were to be done in the seventy (70) weeks, such as, The cutting off of the Messiah, but not for himself. This can mean nothing less than the crucifixion of Christ. See Luke 24:26, 46. "*Ought not Christ to have suffered these things, and to enter into His glory?*" "*Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day.*" Rom 5:6, "*For when we were without strength, in due time (or according to the time of seventy (70) weeks) Christ died for us.*"

"**And he** (Messiah)[?] **shall confirm the covenant with many for one week.**" What covenant is this to be confirmed? I answer, It cannot be the Jewish covenant, for that was confirmed by Moses many hundred years before Daniel lived. There are but two covenants, it must of necessity be the new covenant of which Christ is the Mediator; Moses having been the mediator of the old, and Christ afterwards of the new. If these things are so, and the gospel covenant is meant by Daniel, then the time the gospel was preached by John and Christ is here called a week; for Christ himself preached more than seven [literal] days. Christ kept three Passovers with the Jews after He began His ministry, and before He nailed the ceremonial [?] law to His cross. This is stronger evidence that a week is seven years, and that Daniel's 70 weeks are to be understood as meaning 490 years.

Again, "**In the midst of the week he should cause the sacrifice and oblation to cease,**" or, as all [?] Hebrew scholars agree, "**In the last half of the week,**" etc., is the more proper translation; and it is evident that this translation would harmonize with the other parts of the passage, "**the sacrifice and oblation to cease.**"

What sacrifice and offering is this, which the Messiah was to cause to cease? I answer, It must of course be that one offering and sacrifice for sin of which all other

offerings and sacrifices were but types. It could not be the Jewish sacrifices and offerings, for two good reasons.

1st. This is but one sacrifice, and the Jews had many. It does not say sacrifices; therefore it cannot mean Jewish sacrifices, nor offerings.

2nd reason. The Jewish sacrifices and offerings did not cease in, nor even very nigh, the last half of the week in which the Messiah confirmed the covenant with many; and, even to the present day, they make oblations, if not sacrifices. It must mean that sacrifice and oblation which the Messiah was to make to God for sin, once for all. It must mean that sacrifice which is the antitype of all the legal sacrifices from the days of Abel to the days of the Messiah. Let us hear what Paul says, Heb. 7:27, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did *once* when he offered up himself." See also Heb. 10:11,12. "And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but his man, after he had offered one sacrifice for sins, forever sat down on the right hand of God." Many more passages might be brought to show that all sacrifices and oblations which could take away sin, or in which God the Father could be well pleased, ceased in Christ's one sacrifice and oblation. But I have given enough to satisfy every candid, unprejudiced mind; therefore I shall,

2. Try to prove when the seventy (70, LXX) weeks began, and when they ended.

The angel Gabriel tells Daniel, 9:25, "**Know, therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.**"

In this passage we have a plain declaration when the seventy (70) weeks began: "**from the going forth of the commandment.**" But what commandment? we may inquire. I answer, A command that will finally *restore* the Jews from their captivity under which they then were held in bondage; also to prepare the way for them to rebuild their city, repeople the same, and raise up the decayed walls, settle the streets, and cleanse the city of Jerusalem; and these things would be done in troublous times. So much is expressed or implied in the declaration of Gabriel, which I have just quoted.

Who would give the command? is the next question. I answer, it must be a king who had power over the Jews to release and restore them. It must of necessity be a king over the Medes and Persians, or it would not be in agreement with the vision in the 8th chapter of Daniel; for he is expressly told by Gabriel that the ram he saw, and which was the first thing he did see in the vision, were the kings of Media and Persia. And now this same angel Gabriel has come the second time, and tells Daniel, plainly and distinctly, that he has come to make him "**understand the vision.**" What vision? The one Daniel had in the beginning, in the 8th chapter. See Daniel 9:21-23.

Then Gabriel begins his instructions by giving him seventy (70) weeks of the vision, and then shows him, verse 24, when his seventy (70) weeks begin; or, which is the same thing, "**the vision.**" To read and understand the matter thus far, infidelity itself must blush to deny the premises.

Then, if we have settle this question, the next question would be, Which king of Persia, and what commandment? I answer, It must be the fifth king of Persia

noted in the Scripture of truth; for the angel Gabriel, the third time he visited Daniel to give him skill and understanding into "***the vision***," says, "**But I will show thee that which is noted in the scripture of truth,**" Dan. 10:21. This shows that he was instructing Daniel into a vision which he before had seen, and written in the Scriptures. See Dan. 7:1, "**Then he wrote the dream, and told the sum of the matters.**" Dan 10:14, "**Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.**" What vision? The one noted in the Scripture of truth, says Gabriel. Then, in Dan. 1:2, he begins his instruction to him of *the vision*, which he was commanded by the voice between the banks of Ulai to make him understand, by saying, "**And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all.**" This fourth king was the ram pushing, and was the fifth king of Persia, being the fourth from Cyrus, who was then standing up. See Dan. 10:1.

The kings, as Ezra has named them in his 4th chapter and 7th chapter, were, 1st, Cyrus; 2nd, Ahasuerus; 3rd, Artaxerxes, (the first;) 4th, Darius; 5th, Artaxerxes (Longimanus;) this last being the king who gave the commandment to Ezra to restore all the captive Jews who were willing to go to Jerusalem.

What commandment? is our next question to answer. The decree given by Cyrus (see Ezra 1:1-11) cannot be the decree meant by the angel, for the four following reasons: -

1st. Cyrus was the first king of Persia, and of course cannot be the fifth king, as we have already shown.

2nd reason. The decree of Cyrus was two years before the angel gave his last instruction to Daniel, and he would not have spoken of it as being future, if it has already passed: "There shall yet stand up three kings," etc.

3rd reason. Cyrus's decree was not given to build Jerusalem, but "the house of God which was at Jerusalem;" neither were the walls built in troublous times, under the decree of Cyrus.

4th reason. This decree by Cyrus was given 536 years before the birth of Christ, or 569 years before his death. Therefore no rules of interpretation given in the Scriptures could possibly show how those things were accomplished in seventy (70) weeks, which Gabriel has shown, in our text and context, were determined to be done. This, then, cannot be the commandment, and harmonize with either Bible or facts.

Again: the decree given by Darius, Ezra 6:1-14, cannot be the commandment to which the angel alluded, for the same reasons we have shown that Cyrus's decree could not be the one; for this was only a renewal of the former, and this decree was issued 552 years before Christ's death.

The next decree or command of any king of Persia we find in the seventh year of Artaxerxes (Longimanus.) See Ezra 7:6-28. In this decree we find the last command of any king of Persia to restore the captive Jews. We learn that, in this decree, the king furnished them with money and means to beautify and adorn the temple which had been built by Darius's order a number of years before. We find that the interdict, Ezra 4:21, in which the Jews were commanded not to build Jerusalem, is now removed by its own limitation, "*until another commandment be given from me.*" This decree, therefore, took off this command. We learn by Ezra's prayer, 9:9, that Ezra understood that the decree to which we allude did give them the privilege of building, in, Judah and Jerusalem, the wall which had been broken down. After Ezra had been high priest and governor in Jerusalem thirteen years,

Nehemiah was permitted to go up to assist Ezra in building Jerusalem and repairing the walls, which was done in troublous times, under Nehemiah's administration, which lasted in all 39 years. See Nehemiah, 4th to the 7th chapter. Ezra and Nehemiah, both of them having served as governors 49 years.

Here, then, we find the fulfilment of what the angel told Daniel would be done under the command that would begin the seventy (70) weeks, and which is the same thing – **"the vision."** This decree was given 457 years before Christ: the seventy (70) weeks began, and if they ended at the death of Christ, which we have proved did end them, then the seventy (70) weeks ended after Christ 33 years, making, in all, 490 years, which is 70 weeks of years.

But it is evident that Gabriel has divided the seventy (70) weeks into three parts, and I think clearly explains the use of this division.

"Shall be seven weeks, and threescore and two weeks." Then, as if you should inquire, What is seven weeks for? he explains, **"The street shall be built again, and the wall, even in troublous times."** Ezra and Nehemiah were 49 years, or seven weeks of years, performing these very things, which ended before Christ 408. See large edition of Polyglot Bible. What is sixty-two (62) weeks for? The angel has already told us, **"Unto the Messiah, the Prince;"** that is, to the time Christ was anointed to preach, the meaning of Messiah. Sixty-two (62) weeks are 434 days; or weeks of years would be 434 years, which, beginning where the seven weeks ended, 408, would end 26 years after Christ, the year John began to preach as forerunner of Christ. Then **"he shall confirm the covenant with many for one week,"** making in all the seventy (70) weeks. Thus the seven weeks ended with the administration of Nehemiah, B.C. 408. Then the sixty-two (62) weeks ended when John began to preach the gospel, A.D. 26; and the one week was fulfilled in A.D. 33, when Christ offered himself upon the cross, as an offering and sacrifice for sin; *"by which offering we are sanctified once for all."* For he need not offer himself often, as the high priest did, under the law. *"But now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself."* Heb. 9:26, Therefore, **"he shall cause the sacrifice and oblation to cease."** That is the only and last sacrifice and oblation that will be ever offered in our world, which can take away sin; *"for there remaineth,"* says the apostle, *"no more sacrifice for sin."* Then let me inquire, What is the sum of the instruction of the angel to Daniel? I will sum it up in as few words as I can.

After Daniel had a certain vision, commonly called **"the vision of the ram, the he-goat, and the little horn,"** Daniel heard one saint inquire of another, how long that vision should be. The answer was given Daniel, that it should be unto 2300 days, when the sanctuary should be cleansed or justified. Daniel then heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. Accordingly, Gabriel came to Daniel, and informed him that at the end of the world, or time appointed of God, the vision should be fulfilled. He then tells him that the ram represented the Mede and Persian kingdom; and that the rough goat represented the Grecian kingdom; gives a short history of that kingdom, and its four divisions; then shows, at the close of these kingdoms, that another

king would arise, (meaning the kingdom of the little horn, or Roman, describing him exactly as Moses had described the Romans many centuries before. See Deuteronomy 28:49,50. *"The*

Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce

countenance." This, no person will dispute, means the Romans. Then why not a similar description in Daniel, 8:23? **"When the transgressors (meaning the Jews) are come to the fall, a king of fierce countenance, and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people."**

I think the reader, divested of prejudice, cannot apply the description given in the above quotation to any other nation but the Romans. **"And through his policy, he shall cause craft to prosper in his hand."** This description agrees with Paul's man of sin, the mystery of iniquity which worked in his day, and which would be destroyed by the brightness of Christ's coming. See 2nd Thess. 2:3-8. **"So that he, as God, sitteth in the temple of God, showing himself that he is God."** Gabriel says, **"And he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes;"** that is, against God; the very same character which Paul has described. **"But he shall be broken without hand,"** that is, *"by the brightness of his (Christ's) coming,"* as says Paul. But as Daniel has said, **"By the stone cut out of the mountain without hand;"** or, as he says, Daniel 7:21,22, **"I beheld, and the same horn made war with the saints, and prevailed over them, until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."**

After Gabriel had instructed Daniel thus far, he left him. Sixteen years afterwards, Gabriel came again to Daniel, and informed him, that he had come to instruct him, and give him skill and understanding into the vision, of which we have been speaking. He then gives him the seventy (70) weeks, shows what would be accomplished in that time, the cutting off of the Messiah, and the ceasing of the sacrifice and oblation. He mentions the destruction of Jerusalem, and the war of the little horn; the desolation of the people of God, and overspreading of abominations. He carries us to the consummation, destruction of the little horn, called here the desolator. See marginal reading. Gabriel, after giving the history of the seventy (70) weeks, dwells not in detail on the remainder of the vision, but reserves a more detailed account for the next visit, which is given unto us in the 10th to the 12th chapter of Daniel inclusive.

But the seventy (70) weeks, of which we are more particularly speaking, the angel Gabriel has told us when it began: at the going forth of the commandment to restore and build Jerusalem, etc. We have found no command that will apply in all its bearings, but the one given to Ezra, which was given in the 457th year before the birth of Christ; and 33 years afterwards Christ was crucified; which two numbers, if added, make 490 years, exactly seventy (70) weeks of years. We learn that Gabriel, in order to make the vision doubly sure, divides the seventy (70) weeks into three parts, seven, sixty-two, and one, making in all seventy (70). He then tells us plainly what would be accomplished in each part separately.

1st. Seven weeks. **"The street shall be built again, and the wall, even in troublous times,"** No man can dispute but that this was accomplished under the administration of Ezra and Nehemiah. And it is very evident that these two were governors over Jerusalem 49 years, which makes the seven weeks of years, and carries us down the stream of time to the year 408 B. C.

2nd. Sixty-two (62) weeks. **"Unto the Messiah, the Prince;"** that is, unto the time that Jesus was anointed with the Holy Spirit and power to preach the

gospel, either in himself or forerunner John. See Mark 1:1. Sixty-two (62) weeks of years would be 434 years. This would carry us down to twenty-six years after Christ's birth, and brings us to the very year of "*the beginning of the gospel of Jesus Christ, the son of God.*" Mark 1:1.

3rd. One week. "**He shall confirm the covenant with many for one week.**" One week would, of course, be seven (7) years, which, added to twenty-six, would make thirty-three years after Christ. Here, too, we find an exact and literal accomplishment of the angel's declaration. The gospel of Jesus Christ preached by John three and a half (3½) years, and by Christ three and half (3½) years, making seven (7) years, called one week and then Messiah cut off, and not for Himself, Christ crucified, ends the seventy (70) weeks, proves Daniel's prophecy true; establishes the vision, confounds the Jew, confutes the infidel, and ought to establish the mind of every believer in the remainder of the vision.

Here, then, is a combination of facts and circumstances, together with dates and times, which throws upon the mind such strong array of testimony, that it would seem no rational being could withstand the proof. And me thinks I hear some say, Why all this argument?

No one but a Jew ever disputed, but that the seventy (70) weeks were fulfilled at the death of Christ, and that a day in his prophecy was a figure of a year.

I should not have been thus particular, and have trespassed so much on your time to prove a given point in Christendom, had I not recently met with more than one Christian professor, and even teachers in Zion, who deny that the seventy (70) weeks ended with the death of Christ, or that a day in this prophecy means a year. Some have gone so far in infidelity as to deny that "**Most Holy**," in our text, and "**Messiah**," in our context, means Christ. This surely would make a Jew blush. I agree that I never anticipated that any objection could be raised on those points, without a willful perversion of language, and a total disregard of the word of God.

But man, in his fallen state, is an unaccountable, strange being; if his favorite notions are crossed, he will, to avoid conclusions, deny even his own senses. Therefore it becomes necessary for me to prove, what has been considered by many, even of the objectors themselves in previous time, given points in theology.

It is not more than four years since many of the clergy and D.D.'s in the city of New York met a delegation of the Jewish patriarchs from the East, and in their conference the clergy and doctors brought forward the seventy (70) weeks in Daniel, as proof positive of Jesus of Nazareth being the true Messiah. They explained the seventy (70) weeks in the same manner I have to you, and asked the Jews how they could avoid the conclusions? and I understand they could get no answer. Now, suppose these same clergy and D.D.'s should meet me on the question now pending; I should not be greatly disappointed if they should deny my premises. "Why would they do thus?" say you. I answer, For the same reason that the lawyer hesitated, when he learned that it was his bull that gored the farmer's ox.

"But might we not understand the seventy (70) weeks to be so many literal weeks, that is, 490 common days?" say you. I answer, If so, then the command to build Jerusalem must have been given only a year and a third before Christ's death; and it would have been very improper for Gabriel to have said, "Unto the Messiah, the Prince, shall be seven weeks, and threescore and two (69) weeks,": when he had already come, and had been preaching more than two years before the weeks began. No, my friends; every reasonable controversialist must acknowledge there is no possible way to get rid of our conclusion but to deny that Most Holy, and

Messiah, means Christ, in our text and context. And I pity, and leave the man in the hands of him who knows all hearts, that is forced on to ground so untenable as this.

If I have got a right understanding of the seventy (70) weeks, that a day stands for a year, –and I have never been able to find a Christian expositor who disagrees with me on this point, either modern or ancient, – then the conclusion is, as far as I can see, unavoidable, that the vision of Daniel is 2300 years long, and that the 490 years before Christ's death is not only the key to unlock the commencing of the vision, but shows conclusively how and when, and manner and time, the kingdoms of this world will be broken to pieces and carried away, and no place found for them, by the stone which will become a great mountain and fill the whole earth.

For the seventy (70) weeks must seal up the vision and make the prophecy of Daniel true. Then, if 2300 days is the length of the vision, and 490 days of that vision were fulfilled in 490 years ending with Christ's death, so must 1810 days end the vision, which, upon precisely the same rule, will be fulfilled in 1810 years after Christ's death, or in 1843 after his birth, which is the same thing.

But, say some, "Daniel did not understand the vision nor end." Then the angel Gabriel was not obedient to the heavenly command; for he was commanded to make Daniel **"understand the vision,"** and the vision and end are connected by the angel himself. He says, **"At the time of the end shall be the vision."**

Again: if Daniel did not understand, the angel must have been disappointed; for the angel says, **"Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed, (2300 days,) the end shall be."**

Again: if Daniel did not understand the vision and time, then his own words cannot be taken as evidence. **"A thing was revealed unto Daniel, and the thing was true, but the time appointed (2300 days) was long."** This shows that Daniel understood the time; for he says it was long. For no man would have called 2300 common days (not quite seven years) a long time for so many great and important events, as are noticed in the vision, to transpire in. **"And he understood the thing, (that is, the time,) and had understanding of the vision."** Daniel 10:1.....

Lecture 5: Pagan Rome Numbered: Rev. 13:18 & Daniel's 4th Kingdom: Roman Government: Imperial & Papal.

Lecture 6: Daniel's Vision of the Latter Days; or, An exposition of the Eleventh Chapter of Daniel.

..... the heavenly messenger is –the same who confirmed Daniel in the seventy (70) weeks. See Daniel 9:1, 21. And in the second verse he begins with the fifth king of Persia, the very same king who issued the decree to Ezra to go up and build the walls of Jerusalem, which began our seventy (70) weeks, Daniel 9:25; Ezra 7:1-14. For the first Persian king was then on the throne, Daniel 10:1, which was the third year of the reign of Cyrus, king of Persia. This was the same Cyrus who was general and son-in-law to Darius the Mede, that conquered Babylon. Besides whom **"there should be yet three kings,"** which three kings were Artaxerxes, Darius, and Ahasuerus, as they are named in Scripture. See Ezra, 4, 5, and 6 chapters. I am aware that history has named four where Scripture has only named three. History names, 1, Cambyses; 2, Smerdis, same as Artaxerxes above name in Scripture; 3, Darius, son of Hystaspes, same as above; 4, Xerxes, same as Scripture calls Ahasuerus. Why the Scripture did not name Cambyses, if there was such a king, I

am not able to tell, unless his reign was so short (which all historians agree in) that he had no hand in building or hindering the building of the temple at Jerusalem, as the other three kings had, which Ezra has named.

But as Gabriel did not come to tell Daniel anything which was not "**noted in the Scripture of truth**," (see Daniel 10:21, "**But I will show thee that which is noted in the Scripture of truth**,") therefore the language of our text now under examination will be this – "There shall stand up yet three kings in Persia, (noted in the Scripture of truth,) and the fourth shall be far richer than they all," etc. This fourth king was Artaxerxes Longimanus, and is the same king noted in Ezra 7 and the first and only king of Persia "**noted in the Scriptures**," who ever gave a decree to rebuild the walls and streets of Jerusalem, especially in troublous times. We may therefore reasonably and conclusively determine that the messenger Gabriel begins his instruction with this king's reign, the 5th king noted in Scripture. And if so, we have another strong and forcible evidence that Daniel's vision of the ram and he-goat began with the seventy weeks, 457 years before the birth of Christ, and 490 years, or 70 prophetic weeks, before his death, Dan. 11: 3,4. We have the plain history of Alexander, the conqueror of the world, his death, and division of the kingdom into four great empires. Hear what Gabriel says of him more than 200 years before the event happened, and learn, ye skeptics, the evidence that this prophecy is of divine origin. "**And a mighty king shall stand up that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those**," (that is, his posterity.)

Need I, then, tell my hearers that history tells us that Alexander conquered the then known world in about six years, and that he died 323 years B.C. at Babylon; that his kingdom was divided among his greatest generals, from which division arose four great kingdoms, Egypt in the south, Persia in the east, Syria in the north, and Macedonia in the west, which kingdoms lasted until conquered by the Romans? Between the years 190 and 30 B.C. nearly all these kingdoms became Roman provinces. From Daniel 11:5,13, inclusive, we have a prophecy of the two principal kingdoms out of these four – Egypt and Syria; and anyone who may have the curiosity to see the exact agreement between the prophecy and history, can read Rollin's Ancient History, where he has not only given us the history, but applied this prophecy. And as I see no reason to disagree from him in his application of these texts, I shall, therefore, for brevity's sake, pass over these texts, and examine the text,

Dan 11:14, "**And in those times there shall many stand up against the king of the south; also, the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.**" The king of the south, in this verse, without any doubt, means king of Egypt; but what the *robbers of thy people* means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, "**also the robbers of thy people**," etc., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this "**establish the vision**," as Antiochus is not spoken of anywhere in the vision as performing any act of that kind; for he belonged to what is called the Grecian kingdom in *the vision*. Again, "**to establish the vision**," must mean to make sure, complete, or fulfill the same. And if it cannot be shown that the Grecian

kingdom was to rob the people of God, I think it must mean some other nation which would do these acts, to which every word will apply. And to this we need not be at a loss; for at this very time of which the angel is speaking, Rome, the least kingdom in Daniel's vision, did exalt itself, and this kingdom did have the very marks in the *vision*, and in the events following. This kingdom was to have great iron teeth; it was to break in pieces, and stamp the residue with the feet of it. The vision also says, **"He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people, and that he should magnify himself,"** etc., the same as exalt himself, Daniel 7:7,23; 8:10-12, 24,25 verses. And it cannot be denied but that the Jews have been robbed of their city and sanctuary by the Romans, and the Christian church has been persecuted and robbed by this dreadful beast, the Roman kingdom. It is evident too that when this kingdom falls, *the vision* will be completed, fulfilled, established: **"but they shall fall,"** says the angel in the verse under our present examination; **"they shall fall;"** that is, the ten horns in this fourth kingdom, when the vision is fulfilled or established, and when the stone cut out of the mountain without hands shall grind them to powder.

We will take the 15th, "So the king of the north" (Rome is now the king of the north, because they had conquered the Macedonian kingdom, and had become masters of the countries north and east before they attacked Egypt) **"shall come and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand."** This was about fifty years before Christ, when Pompey, a Roman general, conquered Egypt, and made that kingdom tributary to the Romans, and afterwards entered Jerusalem, and made them subjects of the Roman government.

See verses 16 and 17, **"But he that cometh against him** (Pompey coming against Egypt) **shall do according to his own will, and none shall stand before him, and he shall stand in the glorious land which by his hand shall be consumed."** **"He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him,"** (or men of equal conditions, as it might have been rendered.) The Roman army, of which Pompey had the command, when he went into Egypt and Palestine, were composed of the sons of all the principal citizens of Rome, who were, according to the laws of the republic, to serve ten years in the service of their country before they were admitted to receive the high offices which they might afterwards be candidates for. This accounts for the language just read in the text - **"upright ones with him."** And **"thus shall he do: he shall give him the daughter of woman, corrupting her; but she shall not stand on his side nor be for him."** When Pompey went into Egypt, he found that country divided between Ptolemy and Cleopatra. Pompey, after he had made them tributary to the Romans, compelled them to settle their differences by marriage. Afterwards, when Julius Caesar came against Pompey with his western veterans, with whom he had conquered the west part of Europe, and in the battle fought between these two contending rivals, Pompey and Julius Caesar, Cleopatra had the command of the Egyptian fleet on the side of Pompey; but in the midst of the action she deserted over to Caesar with her whole fleet, which turned the fortune of the day in favor of Julius Caesar. Pompey then fled into the Grecian isles, where he compelled many of them to declare in his favor. But Caesar soon followed him, and at the battle of Pharsalia completely defeated Pompey, who was slain by a band of pirates or robbers.

This part we have in the 18th verse, "After this shall he (Pompey) turn his face unto the isles, and shall take many; but a prince (Caesar) for his own behalf shall cause the reproach offered by him (Pompey) to cease; without his own (Caesar) reproach he shall cause it to turn upon him, (Pompey:)" 19th verse, "Then he (Caesar) shall turn his face towards the fort of his own land; but he shall stumble and fall, and not be found." The history of Caesar's death is familiar to every school-boy. After he had conquered Pompey, he returned to Rome, entered the city in triumph, and a few days after, when he was about to be crowned Emperor, he was slain in the senate-house, before Pompey's pillar, by his own friends; "he stumbled and fell, and was not found." 20th verse, "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom; but within a few days he shall be destroyed, neither in anger nor in battle." This verse describes Octavius Caesar, who first taxed the Roman provinces, Judea being taxed (see Luke 2:1,5) when our Savior was born; but Octavius Caesar, afterwards called Augustus Caesar, was not slain like his uncle Julius, nor like his successors; but died peaceably in his bed. 21st and 22nd verses, "And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries. And with the arms of a flood shall they be overthrown from before him, and shall be broken; yea, also, the prince of the covenant." In these two verses we have the history of Tiberius Caesar, who was the successor of Octavius Caesar in the Roman empire; and was one of the most vile, profligate, bloody tyrants that ever sat upon the Roman throne. History gives us the same account, that he obtained by flatteries the kingdom, and afterwards ruled it by tyranny. He also assumed the name of Augustus. In his reign Christ was crucified, "the Prince of the covenant was broken." Here ends the history of the seventy weeks. This prophetic history being divided into four divisions, the first part is the history of the seventy weeks, to which we have been attending, which began in the seventh year of Artaxerxes' reign, and ended in the 22nd year of Tiberius Caesar's, being four hundred and ninety years; the second part will be the history of Pagan Rome, which begins with the first league made between the Romans and the Jews, and will carry us down six hundred and sixty-six years. You will likewise observe that the angel goes back and begins this history with the league. 22nd verse, "And after the league made with him he shall work deceitfully: he shall come up, and shall become strong with a small people."

>92 Let us in the first place inquire, Between whom is this league made? The Romans must be one of the contracting parties, from the fact that the angel is talking about that government before and afterwards, and that the fourth or Roman kingdom was to work deceitfully, **"and through his policy also he shall cause craft to prosper in his hand."** See Daniel 8:25. And also from the circumstance of their being a small or republican people at first, Rome, too, was small in territory at this time, although many nations and kingdoms were tributary unto them; but who was the other contracting party in this league? I answer, It must have been some people whom the angel had in view; and he, Daniel, had the same in view, or he would have given some mark by which Daniel or the reader could have come to a just conclusion. Yes, this was the case; for he had told Daniel in the very outset, **"Now I am come to make thee understand what shall befall *thy people* in the latter days."** See our text. This, then, is the key that unlocks the whole subject, and explains two important points in the vision. First, it teaches who are the subjects of this *vision*; and, secondly, when, and how the Roman kingdom became connected with *the vision*. If I am thus far correct, then the angel has reference to

the league made with the Romans 158 years B.C., when the Grecian general Bachides withdrew his army from before Jerusalem, and never returned to vex the Jews any more, as says 1st Maccabees 9:72. For the history of this league, you can read 1st Maccabees 8 and Josephus B. 12 chap. 10 sec. 6. This league was the first ever made between the Romans and the Jews, according to Josephus. It took effect 158 years B.C., when the Grecian kingdom, at the command of the Romans, ceased to trouble the Jews, and the Romans began to work deceitfully. Then began the Pagan beast to exercise his influence over the people of God. And now let us pursue his history as given by the angel Gabriel, 24th verse, "He shall enter peaceably, even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, he shall forecast his devices against the strong holds even for a time." This verse is a true history of the rise of the Roman power; they did scatter the prey and spoil among the provinces, and conquered more nations by their munificence and benevolence in the outset, than by their arms or battles. Rome bought more nations by riches and intrigue than she conquered in war; and she compelled the Jews to submit for about two centuries to that which no nation before had been able ever to do, viz., to be ruled by kings, governors, and high priests, appointed by the Romans, and not chosen by themselves.

25th verse, **"And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him."** This is a description of the war in Egypt, under the government of Mark Anthony and Octavius Caesar. **"Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain."** When Antony went into Egypt with a great army, Cleopatra, then queen of Egypt, deserted her husband's standard, as she had before Pompey's, and went over to Mark Antony with all the forces she could command, by which means Egypt became an easy prey to the Romans; so that a part of the Egyptian army, that fed of the portion of the king's meat, were the means of destroying the kingdom. **"And both of these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed."** These two kings are Antony and Octavius, their characters agreeing with the description given in this passage; history agreeing that they ruled over the Romans for a season jointly, and that they were both of them great deceivers and liars. History also informs us that after Antony had conquered Egypt, he and Octavius quarreled; Octavius Caesar declared war against Antony, marched an army toward Egypt, and at the battle of Actium defeated Antony and Cleopatra's forces, afterwards took Alexandria in Egypt, and Antony and Cleopatra put themselves to death, and Egypt becomes a Roman province. This was thirty years before the birth of Christ.

28, **"Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits and return to his own land."** Then Octavius returned to Rome. And the next exploit that this fourth kingdom would do would be against the holy covenant. They, by their authority, crucified our Savior, persecuted the saints, and destroyed Jerusalem; and this fills up the acts of this Pagan history until towards the close of the reign of the Pagan beast.

29, **"At the time appointed, he shall return, and come toward the south; but it shall not be as the former, or as the latter."** The time appointed

must mean the length of the reign of this beast, whose history the angel is now giving, which I have shown, in a former lecture, is 666 years. **"He shall return, and come towards the south,"** not as the former or latter. Not as the Romans going into Egypt, the latter; nor the Syrians going into Egypt, as the former; but Italy must now take her turn to be overrun by the northern barbarians.

Therefore the angel says, in the next verse, see 30, (**"For the ships of Chittim shall come against him;"**) the meaning of which is, that the Huns, which lived on the north of the Adriatic Sea, the place where it was anciently called Chittim, under their leader Attila, (surnamed the Scourge of God,) should ravage the Roman empire. This was fulfilled 447 years after Christ. **"Therefore he shall be grieved and return, and have indignation against the holy covenant; so shall he do; he shall return, and have intelligence with them that forsake the holy covenant."**

About the time that Attila ravaged the Roman empire, Christians conceived it to be a judgment of God upon the Romans for their idolatry and wickedness, refused to bear arms in favor of the Roman emperors, which led to a bloody persecution of Christians, and a renewal of Pagan rites and sacrifices, which had been partially suspended during the reign of Constantine and succeeding emperors, except in the case of Julian the Apostate. **"And arms shall stand on his part,"** that is, the force of the empire would be on the side of Paganism. **"And they shall pollute the sanctuary of strength."** *They*, in this passage, mean the governments or kings, established on the fall of the Roman empire in the west, by the Huns, Goths and Vandals of the north. **"By sanctuary of strength,"** is meant Rome. And it is said that at the time that Rome was taken, men, women, and children were sacrificed to their Pagan deities. **"And shall take away the daily sacrifice."** The angel is giving us a history of what these

kings would do, when Rome should be divided into its ten toes, or when the ten horns should arise, which the angel has heretofore explained to mean ten kings, Daniel 7:24. This is evident by his using the plural pronoun instead of the singular, as before, or as he will following, when the little horn obtains the power. To **"take away the daily sacrifice,"** means to destroy Paganism out of the kingdom. This was done by those ten kings who now ruled the

Roman empire, and would for a little season, until they should give their power to the image beast. **"And they shall place the abomination that maketh desolate"**. *They*, meaning the ten kings, *shall place*, shall put in the room or *place* of the *daily sacrifice* or Pagan beast which would now receive its death wound by the sword, that is, by the civil power of this fourth kingdom, under the reigning power of these ten kings; for John tells us, Rev. 17:12,13, *"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but shall receive power as kings one hour with the beast; these have one mind, (being all Pagans,) and shall give their power and strength unto the beast;"* that is, to support Paganism. Now, this was evidently fulfilled; for after the fall of the Western Empire, A.D. 476, and before A.D. 490, ten kings had risen upon the ruins, and formed ten separate kingdoms, and names of which I have before given; they all being Pagans, of course they supported that form of worship, until they were converted to the Christian faith, which happened within the space of twenty years, Clovis, the king of France, having been converted and baptized in the year A.D. 496. By the year A.D. 508, the remainder of the kings were brought over and embraced the Christian religion, which closes the history of the Pagan beast, whose number was 666;

which, beginning 158 years B.C., would end the beast's reign A.D. 508, having reigned but a short time, (*one hour*, says John,) with the ten kings. We have now gone through with the angel Gabriel's second part of the history, as we promised.

I shall now go on with the illustration of the third part of his prophetic history, which is the history of the image beast, the deadly wound healed, or what Daniel calls "**the abomination that maketh desolate**." This beast would rule over the kings of the earth, and tread the church of God under foot forty-two months, or time, times, and a half, which is twelve hundred and sixty (1260) years, in common time, or, as the angel tells us in Daniel 12:11, from the taking away the daily abomination to set up the abomination that maketh desolate, should be a thousand two hundred and ninety (1290) days, showing a difference of thirty years from the statement of the actual reign of the image beast and the other, which includes all the time from taking away down through the setting up or reign of the image beast. Therefore, to reconcile these two statements, we must conclude there were 30 years from A. D. 508, when Paganism ceased, before the image beast, or Papal Rome, would begin her reign. If this is correct, then the 1290 began 508, and would end us in 1798. But the reign of Papacy would not be set up until A.D. 538, and would end us in the same year, A.D. 1798, being 1260. [1798 -1260 = 538; 1798 - 1290 = 508.] This, then is the history the angel will give us next.

32, "**And such as do wickedly against the covenant shall be corrupted by flatterers; but the people that do know their God shall be strong, and do exploits**." The ecclesiastical historians tell us that in the beginning of the sixth century, about A.D. 538, a number of writers in that day undertook to prove that the Papal chair, together with councils of his approval, were infallible, and their laws were binding on the whole church. These writers were highly honored and flattered with promotion by the reigning powers; while on the other hand there were many who opposed this power of the Pope and clergy, who were denounced as schismatics and Arians [Arianism was settled in early 4th cent. at the Council of Nicaea in 325, 200 yrs earlier.], and driven out of the kingdoms under the control of the Romish church.

33, "**And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil many days**." Those who instructed the common people, and opposed the worshipping of images, the infallibility of the Pope and councils, the canonizing of departed saints, were persecuted by the civil power, (the sword,) were burned by order of the ecclesiastical courts established by the laws of Justinian, emperor of Constantinople, whose code of laws, published about A.D. 534, gave unto the bishop of Rome power to establish courts for this purpose, and many in the sixth century and

subsequent down to a late period, "*many days*," suffered death, imprisonment, and confiscation of goods, in consequence of a difference of opinion in matters of religion, by the tyranny of this abomination, "*the bloody city which has reigned over the kings of the earth*."

34, "**Now, when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries**." This text agrees with one in Revelation 12:16, "*And the earth helped the woman*." "**But many shall cleave to them;**" that is, many men of the world would cleave to them, and professedly would flatter the true people of God that they were friendly at least to them, and by these means Satan carried on his wars against the children of God.

35, **"And some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end, because it is yet for a time appointed."** This verse shows us that even Christians would be led into some of the errors of Papacy, and would be tried and purged, even to the end of this image beast's reign, which time is appointed, as I have already shown, to be **"time, times, and a half,"** 1260 years, ending A. D. 1798.

36, **"And the king shall do according to his will; and he shall exalt himself and magnify himself above every 'god', and shall speak marvelous things against the God of 'gods', and shall prosper till the indignation be accomplished, for that is determined shall be done."** *The king* here spoken of is the same as Daniel's little horn, which came up among the ten horns. It is the same that blasphemed the God of heaven. It is mystical Babylon. Isa. 14:12-15; Rev. 13:5,6. The same Paul has described in his Epistle, 2nd Thess. 2:1-9; the same image beast which we have been examining the history of; and one thing is evident, that this beast will continue until the day that God pours out his indignation upon a guilty world in some form or other. [Almost 200 years later, we look back and reconsider these views of the end times.]

37, **"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all."** In this passage we have a plain description of Papacy; they do not worship the same gods the Pagans did – *"their fathers."* And their clergy are forbidden to marry; the Pope calls himself the vicegerent of God, or God on earth, having the keys of heaven, etc.

38, **"But in his estate shall he honor the 'god' of forces; and a 'god' whom his fathers knew not shall he honor with gold, and silver, and precious stones, and pleasant things."** It is true that the Pope, for ages past, has had large armies at his command, and always a body-guard to attend him in his capital; also, that they adorn their pictures with gold, and silver, and precious stones, and pleasant things, and that the gods they worship, such as the images of Christ, apostles, and Virgin Mary, and canonized saints, were not known to Pagan worshippers.

39, **"Thus shall he do in the most strong holds with a strange god whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain."** These patron saints, which the Pope divided among the several nations of the earth, and in almost every family, each one having their patron saint to rule over them, by the appointment of the Pope, were strange gods indeed; and rational beings might truly wonder when they beheld the power of this last abomination over the minds and judgments of mankind. And then, again, to see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, without any more right or title to them than we have to the land in the moon, must convince everyone that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by his crazy title to St. Peter's chair.

We have now arrived to the end of the third division of the angel's history; for the next verse tells us, **"and at the time of the end,"** meaning the end of his power, to tread on the church by his civil authority, or reign over the kings of the earth, and to dispose of lands for gain. I have brought you down, my kind hearer, through a long prophetic history of more than 2200 years, and landed you in the year A. D. 1798, when the Pope of Rome lost his civil power. In the beginning of the year 1798, on the 15th of February, a French general, Berthier, entered Rome with a French army without resistance, deposed the Pope, abolished the Papal government,

and erected the republic of Italy. The Pope, being taken prisoner, was carried a prisoner by them first to Sienna in Tuscany, from thence to Florence, afterwards to Grenoble, and then to Valence, in France, where he died on the 19th of August, 1799, since which time the Pope of Rome has exercised no more of his former power over any of the kings in Europe, or the Protestant church. We shall now close our lecture on this history for the present, reserving the remainder of Gabriel's interesting history for another lecture.

Lecture 7: Daniel's 1260, 1290, & 1335 Days Explained.

"And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" Previous to Daniel's asking the question contained in our text, he had been taught, as we have seen in our former lecture, not only the history of future events as they would succeed each other down to the end of the world, but he had the regular order of time specified in the duration of the little horn, "**time, times, and a half**," as in Daniel 7:25, and 12:7. But he had been informed of many events which should transpire after his "**time, times, and a half**" should be finished, and not having the length of the Pagan beast, or daily abomination, given to him at all, he could not tell or understand whereabouts in his grand number of 2300 days, the end of the civil power of the little horn, or Papal Rome, carried him: there was no rule given Daniel yet by which he could tell when or how long after the crucifixion of the Messiah before the daily sacrifice abomination would be taken out of the way, and the power of the little horn be established, and the abomination of desolation set up. Be sure, Daniel had heard the whole history down to the resurrection, and had the whole vision specified in his 2300 days. But as he saw there were evidently three divisions of the time after the crucifixion or cutting off of the Messiah at the fulfillment of his 490 years, or 70 weeks, down to the end of his 1810 years, which would be the remainder of his total number of 2300 years, after his 70 weeks should be fulfilled; and having only 1260 of those years accounted for by the reign of his little horn, leaving five hundred and fifty (550) years to be applied on the Pagan beast, and for the events which we are to attend to after the Papal beast lost his civil power, – therefore the propriety of Daniel's saying in our text, "**Then I heard, but I understood not.**" He understood not how this time was divided, and especially, how much time would be taken up in the last division of the angel's history, beginning with the 40th verse of the 11th chapter, where our last lecture ended, and finishing with the context of the 12th chapter, the verse previous to our text. That this is the plain and significant meaning, is evident from what follows our text, viz., the angel's answer to Daniel's question, "**What shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed till the time of the end;**" that is, my mission is closed, the words are finished, and registered in the roll of God's word, they are *sealed*, that is, made sure, unalterable, will stand until every word has its fulfillment, which in the end shall be accomplished; not, as some suppose, that Daniel's prophecy is *sealed*, closed up, out of sight, and cannot be understood. This is not the way of God's dealings with us; for if this had been the angel's meaning, he would have said to Daniel as he did to John in similar circumstances, Rev. 10:4, "**Seal up those things, and write them not.**" But it is the reverse; for he says in the next verse, 10, "**Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand.**" None of the

wicked shall understand what? Why, the things before spoken of -Daniel's vision and instruction. Very well, then the wicked do right for once. Certainly, if your exposition of the former text is correct, that it is hid, and cannot be known, they are obeying the command of the angel, close up and seal the words; and surely they will not be condemned for obedience. "**But the wise shall understand**," says the angel. What shall the wise understand? They shall understand *the vision*; or the words before spoken by the angel at least. But say you, "Daniel was commanded to seal up and close the words, so that they may never know them till the end, and the wise understand them. How can these things be?" I answer, These texts explain each other. There is a close connection in the word of God which must always be kept in view, and if our exposition of one contradicts another of the same connection of like import, we may know there is a wrong in us. Now, one thing is certain, -"*all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.*" And "*secret things belong to God; but things revealed, to us and our children.*" And when I see pretended servants of God, men of great pretence to piety and knowledge, disputing long and sharp on some metaphysical point in theology which they nor their hearers can never understand, and when they are asked to explain the plain declarations of God, put it off, by saying, it is sealed up, and we ought not to try to understand it, it makes me think of Aesop's fable of the dog in the manger; of Christ's reproof to the scribes and Pharisees, "*Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in;*" and this passage in Daniel, "**The wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.**" You may depend upon one thing, when you hear such declarations as the above from the pulpit, that the speaker does not love his Bible as well as he loves his own popularity, and studies to support his faith, the popular writers and standard authors of the day, more than the divine revelation of God. But God is now trying His people; He is now giving them a great rule to know their love for His word. If the word of God is to them foolishness, and they take more delight in the popular writers of the day, they may depend upon it they are stumbling at that stumbling-stone. But the angel tells us that many shall be purified and made white. This was good news to Daniel, and ought to be so to us; for it is the declaration of God through the medium of Gabriel, His messenger. "**And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety (1290) days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty (1335) days: but go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days.**" Now Daniel had all he could ask for; now he could understand the time, and the length, and part of every division which the angel had given him in his instruction, so far as to fill up his vision of 2300 years, (as we shall call them, having proved in a former lecture that they ought to be so reckoned, and have been so fulfilled.) He has now learned that, to begin and reckon back from the resurrection, which he well knew would be 1810 years after Christ's crucifixion, he might find out when the daily sacrifice abomination would be taken away. Therefore take 1335 years from 1810 years, would leave 475 years; and he could reckon from the end of the 70 weeks, or 490 years, to the end of pagan Rome, would be 475, from thence to the time he should stand in his lot, would be 1335 years. Then by adding **490 + 475 + 1335 =**

2300 *sum total years of his vision* would make the sum total of his whole vision 2300 years.

And now, let us suppose he wished to know when the abomination of desolation would end, and when it would begin. He has only to take his number, one thousand two hundred and ninety (1290), as given him by his angel, from his 1335, thus: **1335 -1290 = 45**; and he finds that 45 years before the resurrection the little horn would lose his civil power. Now, let him take his time, times, and a half, and add, say 1260 years to 45 years, and he will find that the little horn began his reign 1305 years before the resurrection, and 30 years after the daily sacrifice abomination was taken away. And now he is prepared to give his vision and the instruction of the angel all their proper bearings, and prove it thus:

1st: The seventy (70) weeks or 490 years to the crucifixion of Christ: 490.

From crucifixion to taking away daily abomination: 475.

From taking away Pagan rites to the setting up abomination of desolation: 30.

From setting up Papal power (time, times, and a half) to the of his civil reign: 1260.

From the taking away the Papal civil rule to the resurrection: 45.

Now add these together, and you will have the whole: 2300 years of Daniel's vision.

Do you not, kind hearer, see by this mode, and by these last numbers given him, Daniel could learn every part and division of the whole history down to the time when he should stand in his lot? But now, for his instruction, we will suppose Daniel understood our mode of reckoning time; he might have given it to us in this way: **-"The 70 weeks, or 490 years, will be accomplished A.D. 33. The pagan abomination will be taken away 475 years afterwards, which will be A.D. 508. The papal abomination will be set up 30 years after, A.D. 538, and will continue 1260 years, A.D. 1798. After this 45 years, I shall stand in my lot, and all that come forth to this resurrection will be blessed, A.D. 1843."** "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty (1335) days." Rev. 20:6. "Blessed and holy is he that hath part in the first resurrection."

We are now prepared to give you the remainder of the angel's instruction to Daniel, beginning where we left off in our last lecture; and you will likewise now take notice that it is the last division, and what we now shall read to you must all take place in 45 years, between the years 1798 and 1843. So that you may, almost all of you, judge for yourselves, upon your own observations, whether these things are so or not.

We therefore begin at the 40th verse of the 11th chapter of Daniel, **"and at the time of the end"** of the papal civil power. Now, another person has obtained this civil power: this was Bonaparte, the ruler of the French nation. This year of which we are now treating was the very year that the French destroyed the power of the pope, and Bonaparte began his extraordinary career in conquest and authority; and it was evident, by his success and fortune, that he was raised up by God himself for some great and special purpose; and through him, as an instrument, and by means of the French revolution, the shackles that had bound more than half of Europe in bigotry, superstition, and tyranny, were burst asunder, and the inquisition and Papacy lost their power and terror over the bodies and minds of men. At this time, then, our prophecy begins, and Bonaparte is the person designated by the

pronouns *he* and *him* in the prophecy: **"And, at the time of the end, shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships."** This is a description of an alliance entered into by the king of Sardinia, Italy, and Spain, in the south, and Great Britain, in the north, for six years. England engaged, in this treaty, to pay the king of Sardinia 200,000 lb. per annum to furnish an army of horse and a large fleet. The command of the fleet was given to Lord Nelson. Various was the success of the allies in the south. Spain had to recede, and finally joined the French. The king of Sardinia had to leave his territories on the continent, and shut himself up in the island of Sardinia. The king of Naples fled to the island of Sicily, after making a vigorous push at the French, in November 1798, and getting possession of Rome, while Lord Nelson took and destroyed the French fleet, near the mouth of the Nile, the same

year. But the French soon retook Italy; and this broke up this league, and the French remained masters of almost all that belonged to the Western Empire of Rome, except Great Britain. **"And he shall enter into the countries, and shall overflow, and pass over,"** was literally accomplished. **"He shall enter also into the glorious land,"** (or land of delight, as it might have been translated.) This, I have no doubt, means Italy [?]. Bonaparte fought some of his most brilliant battles in this delightful country. The battle of Marengo was fought, if I mistake not, in June 1800, after crossing the Alps, and impassable barrier between France and Italy, as it was supposed by his enemies. **"And many countries shall be overthrown."** It is said that Bonaparte conquered three kingdoms at the battle of Marengo. **"But these shall escape out of his hands, even Edom and Moab, and the chief of the children of Ammon."** Bonaparte, when he went into Egypt, calculated to march into the East Indies: he advanced into Syria, where, after gaining some advantages, he received a decisive check before St. John d'Acre, when he was obliged to raise the siege, and retreat back to Egypt with the shattered remains of his army. So the country once inhabited by the Edomites, Moabites, and Ammonites, **"escaped out of his hands."**

42, **"He shall stretch forth his hands also upon the countries; and the land of Egypt shall not escape."** '*Hands*' signifies power; and what country on the globe did not more or less feel the effects of Bonaparte's power? Egypt, surely, did not escape; for all Lower Egypt was conquered by his arms.

43, **"But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt."** Bonaparte, in his conquest of Egypt, levied contributions upon the inhabitants of the country sufficient to support and pay his troops, and brought away much with him. **"And the Lybians and Ethiopians shall be at his steps."** When he first went into Egypt, he landed his army on the coast of what was anciently called Lybia, and his last battle was fought in Upper Egypt - what the ancients called Ethiopia. So both of these places were at his steps, although neither of them was fairly conquered, as was Egypt.

44, **"But tidings out of the east, and out of the north, shall trouble him."** This was what was at that time called the *Holy Alliance*. This was composed of most of the kings on the north and east of France, which finally proved the overthrow of the power of Bonaparte, and the restoration of the Bourbons on the throne of France. The news of this alliance caused him much trouble, and also his immediate return to France. **"Therefore he shall go forth with great fury to destroy and utterly to make away many."** This is a plain description of

Bonaparte's campaign into Russia. He went forth with an army of 400,000 men, with fury, in order to break up the Holy Alliance. He did utterly destroy Moscow, and laid desolate the country through which he passed. He made away with more than 200,000 of his own army, besides the destruction of his enemies, say many thousand more. Such a destruction of life and property in one campaign was never known since the days of the Persians and the Greeks.

45, **"And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain,"** (or mountain of delight.) This was literally fulfilled, in May 26, 1805, when Bonaparte was crowned king of Italy at Milan, -Italy lying between two seas. To **"plant the tabernacle of his palace"** would be to establish him as king. **"Yet he shall come to his end, and none shall help him."** This closes the history of one of the most powerful monarchs -the most ambitious and fortunate of warriors, and a man of unbounded sway -that modern times had ever produced. He had destroyed, perhaps, more than 3,000,000 lives; he had dethroned more than one half of the kings of Europe; he had disposed of kingdoms at his will; all nations had been under the control of his decrees; he had commanded more than two millions of veteran soldiers; the treasures of the four quarters of the globe lay at his feet. **"Yet he shall come to his end, and none shall help him."** How soon the tale of his end is told! A breath, and his end is come; a vapor, and he is gone. O God! the breath of kings is in thy hand; thy word goeth forth, and it is done; thy decree passeth, and it stands fast. **"He shall come to his end, and none shall help him."** Where are those kings that courted his alliance? Where the twenty millions of French who idolized him as a God? Where are those two millions of veteran soldiers whose bodies had been used as ramparts to mount him to glory? Where are his five brethren who sat in the seat of kings by his power? Where is his mother, made a rich dowager by his munificence? Where, O where is the empress Maria Louisa, and the young king of Italy? **"And none shall help him."** Yes, Bonaparte was by the British, after he had resigned himself into their hands, carried a prisoner to the island of St. Helena, in the Atlantic Ocean, where he died in exile. **"He shall come to his end, and none shall help him."**

By this history the kings of the earth may learn that God can, with perfect ease, when the set time shall come, break them and their kingdoms to pieces, so that the wind may carry them away like chaff, that no place shall be found for them.

I shall now examine the remainder of Gabriel's message, contained in Daniel 12:1, **"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people."** Michael, in this passage, must mean Christ; He is the great Prince, and Prince of princes.

The time here spoken of is when Bonaparte shall come to his end, and none to help him. This was in the latter part of the year A.D. 1815. There are two things for which Christ *stands up* for His people to accomplish; one is their faith, and the other their judgment. Jer. 3:13. Now, it is evident he did not then stand up in judgment; therefore I shall choose the former, that he stood up to plead the cause of his people, to restrain backsliders, and to add to the church of God many who should be saved. And blessed be his holy name, he accomplished his purpose; for in the years 1816, 1817, 1818, more people were converted to the faith of Jesus than had been for thirty years before. Almost, and I know not but every town in these states was visited with a shower of mercy, and hundreds and thousands, yea, tens of thousands, were born into the invisible kingdom of the dear Redeemer, and their names recorded among the members of the church of the first born. This has lasted

in a great measure for 20 years, and has spread over a large share of the Christian world; even the islands of the sea have lifted up their voices to God, and the wilderness has bloomed like the rose, and the heathen have seen of his salvation. The grace of God has distilled upon us like the morning dew, and like showers upon a thirsty soil. Surely this must be by the power of Michael, the great Prince of the covenant. *"And there shall be a time of trouble, such as there never was since there was a nation, even to that same time."* This time of trouble is yet in futurity; but is hanging, as it were, over our heads, ready to break upon us in tenfold vengeance, when the angel of the gospel, who is now flying through the midst of heaven, shall seal the last child of God in their foreheads. And when the four angels, who are now holding the four winds, that it blow not on the sea nor on the land, shall cease their holding; then the angel, standing on the sea and land, shall lift his hand to heaven and swear by him that liveth forever and ever, that time shall be no longer, or, as it might, and, perhaps, ought to have been translated, *"that there should be no longer delay;"* that is, God would wait no longer for repentance, no longer to be gracious; but His spirit would take its flight from the world, and the grace of God would cease to restrain men. He that is filthy will be filthy still. Mankind will, for a short season, give loose to all the corrupt passions of the human heart. No laws, human or divine, will be regarded; all authority will be trampled underfoot; anarchy will be the order of governments, and confusion fill the world with horror and despair. Murder, treason, and crime will be common law, and division and disunion the only bond of fellowship. Christian will be persecuted unto death, and dens and caves of the earth will be their retreat. All things that are not eternal will be shaken to pieces, that which cannot be shaken may remain. And his, if I am right in my calculations, will begin on or before A.D. 1839.

"And at that time thy people shall be delivered, every one that shall be found written in the book." Now is come salvation indeed. The people of God are now to be delivered from outward foes and inbred lusts, from the corruptions of the grave and the vileness of the flesh. Everyone, the poor and despised child of God, will then be delivered when he makes up his jewels. **"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."** This verse brings us down to the resurrection of the dead, when the dust will give up the bodies of the saints, and they shall awake to everlasting life, when death shall be finally conquered, and the grave resign up her captive saints to victory and glory. The angel also mentions the resurrection of the wicked, and speaks of their shame and everlasting contempt. He dwells not in detail on this second resurrection, as though it was too painful for thought, yet tells enough to let the wicked unbeliever know his awful doom, and is silent. **"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."** This verse needs no comment; it is a beautiful figure of the righteous in glory, and the durability of that happiness in the invisible and immortal kingdom of God. **"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end."** Some have taken occasion, from these words, to say, that this prophecy was to be shut up and sealed, that none might understand it until the end. If it was so, why give it to Daniel at all? Why note it in the Scripture of truth? Why give to us the same instruction which made Daniel understand what should befall the people of God in the latter day? But the plain and obvious meaning of the first part of this verse is, But thou, O Daniel, close up your prophecy, and set your seal to the truth of it, for at **"the time of the end many shall run to and for;"** that is, at

the time of the end the means of travel would be greatly extended, so that many would travel into all parts of the earth, and would increase in knowledge of places, men, and things. **"And knowledge shall be increased."** Can any prophecy be more literally fulfilled than this? The increase of travel, and the means of conveyance, and the improvement in the arts and sciences at the present day, have astonished the projector themselves. But if it should mean holy things, then look at the great number of missionaries sent into all parts of our world. There are but few nations, civilized or barbarous, Christian, or heathen, but what are visited by the professed ministers of Christ, and knowledge of the word of God has increased. And within thirty years, the Bible has been translated into one hundred and fifty languages, more than three times the number of all languages that had received a translation during 1800 years before. Millions of copies of the Bible have been circulated within the thirty years past, where thousand only had been circulated before.

"Then I, Daniel, looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the river, and said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?" Here Daniel saw the two holy ones inquiring of the man clothed in linen, which stood upon the waters of the river. This man is the same as Michael standing up for the children of thy people. The reason I assign is, he is clothed in linen, which shows he is the high priest for the people of God. It is the same angel that John describes, Rev. 10:1-6. This angel is represented as being the messenger of the covenant, by having a rainbow on his head. He was clothed with a cloud pure and white like linen. He, too, had a little book open, showing what he should do, agreeing with our explanation, spreading the gospel for the last time through the world, standing one foot on the sea, and the other on the earth, to keep down the power of anti-Christ, who sits on many waters Rev. 17:1,15, and the power of the kings of the earth, until the whole elect should be sealed. See Rev. 7:1-3. And that this Angel is the Mediator is evident. And now he closes up the mediatorial kingdom, when he says, Rev. 10:6, *"That there should be time no longer,"* or, as some translate it, *that there should be no longer delay*, which must of course have one of two meanings –either God will no longer delay His judgments, or He will no longer wait to be gracious. See next verse, and 2 Peter 3:9. Take either one or both positions, and it proves my object, that a part of the 45 years, the history of which we are now considering, is taken up in spreading the gospel, and bringing the last remnant into Christ's fold. *"For this gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come;"* Matt. 24:14. But the question, How long to the end of these wonders? means to the end of the reign of the beast, which the world wondered after. Rev. 13:3,7, **"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven."** This language shows us plainly, that it is the same angel which John saw in Rev. 10:1-7. And the same time is indicated in Revelation as in Daniel. Here in Daniel it is in the last 45 years, and in Revelation immediately preceding the time when the mystery of God shall be finished, all that had been declared by His servants, the prophets, the whole prophecies would be accomplished. *"And swear by him that liveth forever, that it shall be for a time, times, and a half."* This is the same length of time given in Daniel 7:25, which is there given as the reign of the little horn. It is also the same time which is given in Rev. 11:2. Forty-two months, (three years and half,) to give the holy city to be

trodden under foot. Again, the same time is given, Rev. 11:3, for the two witnesses to prophesy, clothed in sackcloth, 1260 days. Also, Rev. 12:6,14, for the church in the wilderness, and, again, in Rev. 13:5, where the anti-Christian beast had his delegated power to continue forty-two months. All these times ended in A.D. 1798, as we may hereafter show; when the 45 years began to accomplish the things which I have been attending to in this lecture. **"And when he shall have accomplished to scatter the power of the holy people, all these shall be finished."**

This brings us down to our text, and gives us another important and conclusive sign by which we may know we live on the eve of finishing the prophecies, and on the threshold of the immortal and eternal state. Let us be wise, then, and secure an interest in the inheritance among the just, that when we fail on earth, we may be received into everlasting habitations prepared for those who love Christ.

But the last sign, **"the scattering of the holy people;"** a part of the perilous times. How are they to be scattered? I answer, By the error of the anti-Christian abomination, and the lo here and lo there, by dividing the people of God into parties, divisions, and subdivision. And methinks I hear you say, "Surely these things are already accomplished." Yes, you are right, in part, but not to its extent; the sects are all divided now, but not crumbled to pieces; some are subdivided, but not scattered. The time is soon coming when father will be against the son, and son against the father. Yea, the sects are all divided now. Presbyterians are divided into Old and New School, and then again into Perfectionists. Congregationalists are divided between Orthodox and Unitarian, old and new measures, Unionists, etc. Methodists are divided between Episcopal and Protestant. Baptist are divided between old and new measures, Antimasons, Campbellites, open and close communion, etc. etc. Quakers are divided between Orthodox and Hicksites; and thus might we go on and name the divisions and subdivisions of all sects who have taken Christ for their captain.

And now let me sum up in short what we have proved to you in this discourse. And first, I showed the length of time our history would take up, viz., 45 years. By the numbers given in Daniel 12:11-13, his 1290 days, beginning when the ten kings, represented by the ten toes in Nebuchadnezzar's dream, and ten horns in Daniel's vision, should be converted to the Christian faith, and the daily sacrifice abomination taken out of the way, viz, A.D. 508, which would end us in 1798, when the Pope lost his power to reign over the kings and trample on the holy people, and the abomination of desolation ceased his civil reign, by being deprived of his civil power by Bonaparte. I then showed you that the number 1335 days, beginning at the same time as the 1290 days, viz. A.D. 508, would end in 1843, at the resurrection, for Daniel would stand in his lot at the end of these days. And you have undoubtedly notice that this brought us to the same year that Daniel's whole number, 2300, brought us, which is forty-five years, the difference between the two numbers, 1290 and 1335. I then began at Daniel 11:40, and gave you the history of Bonaparte, his wonderful career of conquest and power, and his final end. I then gave you the history of Michael standing up, and the reformation that followed in the years 1815, 1816, 1817, even down to the present time. The unfulfilled prophecy which must come soon upon us, the troublous times. Next we came to the time of the deliverance of the people of God, every one that sleep in the dust of the earth, and the resurrection. Then the angel gave us a few signs which would happen in the course of this time, such as the running to and fro, the increase of knowledge, the nations being restrained from preventing the gospel being preached, and

scattering the power of the holy people, all which you have many of you witnessed, and can judge for yourselves whether these things are so.

I shall now leave you for the present; and may you reflect candidly and seriously on the subject; for many of you who are now on the earth may live to witness this fulfilment; and if unprepared then, with what regret will you look back on your present opportunity, and wish you had improved these precious moments for the salvation of your souls, and for the glory of God!

Be wise, O ye inhabitants of the earth, for the Lord will come and will not tarry, and the day of vengeance will overtake you as a thief in the night; "**but the wise shall understand.**" }}

{{ From Advent Conference October 14th, 1840: "Our object in assembling at this time, our object in addressing you, and our object in other efforts, separate and combined, on the subject of the kingdom of heaven at hand, is to revive and restore this ancient faith, to renew the ancient landmarks, to 'stand in the way' in which our fathers walked, and the martyrs '*found rest to their souls.*' We have no purpose to distract the churches with any new inventions, or to get ourselves a name by starting another sect among the followers of the Lamb. We neither condemn nor rudely assail others of a faith different from our own, nor dictate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own; but simply to express our convictions, like Christians, with the reasons for entertaining them.

"We are not of those who sow discord among brethren, who withdraw from the fellowship of the churches, who rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in his word, whereof we are glad, and in view of which we rejoice with fear and trembling. We reverently bless his name, and we offer these things, with the right hand of our Christian fellowship and union, to all disciples of our common Lord, of every section and denomination, praying them by the love of the crucified Jesus, to regard the promise of his coming, and to cultivate the love of his appearing, and to sanctify themselves in view of his approaching with power and great glory; although they conscientiously differ from us in minor points of faith, or reject some of the peculiarities which exist in individuals of this conference."

From Signs of the Times, November 8th, 1843: "Dear Brother: My heart was deeply pained, during my tour east, to see in some few of my former friends a proneness to wild and foolish extremes and vain delusions, such as working miracles, discerning of spirits, vague and loose views on sanctification, etc.

"As it respects the working of miracles, I have no faith in those who pretend beforehand that they can work miracles. Whenever God has seen fit to work miracles, the instruments have seemingly been unconscious of having the power, until the work was done. They have, in no instance that I recollect, proclaimed as with a trumpet that they could or would work a miracle. Moses and the apostles were more modest than these modern pretenders to this power.

"The discerning of spirits is, I fear, another fanatical movement to draw off Adventists from the truth, and to lead men to depend on the feeling, exercise, and conceit of their own mind, more than on the word of God. If all Christians were to possess this gift, how should we live by faith? Each would stand upon the spiritual

gifts of his brother, and, if possessed of the true Spirit of God, could never err. Surely the devil has great power over the minds of some at the present day. And how shall we know what manner of spirit they are of? The Bible answers : 'By their fruits ye shall know them.' Then it is not by the Spirit. I think those who claim this power will soon manifest, by their fruits, that they have another rule than the Bible.

"On sanctification I have but little at present to say. Sanctification has two prominent meanings in Scripture: setting apart for holy purposes; and being cleansed from all sin and pollution. Every soul converted to God is sanctified in the first sense. He devotes himself to God, to love, serve, and obey him forever. Everyone who obtains complete redemption, body, soul, and spirit, is sanctified in the second sense. The first kind is, or ought to be, now enjoyed by every true believer in Christ. The other will never be accomplished till the resurrection of the just when these vile bodies shall be changed. I have not written this to condemn my '*perfect*' brother, or to call out a reply. He may call one thing perfect sanctification, and I another. I beg of my brother to let me follow on to know the Lord; and God forbid that I should call him back. May God sanctify and prepare us for his own use. and deliver us from the wrath to come. Yours in the blessed hope, William Miller. Castleton, Vt., Oct. 12th, 1843. }}

{{ Miller's Letter to Elder T. E. Jones November 29th, 1844: "The disappointment which we have experienced, in my opinion, could never have been foreseen or avoided; and we have been honest men, and behaved in the truth of the Bible. I have had time, a few weeks past, to review the whole subject, and, with all the aid of Stuart, Chase, Weeks, Bush, and the whole school of modern writers, I cannot see why we were not right. Taking them altogether, instead of disproving our position, they disprove each other, and confirm me in my views of prophecy. "But, say you, time has shown us wrong. I am not so certain of that. Suppose that Christ should come before the end of this Jewish year: every honest man would say we were right. And if the world should stand two, or even three years more, it would not, in the least, affect the manner of the prophecy, but the time. One thing I do know, I have preached nothing but what I believed; and God has been with me; His power has been manifested in the work, and much good has been effected; for the people have read the Bible for themselves, and no one can honestly say that he has been deceived by me. My advice has always been for each to study the evidence of his faith for himself." }}

{{ See 'Brief History of William Miller', 1915: Letter to the *Herald*, Dec.3rd, 1844: "....." I believe the ground we have formerly stood upon, as it regards the chronology of prophecy, is the only ground we can take; and if the defect is in human chronology, then no human knowledge is sufficient in this age to rectify it with any degree of certainty; and I see no good that can be accomplished by taking a stand for any future period with less evidence than we had for 1843-1844. For those who would not believe, with all the evidence we then produced, we cannot expect will now believe with much less evidence.

"Again, it is to me almost a demonstration, that God's hand is seen in this thing. Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God. And those of us who

have been familiar with the fruits and effects of the preaching of this doctrine must acknowledge that He has been with us in so doing, and His wisdom has in a great measure marked out our path, which He has devised for such good as He will accomplish in His own time and manner, as in the case of Nineveh by the preaching of Jonah. If this should be the real state of the case, and we should go on to set other times in the future, we might possibly be found frustrating, or trying to at least, and receive no blessing. I think my brethren will admit that God has been in the work, and He has tried our faith in the best possible manner.

" We have erred in many things, and even the Second Advent brethren were not prepared for the coming of Christ; they had, many of them, left the work of the Lord, and had been doing their own work. And now, my dear brethren, permit me to be plain. I hope all who are worth saving are humble enough to bear my reproof, and I mean to give it with the sincerest of motives, and with the kindest affection of my heart. "The causes which required God's chastening hand upon us were, in my humble opinion, ***Pride, Fanaticism and Sectarianism***.....For years after I began to proclaim this blessed truth of Christ at the door, I never, if possible to avoid it, even alluded to sectarian principles; and the first objection my Baptist brethren brought against me, was, that I mixed with, and preached unto all denominations, even to Unitarians, etc. But we have recently, my brethren, been guilty of raising up a sect of our own; for the very things which our fathers did, when they became sects, we have been doing. We have, like them, cried Babylon! Babylon! Babylon! against all but Adventists. We have proclaimed and discussed, '*pro et con*,' many sectarian dogmas, which have nothing to do with our message. May God forgive us! Yours as ever, William Miller. Low Hampton, December 3rd, 1844.

Miller's Apology & Defense, July 1845: " As all men are responsible to the community for the sentiments they may promulgate, the public have a right to expect from me a candid statement in reference to my disappointment in not realizing the advent of Christ in A.D. 1843-1844, which I had confidently believed. I have, therefore, considered it not presumptuous in me to lay before the Christian public a retrospective view of the whole question, the motives that actuated me, and the reasons by which I was guided."...

"I had never been positive as to any particular day for the Lord's appearing, believing that no man could know the day and hour. In all my published lectures will be seen on the title-page, '*about the year 1843*.' In all my oral lectures I invariably told my audiences that the periods would terminate in 1843 there were no mistakes in my calculation; but that I could not say the end might not come, even before that time, and they should be continually prepared. In 1842, some of my brethren preached, with great positiveness, the exact year, and censured me for putting in an '*if*'. The public press had also published that I had fixed upon a definite day, the 23d of April, for the Lord's advent. Therefore, in December of that year, as I could see no error in my reckoning, I published my belief, that, sometime between March 21st, 1843, and March 21st, 1844, the Lord would come. Some had their minds fixed on particular days; but I could see no evidence for such unless the types of the Mosaic law pointed to the Feast of Tabernacles.

"Previously to this, in the fall of 1843, some of my brethren began to call the churches Babylon, and to urge that it was the duty of Adventists to come out of

them. With this I was much grieved, as not only the effect was very bad, but I regarded it as a perversion of the word of God, a wresting of Scripture. But the practice spread extensively; and, from that time, the churches, as might have been expected, were closed against us.

"I had no participation in the 'seventh month movement' as it is called, only as I wrote a letter, eighteen months previously, presenting the observances under the Mosaic law which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the spring. I had, however, no expectation that so unwarranted a use would be made of those types that any should regard a belief in such mere inferential evidence a test of salvation. I, therefore, had no fellowship

with that movement until about two or three weeks previous to the 22nd of October, when, seeing it had obtained such prevalence, and considering it was at a probable point of time, I was persuaded that it was a work of God, and felt that, if it should pass by, I should be more disappointed than I was in my first published time.

"But that time passed, and I was again disappointed. The movement was of such a character that, for a time, it was very mysterious to me; and the results following it were so unaccountable that I supposed our work might be completed, and that a few weeks only might elapse between that time and the appearing of Christ. However that might be, I regarded my own work as completed, and that what was to be done for the extension of these views must be done by younger brethren, except an occasional discourse from myself.

"I have thus given a plain and simple statement of the manner of my arriving, at the views I have inculcated, with a history of my course up to the present time. That I have been mistaken in the time, I freely confess; and I have no desire to defend my course any further than I have been actuated by pure motives, and it has resulted to God's glory. My mistakes and errors God, I trust, will forgive. I cannot, however, reproach myself for having preached definite time; for, as I believe that whatsoever was written aforetime was written for our learning, the prophetic periods are as much a subject of investigation as any other portion of the word.

"I, therefore, still feel that it was my duty to present all the evidence that was apparent to my mind; and were I now in the same circumstances, I should be compelled to act as I have done.

"The '*woman*,' or mystical Babylon, I regard as the fallen church, that ruled by means of the kings of the earth; and all churches that have the papal spirit of formality or persecution are partaking of her abominations. But it does not therefore follow that there can be no churches that love the Lord in sincerity.

"Intimately connected with the construction which has been given to this portion of God's word is a notion respecting the writing out of our belief. It is said by some to be Babylon to be associated together, to write out a synopsis of our belief, or to subscribe our names to our opinions. I am never afraid to put my name to whatever I may believe; and I can find no text of Scripture that forbids it. When the Jews went up from the Babylonian captivity, they made a sure covenant, and wrote it, and the princes, Levites, and priests, sealed unto it. (Neh. 9:38.)

"With regard to the association of the church, her practice has varied in different ages according to the circumstances in which she has been placed. When all thought alike, or understood the Bible alike, there was no necessity for an expression of opinion respecting its meaning. But when heresy crept in, it was necessary to guard the meaning of Scripture, by expressing, in plain and

unequivocal language, our understanding of it. It is because the early Christians did this that we are enabled to ascertain the understanding which the primitive church had of the faith once delivered to the saints. When this has not been done, the history of the church shows that error has spread with the greatest rapidity.

"In conclusion, suffer a word of exhortation. You, my brethren, who are called by the name of Christ, will you not examine the Scriptures respecting the nearness of the Advent? The great and good of all ages have had their minds directed to about this period of time, and a multitude are impressed with the solemn conviction that these are emphatically the last days. Is not a question of such moment worthy of your consideration? I do not ask you to embrace an opinion of mine; but I ask you to weigh well the evidence contained in the Bible...." I would exhort my Advent brethren to study the Word diligently. "Let no man spoil you through philosophy and vain deceit". "Avoid everything that shall cause offense. Be humble, be watchful, be patient, be persevering". "And may the God of peace sanctify you wholly, and preserve you blameless unto the glorious appearing of the great God and our Saviour Jesus Christ." William Miller. Low Hampton, August 1st, 1845.

Miller to the *Advent Herald*, 'Address to the Public', September 9th, 1846:..."In my former communications to you on this subject, —which is near my heart, fills my soul at times with indescribable joy and consolation, and is big with the hope of soon, very soon, coming into possession of immortality and eternal life, —I readily confess I was misled in my calculations; not by the word of God, nor by the established principles of interpretation I adopted, but by the authorities which I followed in history and chronology, and which have been generally considered worthy of the fullest confidence.

"I am thankful to God, although much and sorely disappointed, that I never pretended to be divinely inspired, but always directed you to the same source from which I obtained all the information I then had and now possess on this glorious and heart-cheering subject. Let me, then, exhort you, kind reader, by the value of truth, by the worth of your own soul, and the love of life everlasting, to examine your Bible on the coming of Christ, the redemption of the body, the salvation of your soul, and the everlasting inheritance.

"Remember this is the situation of your Advent friends; this is our experience. And may God help you to love, watch, and expect the dear Saviour until He shall come. William Miller. } }

14. Folsom.

A Critical and Historical Interpretation of the Prophecies of Daniel, by Nathaniel S. Folsom.
Boston. 1842.

{ { Preface:

The following work contains not a commentary on the entire Book of Daniel, but an interpretation of the prophetic parts found in chapters 2, 7,8,9, 11,12 with particular regard to those passages which are supposed by many to predict the personal advent of our Savior A.D. 1843. There are also prophecies in chapters 4,5 pertaining to the kings of Babylon alone, but they need no explanation. The narrative portions which occupy the remainder of the Book, require little or no aid to

be readily understood; and what difficulties exist in them, will generally be found solved in those allusions to the narrative parts, which an interpretation of the prophetic has made necessary.

It may appear to some a foolish and to others an unnecessary matter, to notice what is technically called "Millerism;" for the time is at hand which will effectually test its truth or its falsehood. But surely no Christian, no serious man should look on with indifference, when any portion of the popular mind is agitated throughout, and swells and heaves tumultuously, to create what evil it may, and then die away as it may. The admonition given of old, "Refrain from these men and let them alone, for if this work be of men, it will come to nought," —is of value so far as the duty to refrain from acts of violence is concerned, but ill applies to the discussion of any truth, or the arrest of any evil. Not a few have adopted Mr. Miller's views who are sober-minded and discerning on every other subject, and many more are searching the Scriptures to see whether these things are so, and they ask for light. They have not been accustomed to study the prophecies, and they see not why A. D. 1843 may not be the date as well as 1866, etc. which have been fixed on by others. They also feel that one great element of truth is in the doctrine of the second advent, as advocated by Mr. Miller—

"The Lord will come! but not the same: As once in lowly form He came,
A Silent Lamb to slaughter led,: The bruised, the suffering and the dead.
The Lord will come! a dreadful form: With wreath of flame, and robe of storm,
On cherub wings, and wings of wind,: Anointed Judge of humankind."

To this truth Mr. Miller owes the greater part of his success. Possibly also this element of truth has not received the attention in modern preaching it did in the primitive age, and it comes to the people now as something comparatively new to them. For *inquirers* on this subject, it will not be a thankless or useless task to have written.

Only small portions, however, of this work will be found devoted to the modern doctrines of the personal advent of our Lord, A.D. 1843. What is said, is said plainly, and he who runs may read that whatever else may be derived from Daniel, the doctrines above mentioned cannot. Whoever wishes to turn to those portions at once will find them chiefly on pages 29,30, 42-44, 72,73, 78-80, 84,85, 140, 160,161, 166,167, 173, 212-215, 229. The general scope of the Interpretation will throw more light than any particular parts of it. But the prophecies of Daniel contain vastly more than can be interesting only to those who wish to see it satisfactorily shown that he does not predict the end of the world, A.D. 1843. The study of them makes it necessary to introduce much historical matter of great practical value and of the deepest interest. A higher end still, and one which it is the object of this Interpretation to promote more than any other, is the impression which these prophecies make, that Jesus is the Christ, the Son of God, who should come into the world —an impression which the writer has himself experienced more deeply than before, unless he is deceived, and which he would impart to others. Prophecy and miracle have not yet done all they were designed to do, and can do, in working with the teachings of our Lord and His apostles to produce a tranquil, firm faith, and a righteous life.

The order of study pursued has been from the more full, and expanded, and clear prophecies to the more brief, and comprehensive and difficult. It is obvious on a general perusal, and it is acknowledged by all who have studied these prophecies, that the general scope of each prophecy or vision is the same, or that they all tend to the same events. It would appear therefore most proper to investigate the latter

prophecies first, and especially chap. 11. The prophecy next in clearness is chap. 8, and no one disputes that it is entirely parallel with chap. 11. Having studied and closely ascertained the meaning of these two chapters, the next in order is seen at once to be chap. 7, which is parallel with chap. 8, through the series of kingdoms as far as to the announcement of a new one to be set up by the God of heaven, which seems to be its own unfolding; and parallel entirely with chap. 7, is chap. 2, at least in its events, though different in description. From these the way is open to chaps. 9 and 12, which contain the remainder of the prophetic portions. The appearance of order in Commentary, beginning with the first of the book to be interpreted and proceeding through to the last, has been sacrificed to what has been judged to be at least in this instance the true and philosophical mode of investigation. The path by which the author has reached his results, is one by which he has chosen to lead others.

Those familiar with the history of Commentary, will see that the general current of interpretation, which designates the fourth kingdom as the Roman, has not been pursued. The author must refer for all his reasons to his book, and would only here say that he could not find the Roman kingdom, except incidentally, in chap. 11, which is parallel with chap. 8, and with the first part of the prophecies in chapters 2, 7. But in his interpretation, though he came to it unaided by what others had said, he finds himself sustained by some who have written on the subject with much ability, as for instance in the Christian Review, March Number, for this present year. The continuance of the opinion that the fourth kingdom is the Roman, is humbly conceived to be the use it has served in the controversy of Protestants with Roman Catholics, and the influence of great names like Sir Isaac Newton, and perhaps the manner in which so good a man as Bishop Newton has spoken of those who have embraced the opposite opinion, as being only influenced by a "fondness of disputing about the plainest points," and as maintaining the "strange wild conceit of Grotius," or taking part with the infidel Porphyry. There is also the coincidence between the language of Daniel on the fourth kingdom, and of John on persecutions after Christ, which has seemed to identify them. But most certainly many events different in the New Testament from the Old, are yet described in the same language. And it is natural that great oppressors and persecutors, who must in so many general points resemble each other, should be described in nearly the same language. Great bad men are much alike, and hence so many very diverse applications of the prophecies. But the prophecies cannot describe all the great bad men in the world, all the persecutors of the saints. The *context* must guide to the particular individuals designated; and the context of Daniel by its specifications and dates, shows that he had *particular* individuals in view, and not a class. It is the aim of this Interpretation, scrupulously and faithfully to obey this guide.

It remains to make a few remarks on the Book of Daniel itself. The history of the holy man whose name it bears, is given so fully in connexion with his prophecies, as to need no notice here. He uttered his first prophecy soon after he was introduced to the court of the king, and when he could not have been more than twenty-three or four years of age. His first vision was revealed to him forty-eight years after his first prophecy; his final vision, in the third year of Cyrus—which must have been near the close of his life, for he was then at least ninety or ninety-five years of age, and we hear no more of him afterward.

The Book bears throughout the impression of one and the same hand. The chief appearance of diversity is that from verse fourth of chapter second to the end of chapter seventh (2:4-7:28), it is written in the Chaldee language, but the remainder is in Hebrew. This is a peculiarity worthy to be noticed, but it affects not the question whether the whole is the work of one individual, if that individual understood both languages —and there cannot be a doubt that Daniel understood them both. Why he thus wrote, it may now be impossible to be ascertained; only conjecture can supply the reasons. All that is written in Chaldee, related particularly to the Chaldean kings or people, except chapter second in part (ch. 2), and also chapter seventh in part (ch. 7). It was fit that the Chaldeans should have these events, and also the whole of the vision of the series of kingdoms, in their own native language. There were great objects to be gained by the influence which Daniel should exert over the nation that conquered his people; and we can see from the period of Nebuchadnezzar's dream and onward, how a divine Providence ordered all things so that Daniel might throw his protection over his countrymen, meliorate their captivity, and perhaps secure the decree for their restoration. The existence of these records in the Chaldee language, would of course further this influence, and in this is an adequate reason for a part of these prophecies being found in that language. Perhaps, too, as the Hebrew language became at that time greatly corrupted, many of his countrymen born in Chaldea would understand the Chaldee better than the Hebrew.

That these prophecies were veritable prophecies of Daniel, whose name they bear, we have the surest grounds for believing. Whatever apparent difficulties may be presented, there is the authority of Him who referred His disciples to "*Daniel the prophet*," Matt. 24:15, Mark 13:14, under circumstances too serious to admit of any doubt that He spake from His own knowledge and faith. It seems idle to say, as does Rosenmüller, that our Savior spake only according to the received opinion of His cotemporaries. What purpose would he gain by it? Why not place the prediction of the destruction of Jerusalem on his own sole authority, if there had been no prediction uttered by a prophet of old? What more difficulty is there in believing that even our Lord uttered a prediction of the future destruction of Jerusalem, than that Daniel did? Why must not both be cast aside, if either?

There is also the testimony of Josephus, B. x. c. 11. see. 7, which will be found in the Interpretation. Some among the later Jews have been disposed to set Daniel aside, but there is no existence of a doubt up to the Christian era.

The internal evidence is itself strong, as even those acknowledge, who deny that Daniel was the author. Says one of this class, Rosenmüller, "There is nothing to be found in the book which might not come properly from Daniel; since he was born a Hebrew, educated at the court in Babylon, imbued with the learning of the Chaldeans and of the Magi, and especially skilled in interpreting dreams; so that there seems to be scarcely a reason why we should doubt he was the author of the book." But then say those who doubt the genuineness of the book, there are the strange events mentioned, such as his being cast into the lion's den, etc., and there is the wonderful particularity of events in the closing vision. But if the book is to be regarded as not genuine because of the miraculous events, what book in the Scriptures will stand? There were final causes in the Captivity and the Restoration worthy of this miraculous interposition; and a miracle in any age like that of being unharmed in a lion's den, or thrown into a seven times heated furnace, and coming forth without a touch or smell of fire on the garments, is not greater than prophecy. In regard to the particularity of events, it is indeed wonderful, and it is well known

that Porphyry, an ancient opposer of the Bible and Christianity, argued on that account that Daniel's prophecies must have been written *after* the events, and they were to be found too all recorded in history. But the particularity of the prophecies of Daniel is not more remarkable than some of the prophecies of our Savior, and nothing but denial without the shadow of a substantial proof is brought against either.

The voice which itself speaks from these very prophecies is louder than any external proof, and he who hearkens to it will find it difficult not to feel that they came from a holy man of old who spake as he was moved by the Holy Ghost, from that man of God whose name is imperishably inscribed on his prophecies.

The great and leading object of these prophecies seems to be, to fix the era of the first advent of our Lord Jesus Christ, and to teach that the kingdom of God would be set up at the close of a series of kingdoms, the last of which had been a great oppressor of the Jews. They were also to confirm and strengthen the godly in times of great trial, cheering them with promises of strength equal to their day, and a full participation in every blessing promised as the fruits of the reign of the Messiah. The same office of confirming and strengthening, the visions of Daniel still perform, and were designed to perform, in helping the disciple more firmly to believe that Jesus is the Christ, and, believing, to have life through His name. They are still the more sure word of prophecy, a light shining in a dark place over the manger, and cross, and sepulchre of Jesus, and over the mount of His ascension to God's right hand, until the day dawn, and the day-star arise in our hearts, (2nd Pet 1:19,) until with all the other helps there is produced that firm experience of Christ formed in us the hope of glory, which is surer than all outward proof, higher than all miracle —until the dawn of perfect peace, and the star of an unchanging confidence, give the foretokens of the eternal day of glory when God shall be all in all.

Is there not, moreover, a use for these prophecies of which we scarcely have begun to think —that they will be a great and effectual means in persuading the Jews that their Messiah has indeed come? On their hearts has long been the veil; but when they begin in the great depths of their sorrows to seek the Lord, the veil shall be taken away, and perceiving all that the prophets have spoken of Jesus, shall become his disciples. The great moral drama of this world will not be closed, until the Jews shall be introduced to bow the knee to Jesus, and confess that He is Lord to the glory of God the Father. Then shall even those prophecies which have seemed only to shadow forth spiritual mercies by temporal imagery, be even literally fulfilled in unexampled earthly peace and prosperity. Then in the Father's own time when all things are subdued unto Him, shall the quick and the dead be made to stand before Christ the Judge, whose appearing as compared with His first advent to receive His kingdom, is worthy to be preeminently distinguished as His second coming. To wait for Christ's appearing, is not to expect every moment that He will come forth from his throne in heaven, but to have those vivid feelings respecting it which every thoughtful Christian has at least at times, when that period, even though it be a thousand years off, shall seem to be hastening on, soon as the sun which sets to-day shall come on the morrow. It is to look for the providential indications of His coming, as gathered from the progress of His kingdom, and as a disciple to feel that the arrival of that kingdom is made inseparably connected with his own efforts to extend it through the whole world. Haverhill, Mass. July 18, 1842. }}

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Section VI. Interpretation of Chapter XII: Conclusion.

{{ This chapter continues the vision in chaps. 10, 11, and closes the series of the visions of the prophet. It has been reserved for this place because it was judged to need the collected light of the others, at least for the full understanding of some parts of it, (See Interpr. p. 63.) For while the vision, as all acknowledge, is the expansion of those which precede it, it "yet has this peculiarity —that it only touches briefly what has before been enlarged upon, and enlarges to a great extent on what the others had touched but briefly. The reader, with an eye that has looked over the wide field of the prophet's visions, will now place himself at the point of view, (11:40-45, Interpr. pp. 57-62,) where the interpretation of the vision recorded in chaps. 10, 11, 12 was suspended.

1. **"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."**

Michael the great prince, is the same person mentioned in the introduction of the vision, as "**Michael one of the chief princes**," and "**Michael your prince**," 10:13, 21. It was Michael the tutelar angel to the Jewish nation, (Interpr. p. 14, Comp. Jude v. 9.) His standing up, denotes the aid which was to be extended to the prophet's countrymen from on high. And the Bible affords ground for believing, that the aid of angels as ministering spirits is actually extended to men, Comp. Ps. 103:20. Heb. 1: 14, Luke 1:19; 22:43.

The time of trouble was the period of persecution and struggle, which commenced in the reign of Antiochus Epiphanes, particularly at the time of his last expedition into Egypt, 11: 40-45, comp. with 11:30-34.

Up to the commencement of that period, from the time of the complete restoration of Jerusalem after the Captivity, the Jews, though tributary to foreign monarchs, were permitted to live under the immediate government of individuals chosen from among themselves, and they enjoyed a tranquillity but seldom interrupted. Wars raged around them, but the flames did not kindle on them; their land was entirely exempt down to the times of Antiochus the Great, 198 B.C. In transferring their allegiance to him from the king of Egypt, they took a heavy burden, and involved themselves in serious consequences, See on 11:14, 16, 20. And in the desecration of their temple by his son Antiochus Epiphanes, and in the persecutions immediately ensuing, arose their saddest calamities. Not even by their Assyrian conqueror, who carried the nation into captivity for seventy (70) years,

were they treated with such barbarity; nor was their temple so polluted, and such compulsory measures employed to make them abandon the religion of their country, and adopt paganism. It was a time of trouble, which, so long as it lasted, had not a parallel in the history of nations.

On the death of Antiochus Epiphanes, Antiochus Eupator his son, a youth of only nine years of age, succeeded to the Syrian throne; and shortly afterward, another and successful claimant appeared, Demetrius, whom his father Seleucus Philopator, the predecessor of Antiochus Epiphanes, placed at Rome as hostage instead of Antiochus recalled, See on 11:21. Two armies were sent by the young king, and two by Demetrius, against Judas, in quick succession, until his band, then numbering but 3000, exhausted and discouraged, began to fall off to their homes, and only 800 remained with him against the advancing army of 20,000, the strongest and best disciplined of the forces of Syria. Judas was earnestly advised to retreat, and return with recruited and more numerous forces. But he replied, "*God forbid that I should do this thing, and flee away from them; if our time be come, let us die manfully for our brethren, and let us not stain our honor.*" The enemy came on. Judas and his few men fell impetuously on the right wing, where the strength of the army was, and routed it. But he was enclosed by the left wing, and finally fell, overpowered by numbers, after long resistance and terrible slaughter on both sides, 161 B.C. "**The remnant**" of his band "**fled**." He deserved the eulogy uttered on the occasion of his death, "*How is the valiant man fallen, that delivered Israel!*" 1st Macc. chap. 9. "He left behind him a glorious memorial by gaining freedom for his nation," (Josephus Antiq. XII. chap. xi.)

On the death of Judas, their enemies came forward more boldly, and distressed the Jews on every side. The friends and associates of Judas were sought out by apostate Jews, and delivered up to a miserable death. And it is remarked both by Josephus and the historian of the Maccabees, that the calamities of the times, with famine added, were greater than they had experienced since their return out of Babylon, and the nation seemed again on the verge of ruin, Antiq. xiii. c 1, 1st Macc. 9:27.

The place of Judas was however supplied by Jonathan, who, though compelled to flee to the thickets on the banks of the Jordan, yet so followed up the victories of his brother, and so harassed the Syrian army, that Demetrius was glad, in about a year from the death of Judas, to grant a truce to the Jews. It continued about two years, when it was interrupted for a season, but again renewed. Meantime there appeared, 153 B.C. another claimant for the Syrian throne, Alexander Balas, supported by the Romans, and after four years he obtained it. Both Demetrius and Alexander courted Jonathan's favor. From the former he received the appointment of king's general in Judea, with authority to raise forces, to repair Jerusalem, to receive back hostages that had been required, and rebuild the wall around the mountain of the temple, which Antiochus Eupator, in violation of his treaty at the raising of the siege of Jerusalem, had commanded to be pulled down. From Alexander he received the commission of high priest, with a purple robe and crown of gold, worn only by princes. He immediately entered on the duties of his several commissions; and his growing power was fast rallying his nation, and disbanding all the Syrian garrisons, and expelling the wicked, when he was treacherously murdered between the contending Syrian factions, B.C. 144. To him succeeded his brother Simon, with the dignity of prince and high priest, under whom the Jews, delivered from the Syrian

yoke, and no more compelled to pay tribute, became once more an independent nation, 143 B.C.

Here then would seem to be a fulfilment, at least in part, of the promise of deliverance given in 12:1. The prophet's people were delivered from a subjection to foreign power, which, commencing with the conquest of Jerusalem by Nebuchadnezzar in the year 606 B.C., and interrupted by only two short intervals of unsuccessful revolt from him, had continued through a period of 463 years. It was a deliverance effected for everyone found written in the book, i.e. every faithful one for whom it was surely purposed; (Comp. "**scripture of truth**," Interpr. p. 15;) everyone who should not perish in those struggles; every faithful one who, having fallen into divers trials, and been spared through them, should be made white by them, 11:35. Compare also the language in Is. 4:3, "*And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.*" Also Exod. 32: 32,33 —"*Yet now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.*"

But notwithstanding all this, did such a deliverance then take place, that the true Israelite would not look for something further still, as its higher and not remote consummation? would not even the language "**little help**," 11:34, applied to the deliverance begun by Mattathias and his sons, lead to the expectation of something more? Only 40 years passed away, and civil commotions began to arise, which in the reign of Alexander Janneus cost the lives of more than 50,000 of the Jews. On the death of Alexander, and afterwards of his queen, the succession was disputed between her sons Hyrcanus and Aristobulus, until finally the Roman general Pompey then in the neighborhood, was introduced as umpire. His decision, which was in favor of the weaker Hyrcanus against Aristobulus, not being complied with by the latter, Pompey proceeded to enforce it, attacked Aristobulus who had possession of the city, and at last subdued it, with great slaughter of the Jews. Judea once more became a province, B.C. 63, and lost its new freedom; nor from that day to the present has she regained it [In 1948 Israel would become a state in possession of most their land.]. Was the deliverance, then, which was effected under Judas Maccabeus and his brethren, the adequate and entire fulfilment of this prophecy? Was it to this alone that the "long warfare" led the way? Having gone through this long series of prophetic events, was the end a temporal prosperity of only 40 years, and an independence of only 80 years? It certainly admits an application to the higher deliverance by our Lord Jesus Christ, going forth under the protection of "*an angel strengthening Him*," (Luke 22:43) in the new reign, the new kingdom of heaven, of which He is the head.

The phrase "**at that time**," in the first clause fixes the *commencement* of the period of struggle for freedom toward the close of the reign of Antiochus Epiphanes, (11: 40-45, Interpr. pp. 57-62). Michael should then take his stand for the Jews, should then arise, and gird himself for their aid. But how long the struggle should continue, is not told.

The phrase "**at that time**," in the last clause looks back to "**the time of trouble**" in the middle clause. At that period of trouble, continue as long as it might, (and we have seen that it continued beyond the death of Antiochus Epiphanes, and that it was at least 25 years from the standing up of Michael before the prophecy could have had its accomplishment in its application even to the complete temporal deliverance of the Jews,) at that period of trouble, continue as

long as it might, the kingdom of David, so long and so often promised, should be set up, the Son of David come, of whom it could be so truly said, "*If the Son shall make you free, ye shall be free indeed*," John 8:36. And so it was. This was the great closing scene of trouble before Christianity, the reign of the Son of God, was established. The prophet, looking from a point of time so far back as 534 B.C., down to within 160 years of the coming of our Lord Jesus Christ, —a period which should be a time of trouble with only a few intervals of quiet, —could with propriety contemplate the salvation effected by Christ, as coming "**at that time**." It did come during that period —a period ending with such tribulation to the Jews as a greater than Daniel not only affirmed "*was not since the beginning of the world to this time*," but added, "*no, nor ever shall be*."

In the application of 12:1, both to the deliverance under the sons of Mattathias and to the higher spiritual redemption accomplished by Christ, the prediction has been regarded not as predicting primarily an event, which event is *typical* of another, (See Interpr. p. 86,) but as a *general* prediction which, as *genus* includes several *species*, may include more than one event, but in its application must however be determined by the context and circumstances of the case. Should such an interpretation be deemed inadmissible here by any, then that would seem to be preferred which passes entirely over this period of temporal struggle and deliverance, and fixes solely on the reign of the Messiah. The phrase "**at that time**," may signify '**when that time shall be ended**', (for the authority so to render it, see on the phrase "**in the days of these kings**," Interpr. 154, 155,) and denote that the kingdom of the Messiah should come at no remote period after the times of this persecuting king; that it should follow as the next great event after the overthrow of the Syrian power, See on chaps. 2, 7. The transition from Antiochus to Christ here at the close, has its parallel in the transition at the opening of the vision, 11:3,4, from Xerxes to Alexander —a period of 134 years. It has its parallel in the transition in other prophets from predictions of the captivity to that of the reign of Christ, Is. chaps. 7-9. It has its parallel in the other visions of Daniel in the transition from the end of the Syrian kingdom to the establishment of the fifth kingdom; for from Antiochus Epiphanes the dominion of Syria over Palestine virtually ceased. The deliverance effected by our Lord Jesus Christ was not indeed from earthly trials. But Daniel, in accordance with the general mode of the prophets, and, as we have seen in the other visions, with his own, describes the spiritual deliverance under the symbols of an earthly and temporal.

It confirms the application of this verse to Christ, that, as once and again remarked, these visions of Daniel relate to one and the same great train of events; and that this last, in chapters 11, 12, the larger and fuller development of them, must substantially contain them all. We look back to the chapters preceding, and see that mention is made of a kingdom which the God of heaven should set up, and which should last forever. Certainly that kingdom would not be omitted in this closing and more expanded vision. And accordingly we find, here at the close of the vision in the place where it should be found, a general prediction which may be applied and is properly applied to that same kingdom, a prediction of deliverance harmonizing perfectly with that in chap. 7, where judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom; a prediction which is fully realized only in Jesus as indeed "he who should have redeemed Israel," Luke 24:21. The remarks of Rosenmüller on this verse, who yet finds not the kingdom of Christ in chap. 9, are that on the death of Antiochus Epiphanes not a few of the Jews seem to have entertained the hope of

the speedy arrival of the happy era concerning which the ancient prophets prophesied, viz. that under a great king of the race of David, there would spring up an altogether new and most flourishing state of things especially for the Jews. Nevertheless Gabriel teaches that it would not immediately follow, but only after great afflictions. Some have referred this deliverance to the Christians who escaped death on the siege of Jerusalem, and fled to Pella, but this is altogether too confined an application, and does not harmonize with the predictions in chaps. 2, 7, 9. The deliverance, as applied to the times of our Lord Jesus Christ must be the great salvation through faith in his name —" *redemption through his blood, the forgiveness of sins*," Eph. 1:7.

2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The fact of a resurrection, both for the just and the unjust, and an eternal retribution, was, as we have already seen, (Interpr. pp. 49-51,) most distinctly recognized in that "time of trouble" which began in the reign of Antiochus Epiphanes. It was the great motive which enabled many to suffer the most dreadful tortures rather than disobey God, and depart from His law. Must not this passage teach the doctrine they believed? Was it not one source of their belief, and one great means of its confirmation? Must not the prophet himself have so understood the passage, especially in connection with what the angel said to him in the last verse of this chapter, viz. Thou shalt rest and stand in thy lot at the end of the days. Even if the idea in the first verse should be only that of temporal independence, achieved by the Maccabees, the context, and the exigency of the case, demand here the interpretation which makes the passage affirm the doctrine that though man dies and sleeps in the dust, yet shall he live again.

There is indeed very highly figurative language employed in the Scriptures, to denote the renovation of the mere civil and religious state of the Jews. As in the prophet Ezekiel 37:12-14, "*Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land.*" But here the context, and the mention of their being brought to their own land, leave us in no doubt how to understand it, though the very imagery employed is doubtless taken from the doctrine of man's resurrection from death to a future state. But the passage in Daniel is of a different and higher character. The context and phraseology and known circumstances of the case in Ezekiel, demand a temporal resurrection; in Daniel, they as imperatively demand a spiritual. In chapter 11, the prophet had spoken of some who should forsake the holy covenant, and of some who should be faithful to it. The faithful should fall both by flame and by sword, and die before any renovation in the condition of their nation, or the coming of their Messiah. The wicked, the apostates from the covenant, they too should die; many of them should be cut off by a violent death in those very times. But this should not be the end. Those who should perish in their struggle to rescue the sanctuary from its desecration, and die manfully for their brethren; those who should choose death by flame or by sword, rather than abandon the true religion and embrace idolatry; those who waited for the promised redemption of Israel, and preferred it above their chief joy, but died without the sight, should not lose their reward, nor fail to share in the blessings of the new reign. They should live again, they should see the Messiah, they should inherit everlasting life. On the other hand, the faithless and reprobate,

those who should forsake the holy covenant and sell themselves to wickedness, and sleep in the dust as well as the godly, —they too should live again, they should wake up to shame and everlasting contempt, they *"should not escape the hand of the Almighty, neither alive nor dead,"* 2nd Macc. 6:26. The context therefore, and phraseology, and circumstances of the case, all concur to establish the interpretation not of a temporal but spiritual resurrection; and the doctrine is here mentioned particularly in its application to the many involved in those troublous times.

3. **"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."**

This is a further expansion of the thought in v. 2. It is a Hebrew parallelism, and may thus read: They that be wise and turn many to righteousness, shall shine as the brightness of the firmament, even as the stars, forever and ever. They were the godly, such as have already been alluded to; they were those who, like the good Eleazer and others, *"left a notable example to such as be young, to die willingly and courageously for the holy laws"* —"a memorial of virtue not only unto young men but unto all his nation." The glory mentioned cannot be only the glory of their reputation —the glory in which their *names* should live. True, the names of a very few have shone down, and will still shine, through the ages, as stars; and the firmament, once so dark with clouds over their heads, is bright with the light of their glorious deeds. But the glory mentioned seems something better than earthly reputation; it was the glory they should be awake to enjoy. They should not lie forever trodden down in the dust, but ascend on high to enjoy a glorious condition evermore. So they believed, and believing, teach us how to understand this passage aright.

The doctrine of immortality and future retribution was a doctrine which our Savior found established among the Jews when He appeared. It was uttered by Martha when she said of her brother Lazarus, *"I know that he shall rise again at the resurrection in the last day,"* (John 11:24). Our Lord explained and confirmed it more fully than it had ever been taught or believed before —"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation," (John 5:28,29). It was re-affirmed again and again by the apostles, and by one of them in imagery like the prophet's, *"One star differeth from another star in glory. So also is the resurrection of the dead,"* 1st Cor. 15: 41,42. Does not the declaration in 12: 2,3 harmonize with these, and teach the same great truth?

In respect to the prophet's association of the resurrection with the deliverance of his people, it is not so associated as to bind them both together in simultaneous occurrence, as not a few now suppose. Verses 2,3 contain a truth asserted in general terms. The phrase **"at that time,"** in v. 1, regards the time of the deliverance, not of the resurrection. When the deliverance should come, it should be *followed* by the resurrection; but at how remote a period, the prophecy does not say. The apostles of our Lord Jesus Christ, who are the prophets of the New Testament, have fixed the event of the resurrection at the close of the gospel dispensation.

The interpretation of Rosenmüller on verses 2,3, is the following —"After the deliverance predicted 12:1, Gabriel teaches that on an appointed day of judgment unto which the dead shall be called back to life, the good should be separated from the wicked: the dead in the dust of the earth shall awake from the sleep of death:

some of the dead shall rise to everlasting blessedness, others to everlasting ignominy." "Nor can there be a doubt," adds he, "that the passage relates to the resurrection of the dead to universal judgment, which the Jews were expecting at the advent of their Messiah."

Verses 1-3 of this chapter are made a main pillar by Messrs. Miller, etc., for supporting their doctrine of the second advent of Christ, A.D. 1843. They bind the two events of the *deliverance* and the *resurrection* together in one simultaneous crisis, asserting that the deliverance has not yet come. But certainly nothing is more common than for the sacred writers to unite two events together which yet are wide apart. We have seen it in this very vision, on 11:2,3, where Xerxes and Alexander are placed in juxta-position, when yet they were 120 years apart. We have seen it in 9:26, where the prediction of the destruction of Jerusalem is given in immediate connexion with that of the cutting off of the Messiah, when yet the one took place 40 years earlier than the other. The same occurs, as already noticed, in Isaiah chaps. 7-9:7, where the events are more than 600 years asunder. The deliverance, however, here recorded by the prophet, has already come, it is the great salvation already in the world, which came **"To The Jew First,"** Rom. 1:16. If the *resurrection* is to take place only with the events predicted v. 1, then there is no resurrection for such as have fallen asleep in Jesus since he came into the world; and those who bind the two events together in close proximity virtually take sides with the Sadducean members of the church at Corinth, and involve the prophets, as those members did the apostles, in the implication of being false witnesses of God, 1st Cor. 15:15.

The arguments by which their doctrine is derived from vs. 1-3, are, as we have seen in part on 11:20,21, 30,31, 36, (Interpr. pp. 29,30, 42-44, 54,) utterly without a basis in the meaning of the prophecy. From 11:40 they proceed as follows: The king pushed at is Bonaparte; the king of the south designates the three kings of Sardinia, Italy and Spain, allied against Bonaparte; the king of the north coming against him like a whirlwind, is the king of Great Britain; the glorious land is Italy; the tidings out of the east and north which troubled him was the "holy alliance" of kings on the north and east of France; his going forth with great fury to destroy, was the famous Russian campaign; his planting his tabernacle in the glorious holy mountain was his being crowned at Milan in Italy; Michael's standing up means the revivals in this country in 1815-1818; the time of trouble is yet in futurity, which was first assigned to A.D. 1839, then changed to A.D. 1840. (*Miller's Lectures, pp. 105-109, 300. Mr. Litch, another preacher of the doctrine, differs from Mr. Miller somewhat in his interpretation of the verses above mentioned. The king pushed at is still Bonaparte; the king of the south is the Turkish power in Egypt; the king of the north is the same Turkish power in Syria; the glorious land is Palestine; tidings out of the east and north were the total failure of Bonaparte's East India expedition, and a file of newspapers sent from Sir Sidney Smith giving him an account of the disastrous state of French affairs on the continent of Europe; his planting the tabernacles of his palaces between the seas in the glorious holy mountain, means his sojourning transiently in every kingdom between the seas with which Europe is surrounded; as to the events predicted in 12:1-3, none of them have yet taken place —*Address to the Clergy*, pp. 98-104. Between Mr. Miller's and Mr. Litch's interpretation there is but little choice. One feels no disposition to ridicule on such a subject as this. And yet the words of an ancient writer very readily occur as in point —" If a painter should have a mind to join the neck of a horse to a human head, and taking the limbs from all sorts of animals stick on them all

varieties of feathers, and then make it upward a beautiful woman but downward a loathsome fish, could you help laughing at such a sight?")

Can such expositions as these need a formal refutation? It is needed for some, but a brief notice will suffice. Let the reader see that in respect to the place from which north and south are calculated, such writers *have arbitrarily shifted the ground from Palestine to France*; that they make verse 40 mean *three* kings together, when it speaks of *one*, viz. the king of the south, and they introduce another person against whom the king of the south pushes, when it is the same king of the north; that they give to *the city Milan in Italy*, the appellation of **glorious holy mountain**—an appellation given in the Bible to *Mount Zion alone*; that they are compelled to find some such designation, *because Bonaparte was never in Jerusalem*; that the application of the period of trouble first to A.D. 1839 and then changed to A.D. 1840, *has fallen to the ground*, thereby furnishing premonition that their other applications of the prophecy will prove equally vain and false. Let it be considered too that these writers apply the phrase "children of thy people" to denote *Christians* and all true saints alive at this present day, while they apply the phrase "thy people" 9:24 also 11:14, *to the Jews only*, as indeed they must; that having applied it in chap. 9 to the Jews only, yet in the very next vision in chaps. 10, 11, 12, where the angel comes to tell Daniel what should befall *his people*—his countrymen—in the latter days, they turn aside the prophecy from those for whom it was intended and talk about the Pope, and Bonaparte, and holy alliance, and what not, with no sort of reference to the fortunes of the Jewish nation, or rather with putting them entirely out of the question. But what extravagant and absurd interpretation may not be expected from such as confound the sanctuary of God with the city Rome, or with Paganism's sanctuary, (when Paganism had none, for the Pagan temples had been abolished,) and the continual burnt-offering with the abolition of Pagan sacrifices, and protract the date of this last event more than 100 years from the period assigned in all history? These persons come down "to the end" in by-paths of their own which have led them utterly out of the way. They have turned aside from "**the Scripture of truth**" to fables. They have followed not the pure light of prophecy, but an ignis-fatuus kindled out of the vapors of their own minds.

4. "**But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.**" To "**seal the book**" is the continuation of the act expressed in the phrase to "**shut up the words**," and both mean not so much to bring the record of the vision to a close, as a symbolic action to denote that the vision would not be understood for the present, and was to be reserved for future use at "the time of the end," 11:40-45; the period of trial beginning under Antiochus Epiphanes, and issuing in deliverance; the end of the former things of the Mosaic dispensation, and the establishment of the kingdom of heaven.

"**Many shall run to and fro**," is literally **many shall run through** [it, viz. the vision] i.e. *many shall eagerly peruse the vision*, diligently investigate its meaning, and thus the knowledge of its aim and purport should be increased, until it should be fully understood at the needed time. (*Mr. Wm. Miller explains this as denoting that "*the means of travel will be greatly increased*," by railroads, steamboats, etc.) This last clause confirms the interpretation above given to the phrase "**seal the book**." Doubtless the wise and the godly read this prophecy in those times that tried their souls, and they were instructed, comforted, and strengthened by it. Doubtless also with all the visions that Daniel saw and recorded,

at different times, it helped create that "waiting for the consolation of Israel," which was manifested by the "just and devout Simeon," to whom it "was revealed by the Holy Ghost that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple, and he took the child Jesus in his arms, and said, Lord, now lettest thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." There was also "Anna a prophetess, and she coming in, that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem," Luke 2:25-38.

5. **"Then I Daniel looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river."**

The river was the Hiddekel, or Tigris, where Daniel was, when he saw the vision, 10: 4. The "other two", persons whom he beheld, were two angels besides the one that had been talking with him.

6. **"And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?"**

"The man clothed in linen," was the angel who first appeared in the vision, and made the revelations to Daniel, Comp. 7:16 and 8:13. The question is literally, ***Unto how long an end of the wonders?*** The demonstrative adjective pronoun "***these***" is the definite article in the original. To what "**wonders**" then, does the question relate? In 11:27, 36, 40, 45, the angel had used the language, "**yet the end shall be at the time appointed;**" "**he shall prosper till the indignation be accomplished;**" "**at the time of the end shall the king of the south push at him;**" "**he shall come to his end, and none shall help him**" —language spoken in connexion with king Antiochus Epiphanes. The word translated "**wonders**" is substantially the same with that translated "**marvellous things**" in verse 36, —the only difference being, that the latter is a participial, and the former a noun, while both are derived directly from the same verb; and those "**marvellous things**" are not only spoken of the acts of Antiochus Epiphanes against the religious institutions of the Jews, but are also found in connexion with he "**shall prosper till the indignation be accomplished.**" All this shows the question to aim beyond a reasonable doubt, to the end of the atrocious deeds of the Syrian king against the prophet's countrymen. Of this we shall have more confirmation in the verses following.

7. **"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."**

The position of the angel while making the revelations to Daniel, seems from this verse to have been on the waters of the river, probably mid-way between the banks, on one of which the prophet stood.

The word translated "**power**," is *hand* in the original. This signification of *power* the word often has. But it also means, and is sometimes translated, *portion*, or *part*, as in 2nd Kings 2:7. It is also found in the plural form, in Dan. 1:21, where it is translated "*times*," "*ten times better*," or ten *parts* better. It may therefore signify *portion* in 12:7. For the appellation "holy people," compare the expression "upright ones" 11:17, also 12:1; 9:24, etc.

The clause "and when he shall have accomplished to scatter the power of the holy people," is literally, *and at the accomplishment of the dispersion of a portion*, [or "*the power*"] *of the holy people*. In this clause, the angel uses the phrase,

"accomplishment of the dispersion of a portion of the holy people," as synonymous with the phrase **"end of the wonders."**

The question being, How long to the end of the wonders? How long to the end of the dispersion of a portion of the holy people, or the end of the season during which they were wholly without civil or ecclesiastical power the answer is given of *a time, times and a half*—the same period found in 7:25, and there shown to be equivalent to three years and a half. It would be unnecessary to say more in illustration of this phrase, were it not that one authority was unintentionally passed over, on which much stress has been laid. It is found in Leviticus, chap. 26, where God threatens to punish his children *seven times* for their sins—which in a prophetic sense it is said makes 2520 years, and commencing with the captivity of Israel under Esarhaddon 677 years B.C. runs out in A.D. 1843. (*Millers Lectures, pp. 261, 2. Cox's Letters, p. 66.) Now those declarations in Leviticus read thus —"*If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.*" And still after, "*If ye walk contrary to me, I will bring seven times more plagues upon you.*" And still after, "*If ye will not be reformed by me by these things, I will punish you yet seven times for your sins.*" And yet once more, "*If ye will not for all this hearken unto me, I, even I, will chastise you seven times for your sins,*" vs. 18, 21, 24, 28. Now how can one fail to see, that just so many *probations* are here given; that if at the close of one period of probation they were impenitent and unsubdued, they should be punished yet more, and so on? If the *seven times* mean 2520 years, then they must be multiplied four times, which will make *ten thousand and eighty (10,080) years*—rather too many for those who make the world end A.D. 1843. This passage therefore affords not the least countenance to the method of the double transmutation of the times into days, and then days into years; and when one looks at the scope of the chapter, it seems strange that it should ever have been quoted for such a purpose, and that such an interpretation of it should be widely adopted. It only seems not quite so strange as the manner in which, after the **"times"** are brought down to the present day, the prediction of the scattering of the power of the holy people is applied *to the divisions of modern Christians into sects or parties*, (Miller's Lectures, p. 113) —an evil that good men may mourn over, but not exactly the thing revealed to Daniel. (*Mr. Litch, not much less out of the way, considers this fulfilled in the "*spreading*" of Christians to preach the gospel, i.e. in modern missions at home and abroad! p. 108.)

In Dan. 12:7, the context, and known circumstances and facts in the case clearly guide to the desecration by Apollonius, as the event from which the **"time, times and a half"** are reckoned. From that period was the city *"strange to those that were born in her; and her own children left her,"* 1st Macc. 1:38. And it was not until Judas said, 'Let us go up to cleanse and dedicate the sanctuary,' and thereupon "all the host assembled themselves together and went up into mount Sion," (1st Macc. 4:36,37,) that the dispersion began to be ended.

"And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

As the word **"things"** is not in the original, to what does the demonstrative pronoun **"these"** relate? Is the word **"wonders"** to be supplied from verse 6? If so, then the idea is, that when the prophet's people should be able to come once more into the city after their dispersion, then should commence the epoch of their deliverance from the power of the persecutor, to end with the higher redemption through Jesus Christ. And we have seen it was so. The holy people were exiles from their city from the desolation by Apollonius till they went again, 3½ years after that desolation, to purify and

hallow their sanctuary. The purification of the sanctuary marks an epoch of signal deliverance. Their daily sacrifice was not again taken away, their religious services not again suspended, until indeed, after continuing more than 200 years, the temple worship was again taken away in the final desolation of their city by the Romans. The holy people went on from conquering to conquer, until their independence was once more achieved, and the still greater Deliverer at last came.

But the phrase is not like "they all," or "all of them;" which would most naturally have been employed, had the angel meant to say, *all of the wonders*. The course of the prophecy seems here to be this —How long shall it be to the end of the infamous deeds of the persecuting king? The answer is given, Three years and a half (3½ yrs). When that season of perplexity, and of treading down God's people, shall have passed away, then what remains of the vision shall haste to its accomplishment; then may the holy people lift up their eyes, and expect "*the kingdom of heaven*" —a kingdom which shall be soon set up after these persecutions, and which, continuing until all things shall be subdued unto the Father in his own appointed time, shall close with the resurrection of all that are in the graves.

8. "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things."

This question is not like that asked by one of the angels. It pertains not to duration, but to quality and particulars. It is not, How long to the end of the wonders? but, *What the issue of these* [things], *What the after-part of these things?* The word *wonders* is not expressed, and the word translated "**end**," is not the same with that in verse 6, but the same with that translated "**posterity**" in 11:4. Whether the word wonders be supplied, or not, it affects not the general sentiment here contained. The question Daniel asks, has manifest reference to the last clause of verse 7. In respect to the events which should be the accomplishment of the whole series, the revelation by the angel had been given in the most general and summary manner. Daniel understood neither their nature fully, nor the particulars; he understood not the relation of their final issue to the "**time, times and a half**," during which his countrymen should be dispersed. And a glance at the previous visions will sufficiently show that in respect to those events which should be ushered in by the coming of the Messiah, he had only that measure of knowledge granted to him, which would naturally lead him to desire more. And we have, in this state of Daniel's mind, an illustration of the words of our Lord, —"*Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them,*" Matt. 13:17. Compare also the words of the apostle Peter 1:10-12, "*Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, [Dan. 9:26,] and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into,*" [Dan. 12:5, 6, also 8:13.]

9. "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." No more disclosures were to be made; no further particulars given. "**The time of the end**," would bring further light, would fully reveal the nature of the events, and disclose them in their particulars, and their

final issue. The needed light and grace would be bestowed at the time, and the prophecy though not fully understood now, would yet serve to due preparation of the heart beforehand.

10. **"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand: but the wise shall understand."** In those days of trial, when the king should have such indignation against the holy covenant, and against those who would not forsake it, **then the godly should both study these prophecies, and understand them**, and find in them the strongest motives to be faithful to the end. They should not despair of deliverance, should not distrust God's word, and though they should fall by fire, and by sword, and by captivity, and by spoil, their calamities should work together for their good. On the other hand, the apostates from the covenant would still do wickedly; they would neglect God's word, as we know from history they did, in their desire to escape the penalty of death to all with whom might be" found the book of the testament;" (1st Macc. 1:57;) and they would therefore not understand, nor have before them the great motives to endure unto the end. Moreover, by the light of this series of events, the wise and godly *should be able to trace out the issue in the promised redemption of Israel*. And so, as we have seen, there were those among the prophet's people, who, *in their waiting for the consolation of Israel, were doubtless giving heed to the light of these prophecies of Daniel, shining as in a dark place*. There were then also the wicked, who, though the Redeemer came to them, comprehended him not. They believed not that Jesus was the Christ, they rejected him, and died in their sins.

11. **"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."** The mode of reckoning time among the Jews was different at different periods. At first, they seem to have followed the Egyptian, (See Gen. chaps. 7, 8,) which gave 365 days to the year, and divided the year into twelve months of thirty days each, except the last, which had thirty-five days. In the times of the Maccabees, and of Josephus, they followed the Grecian mode —twelve months to the year, each month alternately of thirty days and twenty-nine days, which made a year contain 354 days. At the expiration of every three years, they added, after the month Adar, (the last month of their year,) an intercalary month, to make their general time correspond with the Roman. Regarding the days as literal days, (See Interpr. p. 81-86,) and computing them by this latter method as most appropriate because they concerned the Jews when they reckoned time in this manner, we have three years, six months, and about fifteen or twenty days, which are the equivalent to time, times and a half —only the angel here gives the exact number of the days, the *precise* duration of the desecration. (*We have seen that Josephus gives this same number, with the slight variation of 1206 for 1290, Interpr. pp. 93, 129.) Even on the supposition, that only 360 days to the year are meant, it would make but three years and seven months with which the time, times and a half would correspond according to the usage of Scripture, See Interpr. p. 126-130. (*This mode of reckoning seems to be pursued in the book of Revelation. By comparing Rev. 12:6 and 12:14 we find that **twelve hundred and sixty (1260) days mean the same with time, times, and a half**. In Rev. 11:2 and 13:5, the expression forty-two (42) months is found, and in 11:3 the duration of 1360 days again. The events to which these periods of time relate in the prophet Daniel and in the apostle John, the context plainly shows to be different. But the passages in Revelation afford sufficient *biblical authority* for those who choose to

reckon 360 days to the year, though the mode of reckoning time by one sacred writer in one age is not necessarily the same with that adopted by another sacred writer in a different age.) This duration, as we have seen, embraces the period of desecration from the act of Apollonius early in June of the year 168 B.C. to the purification by Judas Maccabeus in the month of Dec. 165 B.C. There is an apparent objection to this, that though the daily sacrifice was taken away in June of 168 B. C., "**the abomination that maketh desolate**" was not "**set up**" until the December following; and from the setting up of that till the dedication of the sanctuary was but *three years*. The objection admits of two solutions.

The association of these two acts in verse 11, may no more denote that the same term of time is predicated of both, than the association, by one evangelist, of the thieves in the act of reviling our Savior on the Cross, teaches that both reviled Him, when, as we are informed in another place, it was the act of only one. The leading event was *the abolition of the daily sacrifice*; and this, though it happened earlier, draws along with it the mention of the other.

(2) We learn from 1st Macc. 4:57-60, that after the dedication, Judas caused the gates and chambers to be renewed. He also caused the mountain of the sanctuary to be fortified with strong walls and high towers. This last was a necessary work to secure those who went up to worship in the sanctuary from being annoyed, and even slain, by the Syrian garrison stationed in the city over against the temple. Now if we associate the two acts of taking away the daily sacrifice and setting up the abomination of desolation, and consider them to last just three years, the remaining six or seven months are not more than sufficient time for the entire renewal and defense of the sanctuary, after the event of its dedication.

These terms of time may possibly be different from each other —the first exactly three years and six months, and the second 1290 days; the former extending from the dispersion to the dedication, the latter from the setting up of the abomination of desolation to the building of the wall, and chambers and gates. It will be observed that in the last date of 1290 days, *the events, which are their limit, are not expressed*, but are left to be implied.

12. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty (1335) days."

These days are 45 more than the 1290. Reckoning the 1290 days to close with the dedication of the sanctuary in the 148th year of the epoch of the Greeks and the 25th day of the month Casleu, (the *ninth* month of the sacred year, but the *third* of the civil year,) the 45 days would reach into the 11th month Sebat of the same year 148, corresponding with our February 164 B.C. Reckoning the 1290 days to close with the complete renewal of the sanctuary, and to extend between six and seven months beyond the dedication, they reach from the 9th month of the year 148 to the *fifth* month of the 149th year, which corresponds with our August 164 B.C. What event, then, corresponds with the 1335 days? The author of the first book of Maccabees (and so does Josephus) relates that Antiochus died in the 149th year of the epoch of the Greeks; and as they specify the ninth month of the year one hundred forty-eight (148) as the time when the sanctuary was dedicated, there must have been of course more than 45 days from that period to the death of Antiochus —for they fix Antiochus's death in the year one hundred and forty-nine (149), and from the dedication to 149 were ninety-four or five days. If the 1290 days close with the dedication, then the occasion of blessedness could not be the death of Antiochus, i.e. on the admission that the date assigned for his death by Josephus and the first of Maccabees is correct. His death could neither be the epoch of

blessedness, nor the point of transition to any yet higher occasion of blessedness. But reckoning the 1290 days to close with the complete renewal of the sanctuary, then as we have seen above, the 1335 days reach to a point in the year 149, which harmonizes perfectly with the date as signed for the death of this persecutor of the holy people.

The article in the Christian Review that has been referred to, fixes these several dates as follows: the 1150, (equivalent to time, times and a half,) to the dedication; the 1290, to Antiochus's death, making 140 more than 1150 and reaching of course into the year 149; 1335, the time when the news of Antiochus's death reached Jerusalem. The chief objection to this seems the difficulty of harmonizing the 1150 days with time, times and a half; for according to the mode in which it is known that the Jews computed time, three years would be at least 1092 days, which would leave less than two months for the half a time, and not more than two months and ten days, reckoning 360 days to the year. The author of the Review, along with many, makes the month Casleu coincide with our month November—reckoning the beginning of Nisan, the first month of the sacred year, from the new moon of March; but Robinson in Calmet says that the month Nisan may be reckoned with greater propriety from the new moon of April, which makes Nisan coincide with our December.

Antiochus's death was a fit season for congratulation, especially as he was cut off before he could execute his last and bitterest threats. It has its parallel, as a season of congratulation, in the destruction of the Assyrian king, which the prophet Isaiah made an occasion of a song of rejoicing, 14:7,8, "*The whole earth is at rest, and is quiet, they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.*"

But the angel may have had in view, and the context seems to show that he did actually have in view, a higher occasion of blessedness than this. If in verse 1, standing at a point 534 B.C., he looked down the ages and saw the kingdom of the Messiah apparently soon approaching after the great crisis of which he had just spoken; if in verse 7, he meant to be understood to assert that the establishment of the kingdom of heaven should be hastened after the "**time, times and a half**" persecution under the king of the north, then may he here in verse 12, congratulate those godly ones who should be permitted to come to this expiration and final issue of the 1335 days—this "**time of the end**" corresponding with the prediction "**In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed.**" It was a meet object for him thus to speak, to induce the true sons of Israel to live in constant expectancy of the event, until the Messiah should indeed come. The benediction thus pronounced was re-affirmed by our Lord himself, in the spirit in which it was first uttered by the angel; for when He said to His disciples, "*Many prophets and righteous men have desired to see those things which ye see, and have not seen them,*" He also said, "**Blessed are the eyes which see the things that ye see,**" Luke 10:23. Matt. 13:17.

The manner in which the dates of this chapter are interpreted by those who compute the days as years, is quite diverse. Dr. Adam Clarke applies the 1290 days to the continuance of Mohammedanism, and as that arose A.D. 612, it will as he thinks come to an end about A. D. 1900. The 1335 days he reckons from the same date, A.D. 612, which reaches down to A.D. 1950, at which time, as he thinks, the fulness of the Gentiles will be brought in, and the Great Sabbath soon after be ushered in with the year 6000 of the creation of the world, and 2000 from the birth

of our Savior. Scott and others place the destruction both of Mohammedanism and Papacy at the end of the 1260 days, occupy the next 30 (1290) with the extermination of every antichristian power, and introduce the Millennium at the close of the 1335. By fixing the rise of the Papacy in A.D. 606, they coincide in general results with those already given from Dr. Adam Clarke.

Mr. Miller and his coadjutors apply the time, times and a half —equivalent to 1260 days— to the continuance of the papal power from the fall of the Ostrogothic kingdom A.D. 538, which they consider one of the three horns subdued by the little horn, thus making A.D. 1798 the epoch of the overthrow of the papal power; and they find what they consider this overthrow in the act of the French General Berthier who entered Rome that year, deposed the Pope, carried him captive to France, and substituted a republican for the papal government. The 1290 days they add to A.D. 508 (the date which they assign to the abolition of the pagan sacrifices, Interpr. pp. 43, 44), and thus make them tally with 1798 again. The 1335 days they put on to the same 508, and make them reach down to A. D. 1843, when the end of all things they say will literally have come.

All these calculations are utterly without the sanction of scriptural usage. The last is only more arbitrary and extravagant. We have seen that this *open-sesame* number 508 cannot be found anywhere in history, but owes its existence to the mere cabalistic authority of those who make so much of it. The next date A.D. 538 makes even less for them; for the Ostrogothic kingdom they admit was conquered by Justinian's army, (the Roman soldiers,) when with their interpretation of the little horn as the Pope, they ought to make the Pope the destroyer of the Ostrogothic kingdom. They avoid this inconsistency only by saying that the expression 7:8, "**before whom there were three of the first horns plucked up by the roots,**" means that they were plucked up *before in point of time, or to prepare the way for* the establishment of the *little horn* ; (*Litch, p. 64.) but the declaration "**he shall subdue three kings,**" 7: 24, decides the point that, it was the little horn which plucked up the three others. The number 1798 has less plausibility than either 508 or 538. The papal dominion is wider and stronger now than it was then. Says a celebrated English writer, than whom none is a better judge on this subject, "During the eighteenth century the influence of the Church of Rome was constantly on the decline. During the nineteenth century this fallen church has been gradually rising from her depressed state, and re-conquering her old dominion. (*Macaulay's Miscellanies, Vol. III. p. 357.) She had been weaker before 1798 than at that time, and from that very prostration rose up forthwith in more might. So utterly does Mr. Miller and his associates stumble at noon-day over the plainest facts in the world.

Mr. Miller's mode of solving some of the difficulties which trouble him on the days here specified, is in harmony with what has already been presented. The 2300 days, which Daniel did not at first understand, (chap. 8,) the angel had been sent again to explain to him in chap. 9. But Daniel here says, *I heard, but understood not*, i.e. "*he could not tell,*" Mr. Miller thinks, "whereabouts in his grand number of 2300 days, the end of Papal Rome carried him, he understood not how this time was divided." (*Lectures, p. 102.) In other words, he had the whole cloth, but did not know how to cut it. "But in verses 10,11," Mr. Miller adds, "Daniel had all he could ask for, and now could understand the time and length and part of every division which the angel had given him in his instruction so far as to fill up his vision of 2300 days." (*Ib. p. 103.) Let one of Mr. Miller's disciples instruct him, who says, "*It was not for Daniel to know the full meaning, that was reserved for others.*" (*Litch, p. 107.)

13. **"But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."** Some, as Rosenmüller, suppose the word end to refer to the end of the prophet's life, as when the Psalmist, 39:4, says, "*Lord make me to know mine end.*" But as it has the article, it refers to the end above mentioned, and the sentiment is, Be not anxious to know the times, and seasons, and particulars. Go thou thy way, and wait patiently, and let the end come at the time and manner it may. Thou shalt rest from thy trials, and labors, and arise again from thy sleep in the grave, to have thy portion in the Messiah's reign. When those days shall have ended, then shall shortly come the kingdom of heaven. And though thou shalt die before it arrive, yet because thou hast endured, and by thine own example hast instructed many how to be faithful to God in the midst of temptations and persecutions, thou shalt not fail to be a partaker of the fullest blessings of that future happy reign. (*This sentiment is given to this last verse both by Gesenius and Rosenmüller. Neither the words nor the context will bear the sense given by some—that of Daniel's standing in his lot as a prophet. Nor are we at liberty to conjecture, in its illustration, that Daniel might have been one of the saints who arose from their graves at the death and resurrection of our Lord, Matt. 27:52,53.*)

More than 2000 years have passed since Daniel went to his rest in the grave. The issue respecting which he inquired, has come in part—not in one simultaneous cluster of events, but in such order of occurrence as hath pleased him who seeth the end from the beginning, and with whom a thousand years are as a day. The kingdom of heaven, which the prophet foresaw, is still working deliverance in the world, and the full end is not yet; the resurrection of which Daniel wrote, and which our Savior taught, and Paul preached, has not yet come. It is still before us; it will be still before multitudes when 1843 shall have expired. The question of the time of its occurrence has nothing to do with our duty to be prepared for it. Let the truly wise and godly go his way, until the end be, not concerning himself with the calculation of the times and seasons, but holding himself in the posture of expectance, as Daniel, and as primitive Christians did, though the objects to which they looked were in reality centuries off. The final issues are unrevealed. To attempt to find them out is to decipher an unwritten record, and against the express admonition of the Great Master, "*It is not for you to know the times or the seasons which the Father hath put in his own power,*" Acts 1:7. To pretend to know them is to set one's self above not only prophets but apostles. If faithful to God and duty, if one endures temptation, if his love does not grow cold when iniquity aboundeth, if he neglects not God's word, but searches it, and finds in it truth to nourish and confirm his faith and hope, then shall he rest, and his death shall be precious in the sight of the Lord; he shall stand in his lot at the end of the days, and shine as the brightness of the firmament, even as the stars, forever and ever. Then too shall he meet all the wise and godly, "who through faith stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, turned to flight the armies of the aliens, were tortured not accepting deliverance, that they might obtain a better resurrection. They wandered in deserts and in mountains, and in dens and caves of the earth. These all received not the promise, God having provided some better thing for us, that they without us should not be made perfect," Heb. 11:32-40. }}

{{ This Article by a Methodist publication is a fitting close to Folsom's criticism. Adam Clarke and Date Setting. Dr. Vic Reasoner (fwponline.cc)

Welcome To fwponline.CC: A Wesleyan Fellowship dedicated to the spread of Biblical Wesleyan theology. The Arminian Magazine. Issue 2. Fall 2011. Volume 29. Date published to Extended January 2012 The Hope of the Gospel (Evansville, IN: Fundamental Wesleyan, 1999), 52-55. (Used with permission by Dr. Vic Reasoner, copyright owner.)

There has been some attention given to the dates calculated by Adam Clarke in Daniel. Writing in the early nineteenth century, Clarke commented on Daniel 12:9 that "the time of the end" would not arrive before the twentieth century.

Clarke interpreted the 1335 days of Daniel 12:12 as years. He suggested that if the origin of Mohammedanism in A. D. 612 is taken as a beginning point, 1335 years later would bring us to A. D. 1947, "when the fulness of the Gentiles shall be brought in." This is hailed as a remarkable prediction since it was in 1947 that the U. N. partitioned Palestine to create the state of Israel. However, Clarke did not anticipate the formation of Israel as a nation; for him bringing in the fullness of the gentiles meant their salvation and entrance into the kingdom of God which would produce the millennium. Clarke describes this as a time when wars would cease, Jew and gentile would become one fold, and God properly worshiped over the face of the whole earth.

Dispensationalists, however, read into Clarke their own presuppositions. They would connect Clarke's reference to the fullness of the gentiles to Luke 21:24 which states that "Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled." For Jerusalem to come under Jewish control once again is interpreted dispensationally to mean that the church age is over. The close of the church age is brought about by a secret rapture and God's agenda then becomes the establishment of a Jewish kingdom. This is not what Clarke anticipated nor did it happen in 1947.

While I accept the postmillennial concept of Clarke, was he accurate in applying the day/year formula to Daniel 12:12? Clarke noted that v 11 specified 1290 days. With the same starting point, A. D. 612, we would then arrive at the year 1902. Clarke thought that after 1902 "the religion of the FALSE PROPHET will cease to prevail in the world." Clarke thought the false religion might refer to the rise of Mohammadanism. Certainly, Islam is a major false religion in the world which continues to grow; however, it did not cease in 1902. Those who think Clarke's calculations are remarkable fail to mention this one.

Clarke also sets the rise of Roman Catholicism at A. D. 755 and calculates that its fall in A. D. 2015 (see comments on Daniel 7:25). Clearly, he was not expecting the imminent return of Christ when he wrote in 1825. However, an article on Clarke's predictions does mention his comments on Daniel 8:13-14. Here again Clarke takes 2300 days as years. Clarke refers to Alexander the Great's invasion of Asia in 334 B. C. and adds 2300 years, arriving at A. D. 1966. Clarke does not specifically indicate what will happen in 1966, presumably the sanctuary will be cleansed. Clarke only said this would bring it near to the time mentioned in Daniel 7:25, which was 2015. The connection is not clear.

It is claimed in a recent article, however, that Clarke was off by one year and that 1967 was the very year that the Jews took control of Jerusalem and the Temple Mount. But while Jewish control of Jerusalem is significant to dispensationalists, Clarke anticipated the reform of the Christian Church (see his comments on 7:25).

Clarke's day/year formula is common among those who interpret prophecy historically. William Miller interpreted the 2300 days in Daniel 8 as years, but took

the decree of Artaxerxes to rebuilt Jerusalem in 457 B. C. as his beginning point. This led him to the conclusion that Christ would return to earth in A. D. 1843-4.

A preterist approach to Daniel 8 also begins with Alexander the Great. After his kingdom was divided by four generals, a "little horn," Antiochus Epiphanes gained control in 175 B. C. On December 16, 168 B. C. Antiochus sent 20,000 troops to seize Jerusalem. 40,000 people were massacred in three days. Sacrifices ceased, swine were offered on the altar and an idol of Zeus was erected in the temple.

Under Judas Maccabaeus, Antiochus was overthrown on December 25, 165 B. C., an event celebrated at Hanukkah. Since temple sacrifices were offered evening and morning, 2300 evenings and morning would be 1150 days. Judas Maccabaeus purified the temple and built a new altar approximately 1150 days, or 3 ½ years after the temple had been profaned. Josephus recorded that Antiochus "spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months" [Wars of the Jews 1.1.1].

The preterist approach also makes more sense in Daniel 12. Starting with Daniel 11:40 there is a shift to the time of the end [see Joyce G. Baldwin, Tyndale Old Testament Commentaries: Daniel (Downers Grove, IL: InterVarsity, 1978), 199-200]. This is not a reference to the end of the world, but to a time when the kingdoms of man would be replaced by the kingdom of God. This occurred during the time of the fourth empire, the Roman empire. If Daniel 9 moves past the events described in chapter 8, then the final vision, Daniel 11:40-12:13, can also move past the events of Daniel 10-11:39. Again, the temple would be profaned. This siege would be even worse than the occupation under Antiochus had been. This Roman siege lasted from 67-70 A. D.

Daniel 12:7 refers to "time, times and a half a time." Clarke notes in his comments on the following verse that these make 3½ years of prophetic time, but then interprets this interval as 1260 years. The preterist approach rejects the day/year formula and understands the reference in Daniel to 2300 mornings and evenings or 1150 days (8:14), 1290 days (12:11), 1335 days (12:12), and time, times and half a time (8:25; 12:7) all to refer to time periods of approximately 3½ years [see Milton S. Terry, The Prophecies of Daniel Expounded (New York: Hunt & Eaton, 1893), 64; 130-134].

It should also be noted that Revelation 11:2 and 13:5 refers to 42 months; 11:3 and 12:6 refer to 1260 days. Revelation 12:14 even borrows Daniel's phrase "time, times, and half a time." It should be obvious that John in Revelation is referring to the same tribulation period as does Daniel. Milton S. Terry represents a later generation of Methodist scholars who had turned from the historical to the preterist interpretation [see Camden M. Cobern, Whedon's Commentary on the Old Testament (New York: Eaton & Mains, 1901), Vol. 8; McClintock and Strong, Cyclopedia, 2:663-670]. Both of these volumes interpret the fourth kingdom as Syria, but concede that Rome is the traditional view. Terry taught Greece was the fourth empire.

These interpretations do not bring Daniel's seventy sevens up to the time of the coming of the Messiah. It is in the days of the fourth kingdom that the Messiah comes (Dan 2:44); therefore it must be Rome. This view also makes the abomination that causes desolation (9:27; 11:31; 12:11) refer to the actions of Antiochus. However, Jesus warned his followers to flee the city when this happened (Matt 24:15-21). Therefore, it must refer to an action which would happen in the first century, not a past event.

Josephus wrote, "And indeed it so came to pass that our nation suffered these things under Antiochus Epiphanes, according to Daniel's vision and what he wrote many years before it came to pass. In the very same manner Daniel also wrote concerning the Roman government, and that our country should be made desolate by them [Antiquities of the Jews 10.11.7].

However, it is entirely consistent to hold to a preterist interpretation and teach that the Roman empire is the fourth kingdom. But Clarke held to a historical approach, stating that a day stands for a year in his comments on Daniel 7:25 and again at 12:12. However, at 7:25 he connects his day/year formula with the week/year interpretation of 9:24. But "weeks" is not in the Hebrew text. The Jews had been in captivity for 70 years. Now Daniel is told what would occur during seventy sevens. The context (9:1-2) refers to 70 years, so this period, revealed to Daniel, is 70 years x 7. Clarke interprets this set of numbers accurately. Why could he not see, however, that Daniel's references to time, times and half a time or 1200 + days either typified or referred to the last half of Daniel's seventieth week, the time of great tribulation?

However, I affirm Clarke's basic postmillennial theology. This has been misrepresented by the article which states that Clarke anticipated that from 1967 "it would not be long until the anti-christ would appear, and the final chapters of human history would unfold. He expected the second coming of the Messiah to be around the year A. D. 2000" ["Daniel Told Us! Adam Clarke Showed Us," Faith in the Future, Vol. 23, No. 4 (April 1995), 16-17]. Clarke believed in a succession of antichrists. In Clarke's day the enemies of Christianity were the papist, the pagan, and the Mohammedian.

Each of these systems would be conquered by the advancement of Christ's kingdom. Then the millennium would begin. If Clarke thought the antichrist teaching of Mohammedanism would end in 1902, the antichrist teaching of Roman Catholicism would end by 2015, and Christ would return at the end of the millennium, how does the author arrive at a date for the second advent which is around 2000? This projection is the presupposition of the author, not the calculation of Clarke.

Ralph Earle also cited Clarke's predictions for 1947 and 1966. He asked, "How could Adam Clarke make these precise predictions 150 years ago exactly to the year, as we have not seen them fulfilled? We have no answer, unless this was what these scriptures were intended to mean." However, Earle made no reference to the other two predictions: 1902 and 2015 [What the Bible Says About the Second Coming (1970; Rpt. Grand Rapids: Baker, 1973), 85-7]. }

15. Smith.

Thoughts Critical & Practical, on the Books of Daniel & the Revelation: being An Exposition, Text by Text, of these Important Portions of the Holy Scriptures; by Uriah Smith. 1881-1884-1887 Review & Herald Publishing Assn. Wash. D.C. 7th Day Adventist.

Daniel & the Revelation; The Response of History to the Voice of Prophecy; A Verse by Verse Study of These Important Books of the Bible by Uriah Smith. Review & Herald Publishing Assn. Wash. D.C. 7th Day Adventist. (Entered, according to Act of

Congress, in the year 1897, by Uriah Smith. Copyright, 1907, by Mrs. Uriah Smith. This work was first published as a little book (100 pages each) in two parts in 1873, then enlarged & revised (800 pages together) over the next 30 years.)

{{ Preface:3. It is for the purpose of calling attention to some of these important prophetic-historical lessons, if we may be permitted to coin a word, that this volume is written. And the books of Daniel and the Revelation are chosen for this purpose, because in some respects their prophecies are more direct than are to be found elsewhere upon the prophetic page, and the fulfilments more striking. The object before us is threefold: (1) To gain an understanding of the wonderful testimony of the books themselves; (2) To acquaint ourselves with some of the more interesting and important events in the history of civilized nations, and mark how accurately the prophecies, some of them depending upon the developments of the then far-distant future, and upon conditions the most minute and complicated, have been fulfilled in these events; and (3) To draw from these things important lessons relative to practical Christian duties, which were not given for past ages merely, but are for the learning and admonition of the world today.

4. The books of Daniel and the Revelation are counterparts of each other. They naturally stand side by side, and should be studied together.

5. We are aware that any attempt to explain these books and make an application of their prophecies, is generally looked upon as a futile and fanatical task, and is sometimes met even with open hostility. It is much to be regretted that any portions of that volume which all Christians believe to be the book wherein God has undertaken to reveal his will to mankind, should come to be regarded in such a light. But a great fact, to which the reader's attention is called in the following paragraph, is believed to contain for this state of things both an explanation and an antidote.

6. There are two general systems of interpretation adopted by different expositors in their efforts to explain the sacred Scriptures. The first is the mystical or spiritualizing system invented by Origen, to the shame of sound criticism and the curse of Christendom; the second is the system of literal interpretation, used by such men as Tyndale, Luther, and all the Reformers, and furnishing the basis for every advance step which has thus far been made in the reformation from error to truth as taught in the Scriptures. According to the first system, every declaration is supposed to have a mystical or hidden sense, which it is the province of the interpreter to bring forth; by the second, every declaration is to be taken in its most obvious and literal sense, except where the context and the well-known laws of language show that the terms are figurative, and not literal; and whatever is figurative must be explained by other portions of the Bible which are literal.

7. By the mystical method of Origen, it is vain to hope for any uniform understanding of either Daniel or the Revelation, or of any other book of the Bible; for that system (if it can be called a system) knows no law but the uncurbed imagination of its adherents; hence there are on its side as many different interpretations of Scripture as there are different fancies of different writers. By the literal method, everything is subject to well-established and clearly-defined law; and, viewed from this standpoint, the reader will be surprised to see how simple, easy, and clear many portions of the Scriptures at once become, which, according to any other system, are dark and unsolvable. It is admitted that many figures are used in the Bible, and that much of the books under consideration, especially that of the Revelation, is clothed in symbolic language; but it is also claimed that the

Scriptures introduce no figure which they do not somewhere furnish literal language to explain. This volume is offered as a consistent exposition of the books of Daniel and the Revelation according to the literal system.

8. The study of prophecy should by no means be neglected; for it is the prophetic portions of the word of God which especially constitute it a lamp to our feet and a light to our path. So both David and Peter unequivocally testify. Ps.119:105; 2nd Peter 1:19.

9. No sublimer study can occupy the mind than the study of those books in which He who sees the end from the beginning, looking forward through all the ages, gives, through His inspired prophets, a description of coming events for the benefit of those whose lot it would be to meet them.

10. An increase of knowledge respecting the prophetic portions of the word of God was to be one of the characteristics of the last days. Said the angel to Daniel, **"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased;"** or, as Michaelis's translation reads: **"When many shall give their *sedulous attention to the understanding of these things*, and knowledge shall be increased."** It is our lot to live this side the time to which the angel told Daniel to thus shut up the words and seal the book. That restriction has now expired by limitation. In the language of the figure, the seal has been removed, and many are running to and fro, and knowledge has marvelously increased in every department of science; yet it is evident that this prophecy specially contemplates an increase of knowledge concerning those prophecies that are designed to give us light in reference to the age in which we live, the close of this dispensation, and the soon-coming transfer of all earthly governments to the great King of Righteousness, who shall destroy His enemies, and crown with an infinite reward every one of His friends. The fulfilment of the prophecy in the increase of this knowledge, is one of the pleasing signs of the present time. For more than half a century, light upon the prophetic word has been increasing, and shining with ever-growing luster to our own day.

11. In no portion of the word of God is this more apparent than in the books of Daniel and the Revelation; and we may well congratulate ourselves on this, for no other parts of that word deal so largely in prophecies that pertain to the closing scenes of this world's history. No other books contain so many chains of prophecy reaching down to the end. In no other books is the grand procession of events that leads us through to the termination of probationary time, and ushers us into the realities of the eternal state, so fully and minutely set forth. No other books embrace so completely, as it were in one grand sweep, all the truths that concern the last generation of the inhabitants of the earth, and set forth so comprehensively all the aspects of the times, physical, moral, and political, in which the triumphs of earthly woe and wickedness shall end, and the eternal reign of righteousness begin. We take pleasure in calling attention especially to these features of the books of Daniel and the Revelation, which seem heretofore to have been too generally overlooked or misinterpreted.

12. There seems to be no prophecy which a person can have so little excuse for misunderstanding as the prophecy of Daniel, especially as relates to its main features. Dealing but sparingly in language that is highly figurative, explaining all the symbols it introduces, locating its events within the rigid confines of prophetic periods, it points out the first advent of the Messiah in so clear and unmistakable a manner as to call forth the execration of the Jews upon any attempt to explain it,

and gives so accurately, and so many ages in advance, the outlines of the great events of our world's history, that infidelity stands confounded and dumb before its inspired record.

13. And no effort to arrive at a correct understanding of the book of the Revelation needs any apology; for the Lord of prophecy has Himself pronounced a blessing upon him *that readeth and they that hear the words of this prophecy, and keep the things that are written therein; for the time is at hand*. Rev.1:1-3. And it is with an honest purpose of aiding somewhat in arriving at this understanding, which is set forth by the language above referred to as not only possible but praiseworthy, that an exposition of this book, according to the literal rule of interpretation, has been attempted.

14. With thrilling interest we behold to-day the nations marshaling their forces, and pressing forward in the very movements described by the royal seer in the court of Babylon twenty-five hundred years ago, and by John on Patmos eighteen hundred years ago; and these movements -hear it, ye children of men- are the last political revolutions to be accomplished before this earth plunges into her final time of trouble, and Michael, the great Prince [Christ as understood by Smith], stands up, and his people, all who are found written in the book, are crowned with full and final deliverance. Dan.12:1, 2.

15. Are these things so? "Seek," says our Saviour, "and ye shall find; knock, and it shall be opened unto you." God has not so concealed His truth that it will elude the search of the humble seeker. With a prayer that the same Spirit by which those portions of Scripture which form the basis of this volume were at first inspired, and whose aid the writer has sought in his expository efforts, may rest abundantly upon the reader in his investigations, according to the promise of the Saviour in John 16:7, 13, 15, this work is commended to the candid and careful attention of all who are interested in prophetic themes.

U.S. (Uriah Smith) Battle Creek, Mich., *January 1897*. } }

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Book of Revelation: 22 Chapters. Indexes.

{ { Introduction: His prophecy is, in many respects, the most remarkable of any in the sacred record. It is the most comprehensive. It was the first prophecy giving a consecutive history of the world from that time to the end. It located the most of its predictions within well-defined prophetic periods, though reaching many centuries into the future. It gave the first definite chronological prophecy of the coming of the Messiah. It marked the time of this event so definitely that the Jews forbid any attempt to interpret its numbers, since that prophecy shows them to be without excuse in rejecting Christ; and so accurately had its minute and literal predictions been fulfilled down to the time of Porphyry, A.D.250, that he declared (the only loophole he could devise for his hard-pressed skepticism) that the predictions were not written in the age of Babylon, but after the events themselves had transpired. This shift, however, is not now available; for every succeeding century has borne additional evidence to the truthfulness of the prophecy, and we are just now, in our own day, approaching the climax of its fulfilment.....

2:38: When we say that the image of Daniel 2 symbolizes the four great prophetic universal monarchies, and reckon Babylon as the first of these, it is asked how this can be true, when every country in the world was not absolutely under the dominion of any one of them. Thus Babylon never conquered Grecia or Rome; but Rome was founded before Babylon had risen to the zenith of its power. Rome's position and influence, however, were then altogether prospective; and it is nothing against the prophecy that God begins to prepare his agents long years before they enter upon the prominent part they are to perform in the fulfilment of prophecy. We must place ourselves with the prophet, and view these kingdoms from the same standpoint. We shall then, as is right, consider his statements in the light of the location he occupied, the time in which he wrote, and the circumstances by which he was surrounded. It is a manifest rule of interpretation that we may look for nations to be noticed in prophecy when they become so far connected with the people of God that mention of them becomes necessary to make the records of sacred history complete. When this was the case with Babylon, it was, from the standpoint of the prophet, the great and overtowering object in the political world. In his eye, it necessarily eclipsed all else; and he would naturally speak of it as a kingdom having rule over all the earth. So far as we know, all provinces of countries against which Babylon did move in the height of its power, were subdued by its arms. In this sense, all were in its power; and this fact will explain the somewhat hyperbolical language of verse 38. That there were some portions of territory and considerable numbers of people unknown to history, and outside the pale of civilization as it then existed, which were neither discovered nor subdued, is not a fact of sufficient strength or importance to condemn the expression of the prophet, or to falsify the prophecy.....

2:40:Thus far in the applications of this prophecy there is a general agreement among expositors. That Babylon, Medo-Persia, and Grecia are represented respectively by the head of gold, the breast and arms of silver, and sides of brass, is acknowledged by all. But with just as little ground for diversity of views, there is strangely a difference of opinion as to what kingdom is symbolized

by the fourth division of the great image, -the legs of iron. On this point we have only to inquire, What kingdom did succeed Grecia in the empire of the world? for the legs of iron denote the fourth kingdom in the series. The testimony of history is full and explicit on this point. One kingdom did this, and one only, and that was Rome. It conquered Grecia; it subdued all things; like iron, it broke in pieces and bruised. Gibbon, following the symbolic imagery of Daniel, thus describes this empire: -"The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome."

At the opening of the Christian era, this empire took in the whole south of Europe, France, England, the greater part of the Netherlands, Switzerland, and the south of Germany, Hungary, Turkey, and Greece, not to speak of its possessions in Asia and Africa. Well, therefore, may Gibbon say of it: -"The empire of the Romans filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

It will be noticed that at first the kingdom is described unqualifiedly as strong as iron. And this was the period of its strength, during which it has been likened to a mighty Colossus, bestriding the nations, conquering everything, and giving laws to the world. But this was not to continue.

2:41-42:The element of weakness symbolized by the clay, pertained to the feet as well as to the toes. Rome, before its division into ten kingdoms, lost that iron tenacity which it possessed to a superlative degree during the first centuries of its career. Luxury, with its accompanying effeminacy and degeneracy, the destroyer of nations as well as of individuals, began to corrode and weaken its iron sinews, and thus prepared the way for its subsequent disruption into ten kingdoms.

The iron legs of the image terminate, to maintain the consistency of the figure, in feet and toes. To the toes, of which there were of course just ten, our attention is called by the explicit mention of them in the prophecy; and the kingdom represented by that portion of the image to which the toes belonged, was finally divided into ten parts. The question there naturally arises, Do the ten toes of the image represent the ten final divisions of the Roman empire? To those who prefer what seems to be a natural and straightforward interpretation of the word of God, it is a matter of no little astonishment that any question here should be raised. To take the ten toes to represent the ten kingdoms into which Rome was divided seems like such an easy, consistent, and matter-of-course procedure, that it requires a labored effort to interpret it otherwise. Yet such an effort is made by some -by Romanists universally, and by such Protestants as still cling to Romish errors.

A volume by H. Cowles, D.D., may perhaps best be taken as a representative exposition on this side of the question. The writer gives every evidence of extensive erudition and great ability. It is the more to be regretted, therefore, that these powers are devoted to the propagation of error, and to misleading the anxious inquirer who wishes to know his whereabouts on the great highway of time.

We can but briefly notice his positions. They are, (1) That the third kingdom was Grecia during the lifetime of Alexander only; (2) That the fourth kingdom was Alexander's successors; (3) That the latest point to which the fourth kingdom could extend, is the manifestation of the Messiah: for (4) There the God of heaven set up his kingdom; there the stone smote the image upon its feet, and commenced the process of grinding it up.

Nor can we reply at any length to these positions.

1. We might as well confine the Babylonian empire to the single reign of Nebuchadnezzar, or that of Persia to the reign of Cyrus, as to confine the third kingdom, Grecia, to the reign of Alexander.

2. Alexander's successors did not constitute another kingdom, but a continuation of the same, the Grecian kingdom of the image; for in this line of prophecy the succession of kingdoms is by conquest. When Persia had conquered Babylon, we had the second empire; and when Grecia had conquered Persia, we had the third. But Alexander's successors (his four leading generals) did not conquer his empire, and erect another in its place; they simply divided among themselves the empire which Alexander had conquered, and left ready to their hand.

"Chronologically," says Professor C., "the fourth empire must immediately succeed Alexander, and lie entirely between him and the birth of Christ." Chronologically, we reply, it must do no such thing; for the birth of Christ was not the introduction of the fifth kingdom, as will in due time appear. Here he overlooks almost the entire duration of the third diversion of the image, confounding it with the fourth, and giving no room for the divided state of the Grecian empire as symbolized by the four heads of the leopard of chapter 7, and the four horns of the goat of chapter 8.

"Territorially," continues Professor C., "it [the fourth kingdom] should be sought in Western Asia, not in Europe; in general, on the same territory where the first, second, and third kingdoms stood." Why not Europe? we ask. Each of the first three kingdoms possessed territory which was peculiarly its own. Why not the fourth? Analogy requires that it should. And was not the third kingdom a European kingdom? that is, did it not rise on European territory, and take its name for the land of its birth? Why not, then, go a degree farther west for the place where the fourth great kingdom should be founded? And how did Grecia ever occupy the territory of the first and second kingdoms? – Only by conquest. And Rome did the same. Hence, so far as the territorial requirements of the professor's theory are concerned, Rome could be the fourth kingdom as truthfully as Grecia could be the third.

"Politically," he adds, "it should be the immediate successor of Alexander's empire, ...changing the dynasty, but not the nations." Analogy is against him here. Each of the first three kingdoms was distinguished by its own peculiar nationality. The Persian was not the same as the Babylonian, nor the Grecian the same as either of the two that preceded it. Now analogy requires that the fourth kingdom, instead of being composed of a fragment of this Grecian empire, should possess a nationality of its own, distinct from the other three. And this we find in the Roman kingdom, and in it alone. But,

3. The grand fallacy which underlies this whole system of misinterpretation, is the too commonly taught theory that the kingdom of God was set up at the first advent of Christ. It can easily be seen how fatal to this theory is the admission that the fourth empire is Rome. For it was to be after the diversion of that fourth empire, that the God of heaven was to set up his kingdom. But the division of the Roman empire into ten parts was not accomplished previous to A.D. 476; consequently the kingdom of God could not have been set up at the first advent of Christ, nearly five hundred (500) years before that date. Rome must not, therefore, from their standpoint, though it answers admirably to the prophecy in every particular, be allowed to be the kingdom in question. The position that the kingdom of God was

set up in the days when Christ was upon earth, must, these interpreters seem to think, be maintained at all hazards.

Such is the ground on which some expositors appear, at least, to reason. And it is for the purpose of maintaining this theory that our author dwindles down the third great empire of the world to the insignificant period of about eight years! For this, he endeavors to prove that the fourth universal empire was bearing full sway during a period when the providence of God was simply filling up the outlines of the third! For this, he presumes to fix the points of time between which we must look for the fourth, though the prophecy does not deal in dates at all, and then whatever kingdom he finds within his specified time, that he sets down as the fourth kingdom, and endeavors to bend the prophecy to fit his interpretation, utterly regardless of how much better material he might find outside of his little enclosure, to answer to a fulfilment of the prophetic record. Is such a course logical? Is the time the point to be first established? -No; the kingdoms are the great features of the prophecy, and we are to look for them; and when we find them, we must accept them, whatever may be the chronology or location. Let them govern the time and place, not the time and place govern them.

But that view which is the cause of all this misapplication and confusion is sheer assumption. Christ did not smite the image at his first advent. Look at it! When the stone smites the image upon its feet, the image is dashed in pieces. Violence is used. The effect is immediate. The image becomes as chaff. And then what? Is it absorbed by the stone, and gradually incorporated with it? -Nothing of the kind. It is blown off, removed away, as incompatible, and unavailable material; and no place is found for it. The territory is entirely cleared; and then the stone becomes a mountain, and fills the whole earth. Now what idea shall we attach to this work of smiting and breaking in pieces? Is it a gentle, peaceful, and quiet work? or is it a manifestation of vengeance and violence? How did the kingdoms of the prophecy succeed the one to the other? -It was through the violence and din of war, the shock of armies and the roar of battle. "Confused noise and garments rolled in blood," told of the force and violence with which one nation had been brought into subjection by another. Yet all this is not called "smiting" or "breaking in pieces."

When Persia conquered Babylon, and Greece Persia, neither of the conquered empires is said to have been broken in pieces, though crushed beneath the overwhelming power of a hostile nation. But when we reach the introduction of the fifth kingdom, the image is smitten with violence; it is dashed to pieces, and so scattered and obliterated that no place is found for it. And now what shall we understand by this? -We must understand that here a scene transpires in which is manifested so much more violence and force and power than accompany the overthrow of one nation by another through the strife of war, that the latter is not worthy even of mention in connection with it. The subjugation of one nation by another by war, is a scene of peace and quietude in comparison with that which transpires when the image is dashed in pieces by the stone cut out of the mountain without hands.

Yet what is the smiting of the image made to mean by the theory under notice? - Oh, the peaceful introduction of the gospel of Christ! the quiet spreading abroad of the light of truth! the gathering out of a few from the nations of the earth, to be made ready through obedience to the truth, for His second coming, and reign! the calm and unpretending formation of a Christian church, -a church that has been domineered over, persecuted, and oppressed by the arrogant and triumphant powers of earth from that day to this! And this is the smiting of the image! this is

the breaking of it into pieces, and violently removing the shattered fragments from the face of the earth! Was ever absurdity more absurd?

From this digression we return to the inquiry, Do the toes represent the ten divisions of the Roman empire? We answer, Yes; because,–

1. The image of chapter 2 is exactly parallel with the vision of the four beasts of chapter 7. The fourth beast of chapter 7 represents the same as the iron legs of the image. The ten horns of the beast, of course, correspond very naturally to the ten toes of the image; and these horns are plainly declared to be ten kings which should arise; and they are just as much independent kingdoms as are the beasts themselves; for the beasts are spoken of in precisely the same manner; namely, as "four kings which should arise." Verse 17. They do not denote a line of successive kings, but kings or kingdoms which exist contemporaneously; for three of them were plucked up by the little horn. The ten horns, beyond controversy, represent the ten kingdoms into which Rome was divided.

2. We have seen that in Daniel's interpretation of the image he uses the words '*king*' and '*kingdom*' interchangeably, the former denoting the same as the latter. In verse 44 he says that "in the days of these kings shall the God of heaven set up a kingdom." This shows that at the time the kingdom of God is set up, there will be a plurality of kings existing contemporaneously. It cannot refer to the four preceding kingdoms; for it would be absurd to use such language in reference to a line of successive kings, since it would be in the days of the last king only, not in the days of any of the preceding, that the kingdom of God would be set up.

Here, then, is a division presented; and what have we in the symbol to indicate it? – Nothing but the toes of the image. Unless they do it, we are left utterly in the dark as to the nature and extent of the division which the prophecy shows did exist. To suppose this would be to cast a serious imputation upon the prophecy itself. We are therefore held to the conclusion that the ten toes of the image denote the ten parts into which the Roman empire was divided.–

(* This division was accomplished between the years A.D. 351 and A.D. 476. The era of this dissolution thus covered a hundred and twenty-five (125) years, from about the middle of the fourth (c.350) century to the last quarter of the fifth (c.475). No historians of whom we are aware, place the beginning of this work of the dismemberment of the Roman empire earlier than A.D. 351, and there is general agreement in assigning its close in A.D. 476. Concerning the intermediate dates, that is, the precise time from which each of the ten kingdoms that arose on the ruins of the Roman empire is to be dated, there is some difference of views among historians. Nor does this seem strange, when we consider that there was an era of great confusion, that the map of the Roman empire during that time underwent many sudden and violent changes, and that the paths of hostile nations charging upon its territory, crossed and recrossed each other in a labyrinth of confusion. But all historians agree in this, that out of the territory of Western Rome, ten separate kingdoms were ultimately established, and we may safely assign them to the time between the dates above named: namely, A.D. 351 and 476.*)

The ten nations which were most instrumental in breaking up the Roman empire, and which at some time in their history held respectively portions of Roman territory as separate and independent kingdoms, may be enumerated (without respect to the time of their establishment) as follows: The Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. The connection between these and some of the modern nations of Europe, is still traceable in the names, as England, Burgundy, Lombardy, France, etc. Such

authorities as Calmet, Faber, Lloyd, Hales, Scott, Barnes, etc., concur in the foregoing enumeration. (See Barnes's concluding notes on Daniel 7.)

As an objection to the view that the ten toes of the image denote the ten kingdoms, we are sometimes reminded that Rome, before its division into ten kingdoms, was divided into two parts, the Western and Eastern empires, corresponding to the two legs of the image; and as the ten kingdoms all arose out of the western division, if they are denoted by the toes, we would have, it is claimed, ten toes on one foot of the image, and none on the other; which would be unnatural and inconsistent.

But this objection devours itself; for certainly if the two legs denote division, the toes must denote division also. It would be inconsistent to say that the legs symbolize division, but the toes do not. But if the toes do indicate division at all, it can be nothing but the division of Rome into ten parts.

The fallacy, however, which forms the basis of this objection, is the view that the two legs of the image do signify the separation of the Roman empire into its eastern and western divisions. To this view there are several objections.

1. The two legs of iron symbolize Rome, not merely during its closing years, but from the very beginning of its existence as a nation; and if these legs denote division, the kingdom should have been divided from the very commencement of its history. This claim is sustained by the other symbols. Thus the division (that is, the two elements) of the Persian kingdom, denoted by the two horns of the ram (Dan.8:20), also by the elevation of the bear upon one side (Dan.7:5), and perhaps by the two arms of the image of this chapter, existed from the first. The division of the Grecian kingdom, denoted by the four horns of the goat and the four heads of the leopard, dates back to within eight years of the time when it was introduced into prophecy. So Rome should have been divided from the first, if the legs denote division, instead of remaining a unit for nearly six hundred (600) years, and separating into its eastern and western divisions only a few years prior to its final disruption into ten kingdoms.

2. No such division into two great parts is denoted by the other symbols under which Rome is represented in the book of Daniel; namely, the great and terrible beast of Daniel 7, and the little horn of chapter 8. Hence it is reasonable to conclude that the two legs of the image were not designed to represent such a division.

But it may be asked, Why not suppose the two legs to denote division as well as the toes? Would it not be just as inconsistent to say that the toes denote division, and the legs do not, as to say that the legs denote division, and the toes do not? We answer that the prophecy itself must govern our conclusions in this matter; and whereas it says nothing of division in connection with the legs, it does introduce the subject of division as we come down to the feet and toes. It says, "**And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided.**" No division could take place, or at least none is said to have taken place, till the weakening element of the clay is introduced; and we do not find this till we come to the feet and toes. But we are not to understand that the clay denotes one division and the iron the other; for after the long-existing unity of the kingdom was broken, no one of the fragments was as strong as the original iron, but all were in a state of weakness denoted by the mixture of iron and clay. The conclusion is inevitable, therefore, that the prophet has here stated the cause for the effect. The introduction of the weakness of the clay element, as we come to the feet, resulted in the division of the kingdom into ten parts, as represented by the

ten toes; and this result, or division, is more than intimated in the sudden mention of a plurality of contemporaneous kings. Therefore, while we find no evidence that the legs denote division, but serious objections against such a view, we do find, we think, good reason for supposing that the toes denote division, as here claimed.

3. Each of the four monarchies had its own particular territory, which was the kingdom proper, and where we are to look for the chief events in its history shadowed forth by the symbol. We are not, therefore, to look for the divisions of the Roman empire in the territory formerly occupied by Babylon, or Persia, or Grecia, but in the territory proper of the Roman kingdom, which was what was finally known as the Western empire. Rome conquered the world; but the kingdom of Rome proper lay west of Grecia. That is what was represented by the legs of iron. There, then, we look for the ten kingdoms; and there we find them. We are not obliged to mutilate or deform the symbol to make it a fit and accurate representation of historical events.

2:44: We here reach the climax of this stupendous prophecy; and when Time in his onward flight shall bring us to the sublime scene here predicted, we shall have reached the end of human history. The kingdom of God! Grand provision for a new and glorious dispensation, in which His people shall find a happy terminus of this world's sad, degenerate, and changing career. Transporting change for all the righteous, from gloom to glory, from strife to peace, from a sinful to a holy world, from death to life, from tyranny and oppression to the happy freedom and blessed privileges of a heavenly kingdom! Glorious transition, from weakness to strength, from the changing and decaying to the immutable and eternal!

But when is this kingdom to be established? May we hope for an answer to an inquiry of such momentous concern to our race? These are the very questions on which the word of God does not leave us in ignorance; and herein is seen the surpassing value of this heavenly boon. We do not say that the exact time is revealed (we emphasize the fact that it is not) either in this or in any other prophecy; but so near an approximation is given that the generation which is to see the establishment of this kingdom may mark its approach unerringly, and make that preparation which will entitle them to share in all its glories.

As already explained, we are brought down by verses 41-43 this side of the division of the Roman empire into ten kingdoms, which division was accomplished, as already noticed, between 351 and 476. The kings, or kingdoms, in the days of which the God of heaven is to set up His kingdom, are evidently those kingdoms which arose out of the Roman empire. Then the kingdom of God here brought to view could not have been set up, as some claim it was, in connection with the first advent of Christ, four hundred and fifty (450) years before. But whether we apply this division to the ten kingdoms or not, it is certain that some kind of division was to take place in the Roman empire before the kingdom of God should be set up; for the prophecy expressly declares, "**The kingdom shall be divided.**" And this is equally fatal to the popular view; for after the unification of the first elements of the Roman power down to the days of Christ, there was no division of the kingdom; nor during his days, nor for many years after, did any such thing take place. The civil wars were not divisions of the empire; they were only the efforts of individuals worshiping at the shrine of ambition, to obtain supreme control of the empire. The occasional petty revolts of distant provinces, suppressed as with the power, and almost with the speed, of a thunderbolt, did not constitute a division of the kingdom. And these are all that can be pointed to as interfering with the unity of the kingdom, for more than three hundred (300) years this side of the days of Christ. This one consideration is sufficient to disprove forever the view that the kingdom of

God, which constitutes the fifth kingdom of this series as brought to view in Daniel 2, was set up at the commencement of the Christian era. But a thought more may be in place.

1. This fifth kingdom, then, could not have been set up at Christ's first advent, because it is not to exist contemporaneously with earthly governments, but to succeed them. As the second kingdom succeeded the first, the third the second, and the fourth the third, by violence and overthrow, so the fifth succeeds the fourth. It does not exist at the same time with it. The fourth kingdom is first destroyed, the fragments are removed, the territory is cleared, and then the fifth is established as a succeeding kingdom in the order of time. But the church has existed contemporaneously with earthly governments ever since earthly governments were formed. There was a church in Abel's day, in Enoch's, in Noah's, in Abraham's, and so on to the present. No; the church is not the stone that smote the image upon its feet. It existed too early in point of time, and the work in which it is engaged is not that of smiting and overthrowing earthly governments.

2. The fifth kingdom is introduced by the stone smiting the image. What part of the image does the stone smite? -The feet and toes. But these were not developed until four centuries and a half after the crucifixion of Christ. The image was, at the time of the crucifixion, only developed to the thighs, so to speak; and if the kingdom of God was there set up, if there the stone smote the image, it smote it upon the thighs, not upon the feet, where the prophecy places the smiting.

3. The stone that smites the image is cut out of the mountain without hands. The margin reads, "**Which was not in hand.**" This shows that the smiting is not done by an agent acting for another, not by the church, for instance, in the hands of Christ; but it is a work which the Lord does by His own divine power, without any human agency.

4. Again, the kingdom of God is placed before the church as a matter of hope. The Lord did not teach his disciples a prayer which in two or three years was to become obsolete. The petition may as appropriately ascend from the lips of the patient, waiting flock in these last days, as from the lips of His first disciples, "*Thy kingdom come.*"

5. We have plain Scripture declarations to establish the following propositions: (1) The kingdom was still future at the time of our Lord's last Passover. Matt.26:29. (2) Christ did not set it up before His ascension. Acts 1:6. (3) Flesh and blood cannot inherit it. 1st Cor.15:50. (4) It is a matter of promise to the apostles, and to all those that love God. James 2:5. (5) It is promised in the future to the little flock. Luke 12:32. (6) Through much tribulation the saints are to enter therein. Acts 14:22. (7) It is to be set up when Christ shall judge the living and the dead. 2nd Tim.4:1. (8) This is to be when he shall come in His glory with all His holy angels. Matt. 25:31-34.

As militating against the foregoing view, it may be asked if the expression, "*Kingdom of heaven,*" is not, in the New Testament, applied to the church. In some instances it may be; but in others as evidently it cannot be. In the decisive texts referred to above, which show that it was still a matter of promise even after the church was fully established, that mortality cannot inherit it, and that it is to be set up only in connection with the coming of our Lord to judgment, the reference cannot be to any state or organization here upon earth. The object we have before us is to ascertain what constitutes the kingdom of Dan. 2:44; and we have seen that the prophecy utterly forbids our applying it there to the church, inasmuch as by the terms of the prophecy itself we are prohibited from looking for that kingdom till over

four hundred (400) years after the crucifixion of Christ and the establishment of the gospel church. Therefore if in some expressions in the New Testament the word "*kingdom*" can be found applying to the work of God's grace, or the spread of the gospel, it cannot in such instances be the kingdom mentioned in Daniel. That can only be the future *literal* kingdom of Christ's glory, so often brought to view in both the Old Testament and the New.

It may be objected again, that when the stone smites the image, the iron, the brass, the silver, and the gold are broken to pieces together; hence the stone must have smitten the image when all these parts were in existence. In reply we ask, What is meant by their being broken to pieces together? Does the expression mean that the same persons who constituted the kingdom of gold would be alive when the image was dashed to pieces? -No; else the image covers but the duration of a single generation. Does it mean that that would be a ruling kingdom? -No; for there is a succession of kingdoms down to the fourth. On the supposition, then, that the fifth kingdom was set up at the first advent, in what sense were the brass, silver, and gold in existence then any more than at the present day? Does it refer to the time of the second resurrection, when all these wicked nations will be raised to life? -No; for the destruction of earthly governments in this present state, which is here symbolized by the smiting of the image, certainly takes place at the end of this dispensation; and in the second resurrection national distinctions will be no more known.

No objection really exists in the point under consideration; for all the kingdoms symbolized by the image are, in a certain sense, still in existence. Chaldea and Assyria are still the first divisions of the image; Media and Persia, the second; Macedonia, Greece, Thrace, Asia Minor, and Egypt, the third. Political life and dominion, it is true, have passed from one to the other, till, so far as the image is concerned, it is all now concentrated in the divisions of the fourth kingdom; but the other, in location and substance, though without dominion, are still there; and together all will be dashed to pieces when the fifth kingdom is introduced.

It may still further be asked, by way of objection, Have not the ten kingdoms, in the days of which the kingdom of God was to be set up, all passed away? and as the kingdom of God is not yet set up, has not the prophecy, according to the view here advocated, proved a failure? We answer: Those kingdoms have not yet passed away. We are yet in the days of those kings. The following illustration from Dr. Nelson's "Cause and Cure of Infidelity," pp.374,375, will set this matter in a clear light:-

"Suppose some feeble people should be suffering from the almost constant invasions of numerous and ferocious enemies. Suppose some powerful and benevolent prince sends them word that he will, for a number of years, say thirty, maintain, for their safety along the frontier, ten garrisons, each to contain one hundred well-armed men. Suppose the forts are built and remain a few years, when two of them are burned to the ground and rebuilt without delay; has there been any violation of the sovereign's word? - No; there was no material interruption in the continuance of the walls of strength; and, furthermore, the most important part of the safeguard was still there. Again, suppose the monarch sends and has two posts of strength demolished, but, adjoining the spot where these stood, and immediately, he has other two buildings erected, more capacious and more desirable; does the promise still stand good? We answer in the affirmative, and we believe no one would differ with us. Finally, suppose, in addition to the ten garrisons, it could be shown that for several months during the thirty years, one

more had been maintained there; that for one or two years out of the thirty, there had been there eleven instead of ten fortifications; shall we call it a defeat or a failure of the original undertaking? Or shall any seeming interruptions, such as have been stated, destroy the propriety of our calling these the ten garrisons of the frontier? The answer is, No, without dispute.

"So it is, and has been, respecting the ten kingdoms of Europe once under Roman scepter. They have been there for twelve hundred and sixty (1260) years. If several have had their names changed according to the caprice of him who conquered, this change of name did not destroy existence. If others have had their territorial limits changed, the nation was still there. If others have fallen while successors were forming in their room, the ten horns were still there. If, during a few years out of a thousand, there were more than ten, if some temporary power reared its head, seeming to claim a place with the rest and soon disappeared, it has not caused the beast to have less than ten horns."

Scott remarks:-

"It is certain that the Roman empire was divided into ten kingdoms; and though they might be sometimes more sometimes fewer, yet they were still known by the name of the ten kingdoms of the Western empire."

Thus the subject is cleared of all difficulty. Time has fully developed this great image in all its parts. Most strictly does it represent the important political events it was designed to symbolize. It stands complete upon its feet. Thus it has been standing for over fourteen hundred years. It waits to be smitten upon the feet by the stone cut out of the mountain without hand, that is, the kingdom of Christ. This is to be accomplished when the Lord shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. (See Ps.2:8,9.) In the days of these kings the God of heaven is to set up a kingdom. We have been in the days of these kings for over fourteen centuries, and we are still in their days. So far as this prophecy is concerned, the very next event is the setting up of God's everlasting kingdom. Other prophecies and innumerable signs show unmistakably its immediate proximity.

The coming kingdom! This ought to be the all-absorbing topic with the present generation. Reader, are you ready for the issue? He who enters this kingdom enters it not merely for such a lifetime as men live in this present state, not to see it degenerate, not to see it overthrown by a succeeding and more powerful kingdom; but he enters it to participate in all its privileges and blessings, and to share its glories forever; for this kingdom is not to **"be left to other people."** Again we ask you, Are you ready? The terms of heirship are most liberal: **"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."** Are you on terms of friendship with Christ, the coming King? Do you love his character? Are you trying to walk humbly in his footsteps, and obey his teachings? If not, read your fate in the cases of those in the parable, of whom it was said, *"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."* There is to be no rival kingdom where you can find an asylum if you remain an enemy to this; for this is to occupy all the territory ever possessed by any and all of the kingdoms of this world, past or present. It is to fill the whole earth. Happy they to whom the rightful Sovereign, the all-conquering King, at last can say, *"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."*

7:19: Of the first three beasts of this series, Daniel had so clear an understanding that he had no trouble in reference to them. But he was astonished at this fourth beast, so unnatural and dreadful; for the further we come down the stream of time, the further it is necessary to depart from nature in forming symbols to represent accurately the degenerating governments of this earth. The lion is a production of nature; but it must have the unnatural addition of two wings to represent the kingdom of Babylon. The bear we also find in nature; but as a symbol of Medo-Persia an unnatural ferocity must be denoted by the insertion of three ribs into its mouth. So the leopard is a beast of nature; but fitly to represent Grecia there is a departure from nature in respect to wings, and the number of heads. But nature furnishes no symbol which can fitly illustrate the fourth kingdom. A beast the likeness of which never was seen, is taken; a beast dreadful and terrible, with nails of brass, and teeth of iron, so cruel, rapacious, and fierce that from mere love of oppression it devoured, and brake in pieces, and trampled its victims beneath its feet.

Wonderful was all this to the prophet; but something still more wonderful appeared. A little horn came up, and, true to the nature of the beast from which it sprang, thrust aside three of its fellows; and lo! the horn had eyes, not the uncultivated eyes of a brute, but the keen, shrewd, intelligent eyes of a man; and, stranger yet, it had a mouth, and with that mouth it uttered proud sayings, and put forth preposterous and arrogant claims. No wonder the prophet made special inquiry respecting this monster, so unearthly in its instincts, and so fiendish in its works and ways. In the following verses some specifications are given respecting the little horn, which enable the student of prophecy to make an application of this symbol without danger of mistake.

7:21: The wonderful wrath of this little horn against the saints particularly attracted the attention of Daniel. The rise of the ten horns, or the division of Rome into ten kingdoms, between the years A.D. 351 and 476, has already been noticed. (See on chapter 2:41.) As these horns denote kingdoms, the little horn must denote a kingdom also, but not of the same nature, because it was *diverse* from the others. They were political kingdoms. And now we have but to inquire if any kingdom has arisen among the ten kingdoms of the Roman empire since A.D. 476, and yet diverse from them all; and if so, what one? The answer is, Yes, the spiritual kingdom of the papacy. This answers to the symbol in every particular, as is easily proved; and nothing else will do it. See the specifications more particularly mentioned in verse 23.

Daniel beheld this horn making war upon the saints. Has such a war been waged by the papacy? Fifty million martyrs, with a voice like the sound of many waters answer, Yes. Witness the cruel persecutions of the Waldenses, the Albigenses, and Protestants in general, by the papal power. It is stated on good authority that the persecutions, massacres, and religious wars excited by the church and bishop of Rome, have occasioned the shedding of far more blood of the saints of the Most High than all the enmity, hostility, and persecutions of professed heathen peoples from the foundation of the world. [?]

In verse 22 three consecutive events seem to be brought to view. Daniel, looking onward from the time when the little horn was in the height of its power to the full end of the long contest between the saints and Satan with all his agents, notes three prominent events that stand as mile-posts along the way. (1) The coming of the Ancient of days; that is, the position which Jehovah takes in the opening of the judgment scene described in verses 9,10. (2) The judgment that is

given to the saints; that is, the time when the saints sit with Christ in judgment a thousand years, following the first resurrection (Rev.20:14), apportioning to the wicked the punishment due for their sins. Then the martyrs will sit in judgment upon the great antichristian, persecuting power, which, in the days of their trial, hunted them like the beasts of the desert, and poured out their blood like water. (3) The time that the saints possess the kingdom; that is, the time of their entrance upon the possession of the new earth. Then the last vestige of the curse of sin, and of sinners, root, and branch, will have been wiped away, and the territory so long misruled by the wicked powers of earth, the enemies of God's people, will be taken by the righteous, to be held by them forever and ever. 1Cor.6:2,3; Matt.25:34.

7:23. We have here further particulars respecting the fourth beast and the little horn.

Perhaps enough has already been said respecting the fourth beast (Rome) and the ten horns, or ten kingdoms, which arose therefrom. The little horn now more particularly demands attention. As stated on verse 8, we find the fulfilment of the prophecy concerning this horn in the rise and work of the papacy. It is a matter of both interest and importance, therefore, to inquire into the causes which resulted in the development of this antichristian power.

The first pastors or bishops of Rome enjoyed a respect proportionate to the rank of the city in which they resided; and for the first few centuries of the Christian era, Rome was the largest, richest, and most powerful city in the world. It was the seat of empire, the capital of the nations. "All the inhabitants of the earth belong to her," said Julian; and Claudian declared her to be "the fountain of laws." "If Rome is the queen of cities, why should not her pastor be the king of bishops?" was the reasoning these Roman pastors adopted. "Why should not the Roman Church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy," says D'Aubigne, from whom we quote these words ("History of the Reformation," Vol. I, chap.1), "for the ambitious heart of man to reason thus. Ambitious Rome did so."

The bishops in the different parts of the Roman empire felt a pleasure in yielding to the bishop of Rome some portion of that honor which Rome, as the queen city, received from the nations of the earth. There was originally no dependence implied in the honor thus paid. "But," continues D'Aubigne, "usurped power increased like an avalanche. Admonitions, at first simply fraternal, soon became absolute commands in the mouth of the pontiff. The Western bishops favored this encroachment of the Roman pastors, either from jealousy of the Eastern bishops, or because they preferred submitting to the supremacy of a pope rather than to the dominion of a temporal power."

Such were the influences clustering around the bishop of Rome, and thus was everything tending toward his speedy elevation to the supreme spiritual throne of Christendom. But the fourth century was destined to witness an obstacle thrown across the path of this ambitious dream. Arius, parish priest of the ancient and influential church of Alexandria, sprung his doctrine upon the world, occasioning so fierce a controversy in the Christian church that a general council was called at Nicaea, by the emperor Constantine, A.D.325, to consider and adjust it. Arius maintained "that the Son was totally and essentially distinct from the Father; that he was the first and noblest of those beings whom the Father had created out of nothing, the instrument by whose subordinate operation the Almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity." This opinion was condemned by the council, which decreed that Christ was of one and

the same substance with the Father. Hereupon Arius was banished to Illyria, and his followers were compelled to give their assent to the creed composed on that occasion. (Mosheim, cent. 4, part 2, chap. 4: Stanley, History of the Eastern Church, p. 239.)

The controversy itself, however, was not to be disposed of in this summary manner, but continued for ages to agitate the Christian world, the Arians everywhere becoming the bitter enemies of the pope and of the Roman Catholic Church. From these facts it is evident that the spread of Arianism would check the influence of the Catholics; and the possession of Rome and Italy by a people of the Arian persuasion, would be fatal to the supremacy of a Catholic bishop. But the prophecy had declared that this horn would rise to supreme power, and that in reaching this position it would subdue three kings.

Some difference of opinion has existed in regard to the particular powers which were overthrown in the interest of the papacy, in reference to which the following remark by Albert Barnes seems very pertinent: "In the confusion that existed on the breaking up of the Roman empire, and the imperfect accounts of the transactions which occurred in the rise of the papal power, it would not be wonderful if it should be difficult to find events *distinctly* recorded that would be in all respects an accurate and absolute fulfilment of the vision. Yet it is possible to make out the fulfilment of this with a good degree of certainty in the history of the papacy." – *Notes on Daniel 7*.

Mr. Mede supposes the three kingdoms plucked up to have been the Greeks, the Lombards, the Franks; and Sir Isaac Newton supposes they were the Exarchate of Ravenna, the Lombards, the Senate and Dukedom of Rome. Bishop Newton (Dissertation on the Prophecies, pp.217, 218) states some serious objections to both these schemes. The Franks could not have been one of these kingdoms; for they were never plucked up before the papacy. The Lombards could not have been one; for they were never made subject to the popes. Says Barnes, "I do not find, indeed, that the kingdom of the Lombards was, as is commonly stated, among the number of the temporal sovereignties that became subject to the authority of the popes." And the Senate and Dukedom of Rome could not have been one; for they, as such, never constituted one of the ten kingdoms, three of which were to be plucked up before the little horn.

But we apprehend that the chief difficulty in the application made by these eminent commentators, lay in the fact that they supposed that the prophecy respecting the exaltation of the papacy had not been fulfilled, and could not have been, till the pope became a temporal prince; and hence they sought to find an accomplishment of the prophecy in the events which led to the pope's temporal sovereignty. Whereas, evidently, the prophecy of verses 24, 25 refers, not to his civil power, but to his power to domineer over the minds and consciences of men; and the pope reached this position, as will hereafter appear, in A.D. 538; and the plucking up of the three horns took place *before* this, and to make way for this very exaltation to spiritual dominion. The insuperable difficulty in the way of all attempts to apply the prophecy to the Lombards and the other powers named above is that they come altogether too late in point of time; for the prophecy deals with the arrogant efforts of the Roman pontiff to gain power, not with his endeavors to oppress and humble the nations after he had secured the supremacy.

The position is here confidently taken that the three powers, or horns, plucked up before the papacy, were the Heruli, the Vandals, and the Ostrogoths: and this position rests upon the following statements of historians.

Odoacer, the leader of the Heruli, was the first of the barbarians who reigned over the Romans. He took the throne of Italy, according to Gibbon (*Decline and Fall of the Roman Empire*, Vol. III, pp. 510, 515), in 476. Of his religious belief Gibbon (p.516) says: "Like the rest of the barbarians, he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters, and the silence of the Catholics attests the toleration which they enjoyed."

Again he says (p. 547): "The Ostrogoths, the Burgundians, the Suevi, and the Vandals, who had listened to the eloquence of the Latin clergy, preferred the more intelligible lessons of their domestic teachers; and Arianism was adopted as the national faith of the warlike converts who were seated on the ruins of the Western empire. This irreconcilable difference of religion was a perpetual source of jealousy and hatred; and the reproach of *barbarian* was embittered by the more odious epithet of *heretic*. The heroes of the North, who had submitted, with some reluctance, to believe that all their ancestors were in hell, were astonished and exasperated to learn that they themselves had only changed the mode of their eternal condemnation."

The reader is requested to consider carefully a few more historical statements which throw some light on the situation at this time. Stanley (*History of the Eastern Church*, p. 151) says: "The whole of the vast Gothic population which descended on the Roman empire, so far as it was Christian at all, held to the faith of the Alexandrian heretic. Our first Teutonic version of the Scriptures was by an Arian missionary, Ulfilas. The first conqueror of Rome, Alaric, and the first conqueror of Africa, Genseric, were Arians. Theodoric, the great king of Italy, and hero of the 'Nibelungen Lied,' was an Arian. The vacant place in his massive tomb at Ravenna is a witness of the vengeance which the Orthodox took on his memory, when, in their triumph, they tore down the porphyry vase in which his Arian subjects had enshrined his ashes."

Ranke, in his *History of the Popes* (London, edition of 1871), Vol. I, p.9, says: "But she [the church] fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; Arian kings seized the greater part of the remaining West; while the Lombards, long attached to Arianism, and as neighbors most dangerous and hostile, established a powerful sovereignty before the very gates of Rome. The Roman bishops, meanwhile, beset on all sides, exerted themselves with all the prudence and pertinacity which have remained their peculiar attributes, to regain the mastery, at least in the patriarchal diocese."

Machiavelli, in his *History of Florence*, p. 14, says: "Nearly all the wars which the northern barbarians carried on in Italy, it may be here remarked, were occasioned by the pontiffs; and the hordes with which the country was inundated, were generally called in by them."

These extracts give us a general view of the state of affairs at this time, and show us that though the hands of the Roman pontiffs might not be visibly manifest in the movements upon the political board, they constituted the power working assiduously behind the scenes to secure their own purposes. The relation which these Arian kings sustained to the pope, from which we can see the necessity of their being overthrown to make way for papal supremacy, is shown in the following testimony from Mosheim, given in his *History of the Church*, cent. 6, part 2, chap. 2, sec. 2:-

"On the other hand, it is certain, from a variety of the most authentic records, that both the emperors and the nations in general were far from being disposed to

bear with patience the yoke of servitude which the popes were imposing upon the Christian church. The Gothic princes set bounds to the power of these arrogant prelates in Italy, permitted none to be raised to the pontificate without their approbation, and reserved to themselves the right of judging of the legality of every new election."

An instance in proof of this statement occurs in the history of Odoacer, the first Arian king above mentioned, as related by Bower in his History of the Popes, Vol. I, p.271. When, on the death of Pope Simplicius, A.D.483, the clergy and people had assembled for the election of a new pope, suddenly Basilius, lieutenant of King Odoacer, appeared in the assembly, expressed his surprise that any such work as appointing a successor to the deceased pope should be undertaken without him, in the name of the king declared all that had been done null and void, and ordered the election to be begun anew. Certainly the horn which exercised such a restrictive power over the papal pontiff must be taken away before the pope could reach the predicted supremacy.

Meanwhile, Zeno, the emperor of the East, and friend of the pope, was anxious to drive Odoacer out of Italy (Machiavelli, p. 6), a movement which he soon had the satisfaction of seeing accomplished without trouble to himself, in the following manner. Theodoric had come to the throne of the Ostrogothic kingdom in Moesia and Pannonia. Being on friendly terms with Zeno, he wrote him, stating that it was impossible for him to restrain his Goths within the impoverished province of Pannonia, and asking his permission to lead them to some more favorable region, which they might conquer and possess. Zeno gave him permission to march against Odoacer, and take possession of Italy. Accordingly, after a three years' war, the Herulian kingdom in Italy was overthrown, Odoacer was treacherously slain, and Theodoric established his Ostrogoths in the Italian peninsula. As already stated, he was an Arian, and the law of Odoacer subjecting the election of the pope to the approval of the king, was still retained.

The following incident will show how completely the papacy was in subjection to his power. The Catholics in the East, having commenced a persecution against the Arians in 523, Theodoric summoned Pope John into his presence, and thus addressed him: "If the emperor [Justin, the predecessor of Justinian] does not think fit to revoke the edict which he has lately issued against those of my persuasion [that is, the Arians], it is my firm resolution to issue the like edict against those of his [that is, the Catholics]; and to see it everywhere executed with the same rigor. Those who do not profess the faith of Nicaea are heretics to him, and those who do are heretics to me. Whatever can excuse or justify his severity to the former, will excuse the justify mine to the latter. But the emperor," continued the king, "has none about him who dare freely and openly speak what they think, or to whom he would hearken if they did. But the *great veneration which he professes for your See*, leaves no room to doubt but he would hearken to you. I will therefore have you to repair forthwith to Constantinople, and there to remonstrate, both in my name and your own, against the violent measures in which that court has so rashly engaged. It is in your power to divert the emperor from them; and till you have, nay, till the Catholics [this name Theodoric applies to the Arians] are restored to the free exercise of their religion, and to all the churches from which they have been driven, you must not think of returning to Italy." -*Bower's History of the Popes, Vol. I, p. 325.*

The pope who was thus peremptorily ordered not to set his foot again upon Italian soil until he had carried out the will of the king, certainly could not hope for

much advancement toward any kind of supremacy till that power was taken out of the way. Baronius, according to Bower, will have it that the pope sacrificed himself on this occasion, and advised the emperor not by any means to comply with the demand the king had sent him. But Mr. Bower thinks this inconsistent, since he could not, he says, "sacrifice himself without sacrificing, at the same time, the far greater part of the innocent Catholics in the West, *who were either subject to King Theodoric, or to other Arian princes in alliance with him.*" It is certain that the pope and the other ambassadors were treated with severity on their return, which Bower explains on this wise: "Others arraign them all of high treason; and truly the chief men of Rome were suspected at this very time of carrying on *a treasonable correspondence with the court of Constantinople, and machinating the ruin of the Gothic empire in Italy.*" - *Id.*, p. 326.

The feelings of the papal party toward Theodoric may be accurately estimated, according to a quotation already given, by the vengeance which they took on his memory, when they tore from his massive tomb in Ravenna the porphyry vase in which his Arian subjects had enshrined his ashes. But these feelings are put into language by Baronius, who inveighs "against Theodoric as a cruel barbarian, as a barbarous tyrant, as an impious Arian." But "having exaggerated with all his eloquence, and bewailed the deplorable condition of the Roman Church reduced by that heretic to a state of slavery, he comforts himself in the end, and dries up his tears, with the pious thought that the author of such a calamity died soon after, and was eternally damned!" - *Bower, Vol. I, p. 328; Compare Baronius' Annals, A.D. 526, p. 116.*

While the Catholics were thus feeling the restraining power of an Arian king in Italy, they were suffering a violent persecution from the Arian Vandals in Africa. (Gibbon, chap., 37, sec. 2.) Elliott, in his *Horae Apocalypticae*, Vol. III, p. 152, note 3, says: "The Vandal kings were not only Arians, but persecutors of the Catholics: in Sardinia and Corsica, under the Roman Episcopate, we may presume, as well as in Africa."

Such was the position of affairs, when, in 533, Justinian entered upon his Vandal and Gothic wars. Wishing to secure the influence of the pope and the Catholic party, he issued that memorable decree which was to constitute the pope the head of all the churches, and from the carrying out of which, in 538, the period of papal supremacy is to be dated. And whoever will read the history of the African campaign, 533-534, and the Italian campaign, 534-538, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian.

The testimony of D'Aubigne (*Reformation*, book 1, chap. 1) also throws light upon the undercurrents which gave shape to outward movements in these eventful times. He says: "Princes whom these stormy times often shook upon their thrones, offered their protection if Rome would in its turn support them. They conceded to her the spiritual authority, provided she would make a return in secular power. They were lavish of the souls of men, in the hope that she would aid them against their enemies. The power of the hierarchy, which was ascending, and the imperial power, which was declining, leaned thus one upon the other, and by this alliance accelerated their twofold destiny. Rome could not lose by it. An edict of Theodosius II and of Valerian III proclaimed the Roman bishop 'rector of the whole church.' Justinian published a similar decree."

But no decree of this nature could be carried into effect until the Arian horns which stood in its way were overthrown. The Vandals fell before the victorious arms

of Belisarius in 534; and the Goths received a crushing blow in connection with their unsuccessful siege of Rome in 538. (Gibbon, chap.41.)

Procopius relates that the African war was undertaken by Justinian for the relief of the Christians (Catholics) in that quarter; and that when he expressed his intention in this respect, the prefect of the palace came very near dissuading him from his purpose; but a dream appeared to him in which he was bidden "not to shrink from the execution of his design; for by assisting the Christians he would overthrow the power of the Vandals."- *Evagrius' Eccl. Hist., book 4, chap. 16.*

Listen again to Mosheim: "It is true that the Greeks who had received the decrees of the Council of Nicaea [that is, the Catholics], persecuted and oppressed the Arians wherever their influence and authority could reach; but the Nicenians, in their turn, were not less rigorously treated by their adversaries [the Arians], particularly in Africa and Italy, where they felt, in a very severe manner, the weight of the Arian power, and the bitterness of hostile resentment. The triumphs of Arianism were, however, transitory, and its prosperous days were entirely eclipsed when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian." -*Mosheim's Church History, cent. 6, part 2, chap. 5, sec. 3.*

Elliot, in his *Horae Apocalypticae*, makes two enumerations of the ten kingdoms which rose out of the Roman empire, varying the second list from the first according to the changes which had taken place at the later period to which the second list applies. His first list differs from that mentioned in remarks on chap.2:42, only in that he put the Alemanni in place of the Huns, and the Bavarians in place of the Lombards, a variation which can be easily accounted for. But out of this list the names the three that were plucked up before the papacy in these words: "I might cite *three* that were eradicated from before the pope out of the list first given; namely, the *Heruli* under Odoacer, the *Vandals*, and the *Ostrogoths*." - *Vol. III, p. 152, note 1.*

Although he prefers the second list, in which he puts the Lombards instead of the Heruli, the foregoing is good testimony that if we make the enumeration of the ten kingdoms while the Heruli were a ruling power, they were one of the horns which were plucked up.

From the historical testimony above cited, we think it clearly established that the three horns plucked up were the powers named: viz., the Heruli in A.D.493, the Vandals in 534, and the Ostrogoths in 553 [orig. 538].

"He shall speak great words against the Most High." Has the papacy done this? Look at such self-approved titles of the pope as "Vicegerent of the Son of God," and "Lord God, the Pope." -See gloss on the Extravagantes of Pope John XXII, title 14, ch. 4, "Declaramus." Said Pope Nicholas to Emperor Michael, "The pope can never be bound or loosed by the secular power, since it is plain that he was called God by the pious prince Constantine; . . . and it is manifest that God cannot be judged by man." -*Decreti Prima Pars. Distinctio XCVI, Caput 8.* Is there need of bolder blasphemy than this? Note also the adulation the popes have received from their followers without rebuke. Lord Anthony Pucci, in the fifth Lateran, said to the pope, "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power both in heaven and in earth is given unto you; that the prophetic saying is fulfilled in you, 'All the kings of the earth shall worship him, and nations shall serve him.'" (See Oswald's *Kingdom Which Shall Not Be Destroyed*, pp.97-99.) Again, Dr. Clarke, on verse 25, says: "'He shall speak as if he were God.' So St. Jerome quotes from Symmachus. To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God.

They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go *beyond* God in pretending to loose whole nations from their oath of allegiance to their kings when such kings do not please them. And they go *against* God when they give indulgences for sin. This is the worst of all blasphemies." (*The effective opposition of the Ostrogoths to the decree of Justinian, however, it is to be noted, ceased when they were driven from Rome by Belisarius in 538. XXII, title 14, ch.4.)

2. "**And shall wear out the saints of the Most High.**" Has the papacy done this? For the mere information of any student of church history, no answer need here be given. All know that for long years the papal church has pursued its relentless work against the true followers of God. Chapter after chapter might be given, would our limited space permit. Wars, crusades, massacres, inquisitions, and persecutions of all kinds, – these were their weapons of extinction.

Scott's Church History says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A *million* of poor Waldenses perished in France; *nine hundred thousand (900,000)* orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand (36,000) by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, one hundred and fifty thousand (150,000) within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain."

Commenting on the prophecy that the little horn should "**wear out the saints of the Most High**," Barnes, in his Notes on Dan.7:25, says: "Can anyone doubt that this is true of the papacy? The Inquisition, the persecutions of the Waldenses, the ravages of the Duke of Alva, the fires of Smithfield, the tortures of Goa, –indeed, the whole history of the papacy, may be appealed to in proof that this is applicable to that power. If anything *could* have worn out the saints of the Most High, –could have cut them off from the earth so that evangelical religion would have become extinct, –it would have been the persecutions of the papal power. In year 1208 a crusade was proclaimed by Pope Innocent III against the Waldenses and Albigenses, in which a million (1,000,000) men perished. From the beginning of the order of Jesuits in the year 1540 to 1580, nine hundred thousand (900,000) were destroyed. One hundred and fifty thousand (150,000) perished by the Inquisition in thirty years. In the Low Countries fifty thousand (50,000) persons were hanged, beheaded, burned, or buried alive, for the crime of heresy, within the space of thirty-eight years from the edict of Charles V against the Protestants to the peace of Chateau Cambresis in 1559. Eighteen thousand (18,000) suffered by the hand of the executioner in the space of five years and a half, during the administration of the Duke of Alva. Indeed, the slightest acquaintance with the history of the papacy will convince anyone that what is here said of '**making war with the saints**' (verse 21), and '**wearing out the saints of the Most High**' (verse 25), is strictly applicable to that power, and will accurately describe its history." (See Buck's Theological Dictionary, art., Persecutions: Oswald's Kingdom, etc., pp. 107-133; Dowling's History of Romanism; Fox's Book of Martyrs: Charlotte Elizabeth's Martyrology; The Wars of the Huguenots; The Great Red Dragon, by Anthony Gavin,

formerly one of the Roman Catholic priests of Saragossa, Spain; Histories of the Reformation, etc.)

To parry the force of this damaging testimony from all history, papists deny that the church has ever persecuted any one; it has been the secular power; the church has only passed decision upon the question of heresy, and then turned the offenders over to the civil power, to be dealt with according to the pleasure of the secular court. The impious hypocrisy of this claim is transparent enough to make it an absolute insult to common sense. In those days of persecution, what was the secular power? –Simply a tool in the hand of the church, and under its control, to do its bloody bidding. And when the church delivered its prisoners to the executioners to be destroyed, with fiendish mockery it made use of the following formula: "And we do leave thee to the secular arm, and to the power of the secular court; but at the same time do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, nor to put thy life in any sort of danger." And then, as intended, the unfortunate victims of popish hate were immediately executed. (Geddes's Tracts on Popery; View of the Court of Inquisition in Portugal, p. 446; Limborch, Vol. II, p. 289.)

But the false claims of papists in this respect have been flatly denied and disproved by one of their own standard writers, Cardinal Bellarmine, who was born in Tuscany in 1542, and who, after his death in 1621, came very near being placed in the calendar of saints on account of his great services in behalf of popery. This man, on one occasion, under the spur of controversy, betrayed himself into an admission of the real facts in the case. Luther having said that the church (meaning the true church) never burned heretics, Bellarmine, understanding it of the Romish Church, made answer: "This argument proves not the sentiment, but the ignorance or impudence of Luther; for as *almost an infinite number* were either burned or otherwise put to death, Luther either did not know it, and was therefore ignorant; or if he knew it, he was convicted of impudence and falsehood; for that heretics were often burned *by the church*, may be proved by adducing a few from many examples."

To show the relation of the secular power to the church, as held by Romanists, we quote the answer of the same writer to the argument that the only weapon committed to the church is "the sword of the Spirit, which is the word of God." To this he replied: "As the church has ecclesiastical and secular princes, who are *her two arms*, so she has two swords, the spiritual and material; and therefore when her right hand is unable to convert a heretic with the sword of the Spirit, she invokes the aid of the left hand, and coerces heretics with the material sword." In answer to the argument that the apostles never invoked the secular arm against heretics, he says, "The apostles did it not, because there was no Christian prince whom they could call on for aid. But afterward, in Constantine's time, . . . *the church called in the aid of the secular arm.*" – *Dowling's History of Romanism*, pp. 547, 548.

In corroboration of these facts, fifty million (50,000,000) martyrs – this is the lowest computation made by any historian– will rise up in the judgment as witnesses against that church's bloody work.

Pagan Rome persecuted relentlessly the Christian church, and it is estimated that *three million (3,000,000)* Christians perished in the first three centuries, yet it is said that the primitive Christians prayed for the continuance of imperial Rome; for they knew that when this form of government should cease, another far worse persecuting power would arise, which would literally, as this prophecy declares, "**wear out the saints of the Most High.**" Pagan Rome could slay the infants, but

spare the mothers; but papal Rome slew both mothers and infants together. No age, no sex, no condition in life, was exempt from her relentless rage. "When Herod died," says a forcible writer, "he went down to the grave with infamy; and earth had one murderer, one persecutor, less, and hell one victim more. O Rome! what will not be thy hell, and that of thy votaries, when thy judgment shall have come!" [These are all unsubstantiated, exaggerated, & ridiculous figures & cases. It is rabid misinterpretation of history & facts. In the 19th century the knowledge of world history was still very inaccurate; the 20th & 21st centuries has altered many global ideas & views.] [The High Middle Ages was a period of tremendous expansion of population. The estimated population of Europe grew from 35 to 80 million between 1000 and 1347, although the exact causes remain unclear: improved agricultural techniques, the decline of slaveholding, a more clement climate and the lack of invasion have all been suggested.] [Jordan Europe in the High Middle Ages pp. 5-12], [Backman Worlds of Medieval Europe p. 156] As much as 90 per cent of the European population remained rural peasants. Many were no longer settled in isolated farms but had gathered into small communities, usually known as manors or villages.[ibid] These peasants were often subject to noble overlords and owed them rents and other services, in a system known as manorialism. There remained a few free peasants throughout this period and beyond,[ibid, pp. 164-165] with more of them in the regions of Southern Europe than in the north. The practice of asserting, or bringing new lands into production by offering incentives to the peasants who settled them, also contributed to the expansion of population.[Epstein Economic and Social History pp. 52-53] (From Wikipedia 'Middle Ages'). mjm.]

3. And shall **"think to change times and laws."** What laws and whose? Not the laws of other earthly governments; for it was nothing marvelous or strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able to change. They are the laws of the same Being to whom the saints belong who are worn out by this power; namely, the laws of the Most High. And has the papacy attempted this? -Yes, even this. It has, in its catechisms, expunged the second commandment of the decalogue to make way for its adoration of images. It has divided the tenth commandment to make up the number ten. And, more audacious than all! it has taken hold of the fourth commandment, torn from its place the sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose. (*See Catholic catechism and the work entitled, "Who Changed the Sabbath?" and works on the Sabbath and Law published by the publishers of this book.)

4. "And they shall be given into his hand until a time and times and the dividing of time." The pronoun *they* embraces the saints, the times, and the laws just mentioned. How long a time were they to be given into the hands of this power? A time, as we have seen from the chapter 4:23, is one year; two times, the least that could be denoted by the plural, two years, and the dividing of time, or half a time (Sept. '*hēmisu*') half a year. Gesenius also gives (*pelag*) Chald., a half. Dan.7:25," We thus have three years and a half (3½ yrs) for the continuance of this power. the Hebrew, or rather the Chaldaic, word for time in the text before us, ('*iddan*'), *iddan*, which Gesenius defines thus: "*Time. Spec. in prophetic language for a year. Dan.7:25, ('ad-'iddan we'iddanin upelag 'iddan) for a year, also two years and half a year, i.e., for three years and a half (3½ yrs); comp. Jos.B. J. 1. 1. 1."* We

must now consider that we are in the midst of symbolic prophecy; hence in this measurement the time is not literal, but symbolic also. The inquiry then arises, How long a period is denoted by the three years and a half ($3\frac{1}{2}$ yrs) of prophetic time? The rule given us in the Bible is, that when a day is used as a symbol, it stands for a year. Eze.4:6; Num.14:34. Under the Hebrew word for day, (*yom*), Gesenius has this remark: "3. Sometimes (*Yamim*) marks a definite space of *time*; viz., *a year*; as also Syr. and Chald. (*'iddan*) denotes both *time* and *year*; and as in English several words signifying time, weight, measure, are likewise used to denote certain specified times, weights, and measures." The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty (360) days. Three years and a half ($3\frac{1}{2}$ yrs) contained twelve hundred and sixty (1260) days. As each day stands for a year, we have twelve hundred and sixty (1260) years for the continuation of the supremacy of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes. The edict of the emperor Justinian, dated A.D.533, made the bishop of Rome the head of all the churches. But this edict could not go into effect until the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome; and this was not accomplished, as already shown, till A.D.538. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to reckon, as this was the earliest point where the saints were in reality in the hand of this power. From this point did the papacy hold supremacy for twelve hundred and sixty (1260) years? -Exactly. For $538 + 1260 = 1798$; and in the year 1798, Berthier, with a French army, entered Rome, proclaimed a republic, took the pope prisoner, and for a time abolished the papacy. It has never since enjoyed the privileges and immunities which it possessed before. Thus again this power fulfils to the very letter the specifications of the prophecy, which proves beyond question that the application is correct.

After describing the terrible career of the little horn, and stating that the saints should be given into his hand for 1260 years, bringing us down to 1798, verse 26 declares: "**But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.**" In verse 10 of the same chapter we have substantially the same expression relative to the judgment: "**The judgment was set.**" It would seem consistent to suppose that the same judgment is referred to in both instances. But the sublime scene described in verse 10 is the opening of the *investigative Judgment in the sanctuary in heaven*, as will appear in remarks on Dan.8:14 and 9:25-27. The opening of this judgment scene is located by the prophecy at the close of the great prophetic period of 2300 years, which terminated in 1844. (See under chapter 9:25-27.) Four years after this, in 1848, the great revolution which shook so many thrones in Europe, drove the pope also from his dominions. His restoration shortly after was through the force of foreign bayonets, by which alone he was upheld till his final loss of temporal power in 1870. The overthrow of the papacy in 1798 marked the conclusion of the prophetic period of 1260 years, and constituted the "*deadly wound*" prophesied in Rev.13:3, to come upon this power; but this deadly wound was to be "*healed*." In 1800 another pope was elected; his palace and temporal dominion were restored, and every prerogative except, as Mr. Croly says, that of a systematic persecutor, was again under his control; and thus the wound was healed. But since 1870, he has enjoyed no prestige as a temporal prince, among the nations of the earth. [Convolutéd & fictional.]

7:27: After beholding the dark and desolate picture of papal oppression upon the church, the prophet is permitted once more to turn his eyes upon the glorious period of the saints' rest, when they shall have the kingdom, free from all oppressive powers, in everlasting possession. How could the children of God keep heart in this present evil world, amid the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God and the return of their Lord, with full assurance that the promises concerning them both shall certainly be fulfilled, and that speedily?

(*Note. -Some startling events relative to the papacy, filling up the prophecies uttered in this chapter concerning that power, have taken place within a few years of the present time. Commencing in 1798, where the first great blow fell upon the papacy, what have been the chief characteristics of its history? Answer: The rapid defection of its natural supporters, and greater assumptions on its own part. In 1844, the judgment of verse 10 began to sit; namely, *the investigative judgment, in the heavenly sanctuary, preparatory to the coming of Christ*. Dec.8, 1854, the dogma of the Immaculate Conception was decreed by the pope. July 21, 1870, in the great Ecumenical Council assembled at Rome, it was deliberately decreed, by a vote of 538 against 2, that the pope was infallible. In the same year, France, by whose bayonets the pope was kept upon his throne, was crushed by Prussia, and the last prop was taken from under the papacy. Then Victor Emmanuel, seeing his opportunity to carry out the long-cherished dream of a united Italy, seized Rome to make it the capital of his kingdom. To his troops, under General Cadorna, Rome surrendered, Sept.20, 1870. The pope's temporal power was thus wholly taken away, nevermore, said Victor Emmanuel, to be restored; and since that time, the popes, shutting themselves up in the Vatican, have styled themselves "prisoners." Because of the great words which the horn uttered, Daniel saw the beast destroyed, and given to the burning flame. This destruction is to take place at the second coming of Christ and by means of that event; for the man of sin is to be consumed by the spirit of Christ's mouth, and destroyed by the brightness of His coming. 2nd Thess. 2:8. What words could be more arrogant, presumptuous, blasphemous, or insulting to high Heaven, than the deliberate adoption of the dogma of infallibility, thus clothing a mortal man with a prerogative of the Deity? And this was accomplished by papal intrigue and influence, July 21, 1870. Following in swift succession, the last vestige of temporal power was wrenched from his grasp. It was because of these words, and as if in almost immediate connection with them, that the prophet saw this power given to the burning flame. His dominion was to be consumed unto the end, implying that when his power as a civil ruler should be wholly destroyed, the end would not be far off. And the prophet immediately adds: **"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."** All in this line of prophecy has now been fully accomplished except the closing scene. Next comes the last, crowning act in the drama, when the beast will be given to the burning flame, and the saints of the Most High will take the kingdom. We must be, now, upon the very threshold of this glorious event.*)

8:9: A third power is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not described in language so definite as that concerning Medo-Persia and Grecia. Hence a flood of wild conjecture is at once let loose. Had not the angel, in language which cannot be

misunderstood, stated that Medo-Persia and Grecia were denoted by the ram and the he-goat, it is impossible to tell what applications men would have given us of those symbols. Probably they would have applied them to anything and everything but the right objects. Leave men a moment to their own judgment in the interpretation of prophecy, and we immediately have the most sublime exhibitions of human fancy.

There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the "little horn" here introduced denotes the Syrian king, Antiochus Epiphanes; the second, that it denotes the Roman power. It is an easy matter to test the claims of these two positions.

I. Does it mean Antiochus? If so, this king must fulfil the specifications of the prophecy? If he does not fulfil them, the application cannot be made to him. The little horn came out of one of the four horns of the goat. It was then a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power?

1. Who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander's empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these, in order, was Antiochus Epiphanes. Antiochus, then, was simply one of the twenty-six kings who constituted the Syrian horn of the goat. He was, for the time being, that horn. Hence he could not be at the same time a separate and independent power, or another and remarkable horn, as the little horn was.

2. If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name Epiphanes, that is, The Illustrious, he was illustrious only in name; for nothing, says Prideaux on the authority of Polybius, Livy, and Diodorus Siculus, could be more alien to his true character; for, on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed his name of Epiphanes, "The Illustrious," into Epimanes, "The Madman."

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, was enabled to procure peace only by the payment of a prodigious sum of money, and the surrender of a portion of his territory; and, as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, among whom was this very Epiphanes, his son, who was carried to Rome. The Romans ever after maintained this ascendancy.

4. The little horn waxed exceeding great; but this Antiochus did not wax exceeding great; on the contrary, he did not enlarge his dominion, except by some temporary conquests in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and *commanded* him to desist from his designs in that quarter. The rage of his disappointed ambition he vented upon the unoffending Jews.

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over a hundred and twenty-seven (127) provinces. Est. 1:1. Grecia, being more extensive still, is called very great. Now the little horn, which waxed *exceeding* great, must surpass them both. How absurd, then, to apply this to Antiochus, who was obliged to abandon Egypt at the dictation of the Romans, to whom he paid enormous sums of money as

tribute. The Religious Encyclopedia gives us this item of his history: "Finding his resources exhausted, he resolved to go into Persia to levy tribute, and collect large sums which he had agreed to pay the Romans." It cannot take long for anyone to decide the question which was the greater power, -the one which evacuated Egypt, or the one which commanded that evacuation; the one which exacted tribute, or the one which was compelled to pay it.

6. The little horn was to stand up against the Prince of princes. The Prince of princes here means, beyond controversy, Jesus Christ. Dan.9:25; Acts.3:15; Rev.1:5. But Antiochus died one hundred and sixty-four years before our Lord was born. The prophecy cannot, therefore, apply to him; for he does not fulfil the specifications in one single particular. The question may then be asked how any one has ever come to apply it to him. We answer, Romanists take that view to avoid the application of the prophecy to themselves; and many Protestants follow them, in order to oppose the doctrine that the second advent of Christ is now at hand.

II. It has been an easy matter to show that the little horn does not denote Antiochus. It will be just as easy to show that it does denote Rome.

1. The field of vision here is substantially the same as that covered by Nebuchadnezzar's image of chapter 2, and Daniel's vision of chapter 7. And in both these prophetic delineations we have found that the power which succeeded Grecia as the fourth great power, was Rome. The only natural inference would be that the little horn, the power which in this vision succeeds Grecia as an "exceeding great" power, is also Rome.

2. The little horn comes forth from one of the horns of the goat. How, it may be asked, can this be true of Rome? It is unnecessary to remind the reader that earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League, B.C. 161. 1st Maccabees 8; Josephus's Antiquities, book 12, chap. 10, sec. 6; Prideaux, Vol. II, p. 166. But seven years before this, that is, in B.C. 168, Rome had conquered Macedonia, and made that country a part of its empire. Rome is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, it is going forth to new conquests in other directions. It therefore appeared to the prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat.

3. The little horn waxed great toward the south. This was true of Rome. Egypt was made a province of the Roman empire B.C. 30, and continued such for some centuries.

4. The little horn waxed great toward the east. This also was true of Rome. Rome conquered Syria B.C. 65, and made it a province.

5. The little horn waxed great toward the pleasant land. So did Rome. Judea is called the pleasant land in many scriptures. The Romans made it a province of their empire, B.C. 63, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth.

6. The little horn waxed great even to the host of heaven. Rome did this also. The host of heaven, when used in a symbolic sense in reference to events transpiring upon the earth, must denote persons of illustrious character or exalted position. The great red dragon (Rev.12:4) is said to have cast down a third part of the stars of heaven to the ground. The dragon is there interpreted to symbolize pagan Rome, and the stars it cast to the ground were Jewish rulers. Evidently it is

the same power and the same work that is here brought to view, which again makes it necessary to apply this growing horn to Rome.

7. The little horn magnified himself even to the Prince of the host. Rome alone did this. In the interpretation (verse 25) this is called standing up against the Prince of princes. How clear an allusion to the crucifixion of our Lord under the jurisdiction of the Romans.

8. By the little horn the daily sacrifice was taken away. This little horn must be understood to symbolize Rome in its entire history including its two phases, pagan and papal. These two phases are elsewhere spoken of as the "daily" (*sacrifice* is a supplied word) and the "transgression of desolation;" the daily (desolation) signifying the pagan form, and the transgression of desolation, the papal. (See on verse 13.) In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him" (the papal form) "the daily" (the pagan form) "was taken away." Pagan Rome was remodeled into papal Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down. The seat of government was removed by Constantine in A.D. 330 to Constantinople. This same transaction is brought to view in Rev.13:2, where it is said that the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome.

9. A host was given him (the little horn) against the daily. The barbarians that subverted the Roman empire in the changes, attritions, and transformations of those times, became converts to the Catholic faith, and the instruments of the dethronement of their former religion. Though conquering Rome politically, they were themselves vanquished religiously by the theology of Rome, and became the perpetrators of the same empire in another phase. And this was brought about by reason of "transgression;" that is, by the working of the mystery of iniquity. The papacy is the most cunningly contrived, false ecclesiastical system ever devised; and it may be called a system of iniquity because it has committed its abominations and practiced its orgies of superstition in the garb, and under the pretense, of pure and undefiled religion.

10. The little horn cast the truth to the ground, and practiced and prospered. This describes, in few words, the work and career of the papacy. The truth is by it hideously caricatured; it is loaded with traditions; it is turned into mummery and superstition; it is cast down and obscured.

And this antichristian power has "**practiced**," -practiced its deceptions upon the people, practiced its schemes of cunning to carry out its own ends and aggrandize its own power.

And it has "**prospered**." It has made war with the saints, and prevailed against them. It has run its allotted career, and is soon to be broken without hand, to be given to the burning flame, and to perish in the consuming glories of the second appearing of our Lord.

Rome meets all the specifications of the prophecy. No other power does meet them. Hence Rome, and no other, is the power in question. And while the descriptions given in the word of God of the character of this monstrous system are fully met, the prophecies of its baleful history have been most strikingly and accurately fulfilled.

8:13:**The daily sacrifice**. We have proof in verse 13 that *sacrifice* is the wrong word to be supplied in connection with the word *daily*. If the daily sacrifice of the Jewish service is here meant, or, in other words, the taking away of that sacrifice, as some suppose, which sacrifice was at a certain point of time taken

away, there would be no propriety in the question, *How long* the vision concerning it? This question evidently implies that those agents or events to which the vision relates, occupy a long series of years. Continuance of time is the central idea. And the whole time of the vision is filled by what is here called the daily and the transgression of desolation. Hence the daily can not be the daily sacrifice of the Jews, the taking away of which, when the time came for it, occupied comparatively but an instant of time. It must denote something which occupies a series of years.

The word here rendered *daily* occurs in the Old Testament, according to the Hebrew Concordance, one hundred and two times, and is, in the great majority of instances, rendered *continual* or *continually*. The idea of sacrifice does not attach to the word at all. Nor is there any word in the text which signifies sacrifice; that is wholly a supplied word, the translators putting in that word which their understanding of the text seemed to demand. But they evidently entertained an erroneous view, the sacrifices of the Jews not being referred to at all. It appears, therefore, more in accordance with both the construction and the context, to suppose that the word *daily* refers to a desolating power, like the "**transgression of desolation**," with which it is connected. Then we have two desolating powers, which for a long period oppress, or desolate the church. Literally, the text may be rendered, "**How long the vision** [concerning] **the continuance and the transgression of desolation?**" -the word desolation being related to both continuance and transgression, as though it were expressed in full thus: "**The continuance of desolation and the transgression of desolation.**" By the "**continuance of desolation**," or the perpetual desolation, we must understand that paganism, through all its long history, is meant; and when we consider the long ages through which paganism had been the chief agency of Satan's opposition to the work of God in the earth, the propriety of the term continuance or perpetual, as applied to it, becomes apparent. By "**the transgression of desolation**" is meant the papacy. The phrase describing this latter power is stronger than that used to describe paganism. It is the transgression (or rebellion, as the word also means) of desolation as though under this period of the history of the church the desolating power had rebelled against all restraint previously imposed upon it.

From a religious point of view, the world has presented only these two phases of opposition against the Lord's work in the earth. Hence although three earthly governments are introduced in the prophecy as oppressors of the church, they are here ranged under two heads; "**the daily**" and the "**transgression of desolation.**" -Medo-Persia was pagan; Grecia was pagan; Rome in its first phase was pagan; these all were embraced in the "**daily.**" Then comes the papal form, - the "**transgression of desolation**" -a marvel of craft and cunning, an incarnation of fiendish blood-thirstiness and cruelty. No wonder the cry has gone up from suffering martyrs, from age to age, "*How long, O Lord, how long?*" And no wonder the Lord, in order that hope might not wholly die out of the hearts of his down-trodden, waiting people, has lifted before them the vail of futurity, showing them the consecutive future events of the world's history, till all these persecuting powers shall meet an utter and everlasting destruction, and giving them glimpses beyond of the unfading glories of their eternal inheritance.

The Lord's eye is upon His people. The furnace will be heated no hotter than is necessary to consume the dross. It is through much tribulation we are to enter the kingdom; and the word *tribulation* is from *tribulum*, a threshing sledge. Blow after blow must be laid upon us, till all the wheat is beaten free from the chaff, and we are made fit for the heavenly garner. But not a kernel of wheat will be lost. Says

the Lord to His people, "*Ye are the light of the world,*" "*the salt of the earth.*" In his eyes there is nothing else on the earth of consequence or importance. Hence the peculiar question here asked, How long the vision respecting the daily and the transgression of desolation? Concerning what? -the glory of earthly kingdoms? the skill of renowned warriors? the fame of mighty conquerors? the greatness of human empire? -No; but concerning the sanctuary and the host, the people and worship of the Most High. How long shall they be trodden under foot? Here is where all heaven's interest and sympathy are enlisted. He who touches the people of God, touches not mere mortals, weak and helpless, but Omnipotence; he opens an account which must be settled at the bar of Heaven. And soon all these accounts will be adjusted, the iron heel of oppression will itself be crushed, and a people will be brought out of the furnace prepared to shine as the stars forever and ever. To be one who is an object of interest to heavenly beings, one whom the providence of God is engaged to preserve while here, and crown with immortality hereafter -what an exalted position! How much higher than that of any king, president, or potentate of earth? Reader, are you one of the number?

Respecting the 2300 days, introduced for the first time in verse 14, there are no data in this chapter from which to determine their commencement and close, or tell what portion of the world's history they cover. It is necessary, therefore, for the present, to pass them by. Let the reader be assured, however, that we are not left in any uncertainty concerning those days. The declaration respecting them is a part of a revelation which is given for the instruction of the people of God, and is consequently to be understood. They are spoken of in the midst of a prophecy which the angel Gabriel was commanded to make Daniel understand; and it may be safely assumed that Gabriel somewhere carried out this instruction. It will accordingly be found that the mystery which hangs over these days in this chapter, is dispelled in the next.

The sanctuary. Connected with the 2300 days is another subject of equal importance, which now presents itself for consideration; namely, the sanctuary; and with this is also connected the subject of its cleansing. An examination of these subjects will reveal the importance of having an understanding of the commencement and termination of the 2300 days, that we may know when the great event called "**the cleansing of the sanctuary**" is to transpire; for all the inhabitants of the earth, as will in due time appear, have a personal interest in that solemn work.

Several objects have been claimed by different ones as the sanctuary here mentioned: (1) The earth; (2) The land of Canaan; (3) The church; (4) The sanctuary, the "*true tabernacle, which the Lord pitched, and not man,*" which is "*in the heavens,*" and of which the Jewish tabernacle was a type, pattern, or figure. Heb.8:1,2; 9:23,24. These conflicting claims must be decided by the Scriptures; and fortunately the testimony is neither meager nor ambiguous.

1. *Is the earth the sanctuary?* The word *sanctuary* occurs in the Old and New Testaments one hundred and forty-four (144) times, and from the definitions of lexicographers, and its use in the Bible, we learn that it is used to signify a holy or sacred place, a dwelling-place for the Most High. If, therefore, the earth is the sanctuary, it must answer to this definition; but what single characteristic pertaining to this earth is found which will satisfy the definition? It is neither a holy nor a sacred place, nor is it a dwelling-place for the Most High. It has no mark of distinction, except as being a revolted planet, marred by sin, scarred, and withered by the curse. Moreover, it is nowhere in all the Scriptures called the sanctuary. Only

one text can be produced in favor of this view, and that only by an uncritical application. Isa. 60:13 says: "*The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My Sanctuary; and I will make the place of My Feet glorious.*" This language undoubtedly refers to the new earth; but even that is not called the sanctuary, but only the "place" of the sanctuary, just as it is called 'the place' of the Lord's feet; an expression which probably denotes the continual presence of God with His people, as it was revealed to John when it was said, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev.21:3. All that can be said of the earth, therefore, is, that when renewed, it will be the place where the sanctuary of God will be located. It can present not a shadow of a claim to being the sanctuary at the present time, or the sanctuary of the prophecy.

2. Is the land of Canaan the sanctuary? So far as we may be governed by the definition of the word, it can present no better claim than the earth to that distinction. If we inquire where in the Bible it is called the sanctuary, a few texts are brought forward which seem to be supposed by some to furnish the requisite testimony. The first of these is Ex.15:17. Moses, in his song of triumph and praise to God after the passage of the Red Sea, exclaimed: "*Thou shalt bring them in, and plant them in the mountain of Thine Inheritance, in the place, O Lord, which Thou has made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established.*" A writer who urges this text, says, "I ask the reader to pause, and examine and settle the question most distinctly before he goes further. What is the sanctuary here spoken of? But it would be far safer for the reader not to attempt to settle the question definitely from this one isolated text before comparing it with other scriptures. Moses here speaks in anticipation. His language is a prediction of what God would do for His People. Let us see how it was accomplished. If we find, in the fulfilment, that the land in which they were planted is called the sanctuary, it will greatly strengthen the claim that is based upon this text. If, on the other hand, we find a plain distinction drawn between the land and the sanctuary, then Ex.15:17 must be interpreted accordingly.

We turn to David, who records as a matter of history what Moses uttered as a matter of prophecy. Ps.78:53,54. The subject of the psalmist here, is the deliverance of Israel from Egyptian servitude, and their establishment in the promised land; and he says: "*And He [God] led them on safely, so that they feared not: but the sea overwhelmed their enemies. And He brought them to the border of His Sanctuary, even to this mountain, which His Right Hand had purchased.*" The "mountain" here mentioned by David is the same as the "*mountain of thine inheritance*" spoken of by Moses, in which the people were to be planted; and this mountain David calls, not the sanctuary, but only the border of the sanctuary. What, then, was the sanctuary? Verse 69 of the same psalm informs us: "*And He built His Sanctuary like high palaces, like the earth which He hath established forever.*" The same distinction between the sanctuary and the land is pointed out in the prayer of good king Jehoshaphat. 2nd Chron. 20:7,8: "*Art not Thou our God, who didst drive out the inhabitants of the land before Thy People Israel, and gavest it to the seed of Abraham Thy Friend forever? And they dwelt therein, and have built Thee a sanctuary therein for Thy Name.*" Taken alone, some try to draw an inference from Ex.15:17 that the mountain was the sanctuary; but when we take in connection with it the language of David, which is a record of the fulfilment of Moses's prediction, and an inspired commentary upon his language, such an idea cannot be

entertained; for David plainly says that the mountain was simply the "border" of the sanctuary; and that in that border, or land, the sanctuary was "built" like high palaces, reference being made to the beautiful temple of the Jews, the center and symbol of all their worship. But whoever will read carefully Ex.15:17 will see that not even an inference is necessary that Moses by the word sanctuary means the mountain of inheritance, much less the whole land of Palestine. In the freedom of poetic license, he employs elliptical expressions, and passes rapidly from one idea or object to another. First, the inheritance engages his attention, and he speaks of it; then the fact that the Lord was to dwell there; then the place he was to provide for His dwelling there; namely, the sanctuary which he would cause to be built. David thus associated Mount Zion and Judah together in Ps.78:68 because Zion was located in Judah.

The three texts, Ex. 15:17; Ps. 78:54, 69, are the ones chiefly relied on to prove that the land of Canaan is the sanctuary; but, singularly enough, the two latter, in plain language, clear away the ambiguity of the first, and thereby disprove the claim that is based thereon. Having disposed of the main proof on this point, it would hardly seem worthwhile to spend time with those texts from which only inferences can be drawn. As there is, however, only one even of this class, we will refer to it, that no point may be left unnoticed. Isa. 63:18: "The people of Thy Holiness have possessed it but a little while: our adversaries have trodden down the sanctuary." This language is as applicable to the temple as to the land! for when the land was overrun with the enemies of Israel, their temple was laid in ruins. This is plainly stated in verse 11 of the next chapter: "*Our holy and our beautiful house, where our fathers praised thee, is burned up with fire.*" The text therefore proves nothing for this view.

Respecting the earth or the land of Canaan as the sanctuary, we offer one thought more. If either constitutes the sanctuary, it should not only be somewhere described as such, but the same idea should be carried through to the end, and the purification of the earth or of Palestine should be called the cleansing of the sanctuary. The earth is indeed defiled, and it is to be purified by fire; but fire, as we shall see, is not the agent which is used in the cleansing of the sanctuary; and this purification of the earth, or any part of it, is nowhere in the Bible called the cleansing of the sanctuary.

3. Is the church the sanctuary? The evident mistrust with which this idea is suggested, is a virtual surrender of the argument before it is presented. The one solitary text adduced in its support is Ps.114:1,2: "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was His Sanctuary, and Israel His Dominion." Should we take this text in its most literal sense, what would it prove respecting the sanctuary? It would prove that the sanctuary was confined to one of the twelve tribes: and hence that a portion of the church only, not the whole of it, constitutes the sanctuary. But this, proving too little for the theory under consideration, proves nothing. Why Judah is called the sanctuary in the text quoted, need not be a matter of perplexity, when we remember that God chose Jerusalem, which was in Judah, as the place of His Sanctuary. "*But chose,*" says David, "*the tribe of Judah, the Mount Zion which He loved. And He built His Sanctuary like high palaces, like the earth which He hath established forever.*" This clearly shows the connection which existed between Judah and the sanctuary. That tribe itself was not the sanctuary; but it is once spoken of as such when Israel came forth from Egypt, because God purposed that in the midst of the territory of that tribe His Sanctuary should be located. But even if it could be shown that the church is anywhere called

the sanctuary, it would be of no consequence to our present purpose, which is to determine what constitutes the sanctuary of Dan.8:13,14; for the church is there spoken of as another object: **"To give both the sanctuary and the host to be trodden under foot."** That by the term host the church is here meant, none will dispute; the sanctuary is therefore another and a different object.

4. Is the temple in heaven the sanctuary? There now remains but this one claim to be examined; namely, that the sanctuary mentioned in the text is what Paul calls in Hebrews the *"true tabernacle, which the Lord pitched, and not man,"* to which he expressly gives the name of *"the sanctuary,"* and which he locates in *"the heavens;"* of which sanctuary, there existed, under the former dispensation, first in the tabernacle built by Moses, and afterward in the temple at Jerusalem, a pattern, type, or figure. And let it be particularly noticed, that on the view here suggested rests our only hope of ever understanding this question; for we have seen that all other positions are untenable. No other object which has ever been supposed by anyone to be the sanctuary –the earth, the land of Canaan, or the church –can for a moment support such a claim. If, therefore, we do not find it in the object before us, we may abandon the search in utter despair; we may discard so much of revelation as still unrevealed, and may cut out from the sacred page, as so much useless reading, the numerous passages which speak on this subject. All those, therefore, who, rather than that so important a subject should go by default, are willing to lay aside all preconceived opinions and cherished views, will approach the position before us with intense anxiety and unbounded interest. They will lay hold of any evidence that may here be given us as a man bewildered in a labyrinth of darkness would lay hold of the thread which was his only guide to lead him forth again to light.

It will be safe for us to put ourselves in imagination in the place of Daniel, and view the subject from his standpoint. What would he understand by the term sanctuary as addressed to him? If we can ascertain this, it will not be difficult to arrive at correct conclusions on this subject. His mind would inevitably turn, on the mention of that word, to the sanctuary of that dispensation; and certainly he well knew where that was. His mind did turn to Jerusalem, the city of his fathers, which was then in ruins, and to their *"beautiful house,"* which, as Isaiah laments, was burned with fire. And so, as was his wont, with his face turned toward the place of their once venerated temple, he prayed God to cause his face to shine upon His Sanctuary, which was desolate. By the word sanctuary Daniel evidently understood their temple at Jerusalem.

But Paul bears testimony which is most explicit on this point. Heb.9:1: *"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."* This is the very point which at present we are concerned to determine: What was the sanctuary of the first covenant? Paul proceeds to tell us. Hear him. Verses 2-5: *"For there was a tabernacle made; the first [or first apartment], wherein was the candlestick, and the table, and the showbread; which is called the sanctuary [margin, the holy]. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly."*

There is no mistaking the object to which Paul here has reference. It is the tabernacle erected by Moses according to the direction of the Lord (which was afterward merged into the temple at Jerusalem), with a holy and a most holy place,

and various vessels of service, as here set forth. A full description of this building, with its various vessels and their uses, will be found in Exodus, chapter 25 and onward. If the reader is not familiar with this subject, he is requested to turn and closely examine the description of this building. This, Paul plainly says, was the sanctuary of the first covenant. And we wish the reader carefully to mark the logical value of this declaration. By telling us what did positively for a time constitute the sanctuary, Paul sets us on the right track of inquiry. He gives us a basis on which to work. For a time, the field is cleared of all doubt and all obstacles. During the time covered by the first covenant, which reached from Sinai to Christ, we have before us a distinct and plainly defined object, minutely described by Moses, and declared by Paul to be the sanctuary during that time.

But Paul's language has greater significance even than this. It forever annihilates the claims which are put forth on behalf of the earth, the land of Canaan, or the church, as the sanctuary; for the arguments which would prove them to be the sanctuary at any time, would prove them to be such under the old dispensation. If Canaan was at any time the sanctuary, it was such when Israel was planted in it. If the church was ever the sanctuary, it was such when Israel was led forth from Egypt. If the earth was ever the sanctuary, it was such during the period of which we speak. To this period the arguments urged in their favor apply as fully as to any other period; and if they were not the sanctuary during this time, then all the arguments are destroyed which would show that they ever were, or ever could be, the sanctuary. But were they the sanctuary during that time? This is a final question for these theories; and Paul decided it in the negative, by describing to us the tabernacle of Moses, and telling us that that -not the earth, nor Canaan, nor the church -was the sanctuary of that dispensation.

And this building answers in every respect to the definition of the term, and the use for which the sanctuary was designed.

1. It was the earthly dwelling-place of God. "*Let them make Me a Sanctuary,*" said He to Moses, "*that I may dwell among them.*" Ex.25:8. In this tabernacle, which they erected according to His instructions, He manifested His Presence.

2. It was a holy, or sacred place, - "*the holy sanctuary.*" Lev.16:33.

3. In the word of God it is over and over again called the sanctuary. Of the one hundred and forty (140) instances in which the word is used in the Old Testament, it refers in almost every case to this building.

The tabernacle was at first constructed in such a manner as to be adapted to the condition of the children of Israel at that time. They were just entering upon their forty years' wandering in the wilderness, when this building was set up in their midst as the habitation of God and the center of their religious worship. Journeying was a necessity, and removals were frequent. It would be necessary that the tabernacle should often be moved from place to place. It was therefore so fashioned of movable parts, the sides being composed of upright boards, and the covering consisting of curtains of linen and dyed skins, that it could be readily taken down, conveniently transported, and easily erected at each successive stage of their journey. After entering the promised land, this temporary structure in time gave place to the magnificent temple of Solomon. In this more permanent form it existed, saving only the time it lay in ruins in Daniel's day, till its final destruction by the Romans in A.D. 70.

This is the only sanctuary connected with the earth concerning which the Bible gives us any instruction or history any record. But is there nowhere any other? This was the sanctuary of the first covenant; with that covenant it came to an end;

is there no sanctuary which pertains to the second, or new covenant? There must be otherwise the analogy is lacking between these covenants; and in this case the first covenant had a system of worship, which, though minutely described, is unintelligible, and the second covenant has a system of worship which is indefinite and obscure. And Paul virtually asserts that the new covenant, in force since the death of Christ, the testator, has a sanctuary; for when, in contrasting the two covenants, as he does in the book of Hebrews, he says in chapter 9:1 that the first covenant "*had also ordinances of divine service, and a worldly sanctuary,*" it is the same as saying that the new covenant has likewise its services and its sanctuary.

Furthermore, in verse 8 of this chapter he speaks of the worldly sanctuary as the first tabernacle. If that was the first, there must be a second; and as the first tabernacle existed so long as the first covenant was in force, when that covenant came to an end, the second tabernacle must have taken the place of the first, and must be the sanctuary of the new covenant. There can be no evading this conclusion.

Where, then, shall we look for the sanctuary of the new covenant? Paul, by the use of the word also in Heb.9:1, intimates that he had before spoken of this sanctuary. We turn back to the beginning of the previous chapter, and find him summing up his foregoing arguments as follows: "*Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.*" Can there be any doubt that we have in this text the sanctuary of the new covenant? A plain allusion is here made to the sanctuary of the first covenant. That was pitched by man, erected by Moses; this was pitched by the Lord, not by man. That was the place where the earthly priests performed their ministry; this is the place where Christ, the High Priest of the new covenant, performs His ministry. That was on earth; this is in heaven. That was therefore very properly called by Paul a "worldly sanctuary;" this is a "heavenly one."

This view is further sustained by the fact that the sanctuary built by Moses was not an original structure, but was built after a pattern. The great original existed somewhere

else; what Moses constructed was but a type, or model. Listen to the directions the Lord gave him on this point: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex.25:9. "And look that thou make them after their pattern, which was showed thee in the mount." Verse 40. (To the same end see Ex.26:30; 27:8; Acts.7:44.)

Now of what was the earthly sanctuary a type, of figure? Answer: Of the sanctuary of the new covenant, the "*true tabernacle, which the Lord pitched and not man.*" The relation which the first covenant sustains to the second throughout, is that of type to antitype. Its sacrifices were types of the greater sacrifice of this dispensation; its priests were types of our Lord, in his more perfect priesthood; their ministry was performed unto the shadow and example of the ministry of our High Priest above; and the sanctuary where they ministered, was a type, or figure, of the true sanctuary in heaven, where our Lord performs his ministry.

All these facts are plainly stated by Paul in a few verses to the Hebrews. Chapter 8:4,5: "*For if He [Christ] were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things*

according to the pattern showed to thee in the mount." This testimony shows that the ministry of the earthly priests was a shadow of Christ's priesthood; and the evidence Paul brings forward to prove it, is the direction which God gave to Moses to make the tabernacle according to the pattern showed him in the mount. This clearly identifies the pattern showed to Moses in the mount with the sanctuary, or true tabernacle, in heaven, where our Lord ministers, mentioned three verses before.

In chapter 9:8,9, Paul further says: "*The Holy Ghost this signifying, that the way into the holiest of all [Greek, holy places, plural] was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present,*" etc. While the first tabernacle stood, and the first covenant was in force, the ministration of the more perfect tabernacle was not, of course, carried forward. But when Christ came, a High Priest of good things to come, when the first tabernacle had served its purpose, and the first covenant had ceased, then Christ, raised to the throne of the Majesty in the heavens, as a minister of the true sanctuary entered by His own blood (verse 12) "*into the holy place* [where also the Greek has the plural, the holy places], *having obtained eternal redemption for us.*" Of these heavenly holy places, therefore, the first tabernacle was a figure for the time then present. If any further testimony is needed, he speaks, in verse 23, of the earthly tabernacle, with its apartments and instruments, as patterns of things in the heavens; and in verse 24, he calls the holy places made with hands, that is, the tabernacle in heaven.

This view is still further corroborated by the testimony of John. Among the things which he was permitted to behold in heaven, he saw seven lamps of fire burning before the throne (Rev.4:5); he saw an altar of incense, and a golden censer (chapter 8:3); he saw the ark of God's testament (chapter 11:19); and all this in connection with a "temple" in heaven. Rev. 11:19; 15:8. These objects every Bible reader must at once recognize as implements of the sanctuary. They owed their existence to the sanctuary, and were confined to it, to be employed in the ministration connected therewith. As without the sanctuary they had not existed, so wherever we find these, we may know that there is the sanctuary; and hence the fact that John saw these things in heaven in this dispensation, is proof that there is a sanctuary there, and that he was permitted to behold it.

However reluctant a person may have been to acknowledge that there is a sanctuary in heaven, the testimony that has been presented is certainly sufficient to prove this fact. Paul says that the tabernacle of Moses was the sanctuary of the first covenant. Moses says that God showed him in the mount a pattern, according to which he was to make this tabernacle. Paul testifies again that Moses did make it according to the pattern, and that the pattern was the true tabernacle in heaven, which the Lord pitched, and not man; and that of this heavenly sanctuary the tabernacle erected with hands was a true figure, or representation. And finally, John, to corroborate the statement of Paul that this sanctuary is in heaven, bears testimony, as an eye-witness, that he beheld it there. What further testimony could be required? Nay, more, what further is conceivable?

So far as the question as to what constitutes the sanctuary is concerned, we now have the subject before us in one harmonious whole. The sanctuary of the Bible—mark it all, dispute it who can—consists, first, of the typical tabernacle established with the Hebrews at the exode from Egypt, which was the sanctuary of the first covenant; and, secondly, of the true tabernacle in heaven, of which the former was a type, or figure, which is the sanctuary of the new covenant. These are inseparably

connected together as type and antitype. From the antitype we go back to the type, and from the type we are carried forward naturally and inevitably to the antitype.

We have said that Daniel would at once understand by the word sanctuary the sanctuary of his people at Jerusalem; so would anyone under that dispensation. But does the declaration of Dan. 8:14 have reference to that sanctuary? That depends upon the time to which it applies. All the declarations respecting the sanctuary which apply under the old dispensation, have respect, of course, to the sanctuary of that dispensation; and all those declarations which apply in this dispensation, must have reference to the sanctuary in this dispensation. If the 2300 days, at the termination of which the sanctuary is to be cleansed, ended in the former dispensation, the sanctuary to be cleansed was the sanctuary of that time. If they reach over into this dispensation, the sanctuary to which reference is made is the sanctuary of this dispensation, -the new-covenant sanctuary in heaven. This is a point which can be determined only by a further argument on the 2300 days; and this will be found in remarks on Dan. 9:24, where the subject of time is resumed and explained.

What we have thus far said respecting the sanctuary has been only incidental to the main question in the prophecy. That question has respect to its cleansing. **"Unto two thousand and three hundred (2300) days; then shall the sanctuary be cleansed."** But it was necessary first to determine what constituted the sanctuary before we could understandingly examine the question of its cleansing. For this we are now prepared.

Having learned what constitutes the sanctuary, the question of its cleansing and how it is accomplished, is soon decided. It has been noticed that whatever constitutes the sanctuary of the Bible, must have some service connected with it which is called its cleansing. There is no account in the Bible of any work so named as pertaining to this earth, the land of Canaan, or the church; which is good evidence that none of these objects constitutes the sanctuary; there is such a service connected with the object which we have shown to be the sanctuary, and which, in reference to both the earthly building and the heavenly temple, is called its cleansing.

Does the reader object to the idea of there being anything in heaven which is to be cleansed? Is this a barrier in the way of his receiving the view here presented? Then his controversy is not with this work, but with God's Word, which positively affirms this fact. But before he decided against this view, we ask the objector to examine carefully in reference to the nature of this cleansing, as he is here undoubtedly laboring under an utter misapprehension. The following are the plain terms in which Paul affirms the cleansing of both the earthly and the heavenly sanctuary: *"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."* Heb. 9:22,23. In the light of foregoing arguments, this may be paraphrased thus: 'It was therefore necessary that the tabernacle as erected by Moses, with its sacred vessels, which were patterns of the true sanctuary in heaven, should be purified, or cleansed, with the blood of calves and goats; but the heavenly things themselves, the sanctuary of this dispensation, the true tabernacle, which the Lord pitched, and not man, must be cleansed with better sacrifices, even with the blood of Christ.'

We now inquire, What is the nature of this cleansing, and how is it to be accomplished? According to the language of Paul, just quoted, it is performed by

means of blood. The cleansing is not, therefore a cleansing from physical uncleanness or impurity; for blood is not the agent used in such a work. And this consideration should satisfy the objector's mind in regard to the cleansing of the heavenly things. The fact that Paul speaks of heavenly things to be cleansed, does not prove that there is any physical impurity in heaven; for that is not the kind of cleansing to which he refers. The reason Paul assigns why this cleansing is performed with blood, is because without the shedding of blood there is no remission.

Remission, then; that is, the putting away of sin, is the work to be done. The cleansing, therefore, is not physical cleansing, but a cleansing from sin. But how came sins connected with the sanctuary, either the earthly or the heavenly, that it should need to be cleansed from them? This question is answered by the ministration connected with the type, to which we now turn.

The closing chapters of Exodus give us an account of the construction of the earthly sanctuary, and the arrangement of the service connected therewith. Leviticus opens with an account of the ministration which was there to be performed. All that it is our purpose to notice here, is one particular branch of the service, which was performed as follows: The person who had committed sin brought his victim to the door of the tabernacle. Upon the head of this victim he placed his hand for a moment, and, as we may reasonably infer, confessed over him his sin. By this expressive act he signified that he had sinned, and was worthy of death, but that in his stead he consecrated his victim, and transferred his guilt to it. With his own hand (and what must have been his emotions!) he then took the life of his victim on account of that guilt. The law demanded the life of the transgressor for his disobedience; the life is in the blood (Lev. 17:11,14); hence without the shedding of blood, there is no remission; with the shedding of blood, remission is possible; for the demand of life by the law is thus satisfied. The blood of the victim, representative of a forfeited life, and the vehicle of its guilt was then taken by the priest and ministered before the Lord.

The sin of the individual was thus, by his confession, by the slaying of the victim, and by the ministry of the priest, transferred from himself to the sanctuary. Victim after victim was thus offered by the people. Day by day the work went forward; and thus the sanctuary continually became the receptacle of the sins of the congregation. But this was not the final disposition of these sins. The accumulated guilt was removed by a special service, which was called the cleansing of the sanctuary. This service, in the type, occupied one day in the year; and the tenth day of the seventh month, on which it was performed, was called the day of atonement. On this day, while all Israel refrained from work and afflicted their souls, the priest brought two goats, and presented them before the Lord at the door of the tabernacle of the congregation. On these goats he cast lots; one lot for the Lord, and the other lot for the scape-goat. The one upon which the Lord's lot fell, was then slain, and his blood was carried by the priest into the most holy place of the sanctuary, and sprinkled upon the mercy-seat. And this was the only day on which he was permitted to enter into that apartment. Coming forth, he was then to lay both his hands upon the head of the scape-goat, confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, and, thus putting them upon his head (Lev.16:21), he was to send him away by the hand of a fit man into a land not inhabited, a land of separation, or forgetfulness, the goat never again to appear in the camp of Israel, and the sins of the people to be remembered against them no more. This service was for the purpose of cleansing

the people from their sins, and cleansing the sanctuary and its sacred vessels. Lev.16:30,33. By this process, sin was removed, -but only in figure; for all that work was typical [& repeated continually yearly].

The reader to whom these views are new will be ready here to inquire, perhaps with some astonishment, what this strange work could possibly be designed to typify; what there is in this dispensation which it was designed to prefigure. We answer, A similar work in the ministration of Christ, as Paul clearly teaches. After stating, in Hebrews 8, that Christ is the minister of the true tabernacle, the sanctuary in heaven, he states that the priests on earth served unto the example and shadow of heavenly things. In other words, the work of the earthly priests was a shadow, an example, a correct representation, so far as it could be carried out by mortals, of the ministration of Christ above. These priests ministered in both apartments of the earthly tabernacle, Christ therefore ministers in both apartments of the heavenly temple; for that temple has two apartments, or it was not correctly represented by the earthly; and our Lord officiates in both, or the service of the priest on earth was not a correct shadow of his work. But Paul directly states that he ministers in both apartments; for he says that he has entered into the holy place (Greek, , the holy places) by his own blood. Heb.9:12. There is therefore a work performed by Christ in His ministry in the heavenly temple corresponding to that performed by the priests in both apartments of the earthly building. But the work in the second apartment, or most holy place, was a special work to close the yearly round of service and cleanse the sanctuary. Hence Christ's ministration in the second apartment of the heavenly sanctuary must be a work of like nature, and constitute the close of his work as our great High Priest, and the cleansing of that sanctuary.

As through the sacrifices of a former dispensation the sins of the people were transferred in figure by the priests to the earthly sanctuary, where those priests ministered, so ever since Christ ascended to be our intercessor in the presence of his Father, the sins of all those who sincerely seek pardon through him are transferred in fact to the heavenly sanctuary where He ministers. Whether Christ ministers for us in the heavenly holy places with His own blood literally, or only by virtue of its merits, we need not stop to inquire. Suffice it to say, that His blood has been shed, and through that blood remission of sins is secured in fact, which was obtained only in figure through the blood of the calves and goats of the former dispensation. But those sacrifices had real virtue in this respect: they signified faith in a real sacrifice to come; and thus those who employed them have an equal interest in the work of Christ with those who in this dispensation come to him by faith, through the ordinances of the gospel.

The continual transfer of sins to the heavenly sanctuary (and if they are not thus transferred, will anyone, in the light of the types, and in view of the language of Paul, explain the nature of the work of Christ in our behalf?) -this continual transfer, we say, of sins to the heavenly sanctuary, makes its cleansing necessary on the same ground that a like work was required in the earthly sanctuary.

An important distinction between the two ministrations must here be noticed. In the earthly tabernacle, a complete round of service was accomplished every year. For three hundred and fifty-nine (359) days, in their ordinary year, the ministration went forward in the first apartment. One day's work in the most holy completed the yearly round. The work then commenced again in the holy place, and went forward till another day of atonement completed the year's work. And so on, year by year. This continual repetition of the work was necessary on account of the short lives of

mortal priests. But no such necessity exists in the case of our divine Lord, whoever liveth to make intercession for us. (See Heb. 7:23-25.) Hence the work of the heavenly sanctuary, instead of being a yearly work, is performed once for all. Instead of being repeated year by year, one grand cycle is allotted to it, in which it is carried forward and finished, never to be repeated.

One year's round of service in the earthly sanctuary represented the entire work of the sanctuary above. In the type, the cleansing of the sanctuary was the brief closing work of the years' service. In the antitype, the cleansing of the sanctuary must be the closing work of Christ, our great High Priest, in the tabernacle on high. In the type, to cleanse the sanctuary, the high priest entered into the most holy place to minister in the presence of God before the ark of His testament. In the antitype, when the time comes for the cleansing of the sanctuary, our High Priest, in like manner, enters into the most holy place to make a final end of his intercessory work on behalf of mankind. We confidently affirm that no other conclusion can be arrived at on this subject without doing despite to the unequivocal testimony of God's word.

Reader, do you now see the importance of this subject? Do you begin to perceive what an object of interest for all the world is the sanctuary of God? Do you see that the whole work of salvation centers there, and that when the work is done, probation is ended, and the cases of the saved and lost are eternally decided? Do you see that the cleansing of the sanctuary is a brief and special work, by which the great scheme is forever finished? Do you see that if it can be made known when this work of cleansing commences, it is a solemn announcement to the world that salvation's last hour is reached, and is fast hastening to its close? And this is what the prophecy is designed to show. It is to make known the commencement of this momentous work. "Unto two thousand and three hundred (2300) days; then shall the sanctuary be cleansed."

In advance of any argument on the nature and application of these days, the position may be safely taken that they reach to the cleansing of the heavenly sanctuary, for the earthly was to be cleansed each year; and we make the prophet utter nonsense, if we understand him as saying that at the end of 2300 days, a period of time over six years in length, even if we take the days literally, an event should take place which was to occur regularly every year. The heavenly sanctuary is the one in which the decision of all cases is to be rendered. The progress of the work there is what it especially concerns mankind to know. If people understood the bearing of these subjects on their eternal interest, with what earnestness and anxiety would they give them their most careful and prayerful study.

See on chapter 9:20 and onward, an argument on the 2300 days, showing at what point they terminated, and when the solemn work of the cleansing of the heavenly sanctuary began.

9:24:Such are the first words the angel utters to Daniel, toward imparting to him that instruction which he came to give. Why does he thus abruptly introduce a period of time? We must again refer to the vision of chapter 8. We have seen that Daniel, at the close of that chapter, says that he did not understand the vision. Some portions of that vision were at the time very clearly explained. It could not have been these portions which he did not understand. We therefore inquire what it was which Daniel did not understand, or, in other words, what part of the vision was there left unexplained. In that vision four prominent things are brought to view: (1) The Ram; (2) The He-goat; (3) The Little Horn; (4) The period of the 2300 days. The

symbols of the ram, the he-goat, and the little horn were explained. Nothing, however, was said respecting the time. This must therefore have been the point which he did not understand; and as without this the other portions of the vision were of no avail, he could well say, while the application of this period was left in obscurity, that he did not understand the vision.

If this view of the subject is correct, we should naturally expect, when the angel completed his explanation of the vision, that he would commence with the very point which had been omitted: namely, the time. And this we find to be true in fact. After citing Daniel's attention back to the former vision in the most direct and emphatic manner, and assuring him that he had now come forth to give him understanding in the matter, he commences upon the very point there omitted, and says, "**Seventy (70) weeks are determined upon thy people and upon thy holy city.**"

But how does this language show any connection with the 2300 days, or throw any light upon that period? We answer: The language cannot be intelligibly referred to anything else: for the word here rendered determined signifies "**cut off**;" and no period is given in the vision here referred to from which the seventy (70) weeks could be cut off but the 2300 days of the previous vision. How direct and natural, then, is the connection. Daniel's attention is fixed upon the 2300 days, which he did not understand, by the angel's directing him to the former vision; and he says, "**Seventy (70) weeks are cut off.**" Cut off from what? - The 2300 days, most assuredly.

Proof may be called for that the word rendered determined signifies to '*cut off*'. An abundance can be given. The Hebrew word thus translated is (*nehhtak*). This word Gesenius, in his Hebrew Lexicon, defines as follows: "Properly, to cut off; tropically, to divide; and so to determine, to decree." In the Chaldee-Rabbinic Dictionary of Stockius, the word (*nehhtak*) is thus defined: "*Scidit, abscidit, conscidit, inscidit, excidit* - to cut, to cut away, to cut to pieces, to cut or engrave, to cut off." Mercerus in his Thesaurus furnishes a specimen of Rabbinical usage in the phrase, (*hhatikah shel basar*), "a piece of flesh," or "a cut of flesh." He translates the word as it occurs in Dan.9:24, by "*praecisa est*," is cut off. In the literal version of Arias Montanus, it is translated '*decisa est*,' is cut off; in the marginal reading, which is grammatically correct, it is rendered by the plural, "*decisae sunt*," are cut off. In the Latin version of Junius and Tremellius, (*nehhtak*) (the passive of *chathak*) is rendered "*decisae sunt*," are cut off. Again, in Theodotion's Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), it is rendered by (*sunetmethesan*), were cut off; and in the Venetian copy by (*tetmentai*), have been cut. The idea of cutting off is preserved in the Vulgate, where the phrase is "*abbreviatae sunt*," are shortened.

"Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of cutting off, to this verb."

"Hengstenberg, who enters into a critical examination of the original text, says, 'But the very use of the word, which does not elsewhere occur, while others much more frequently used were at hand if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion availed himself, seems to argue that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time (*en platei*) as a period cut off from subsequent duration, and accurately limited.'" - Christology of the Old Testament, Vol. II, p. 301. Washington, 1839.

Why, then, it may be asked, did our translators render the word determined, when it so obviously means cut off? The answer is, They doubtless overlooked the connection between the eighth and ninth chapters, and considering it improper to render it cut off, when nothing was given from which the seventy weeks could be cut off, they gave the word its tropical instead of its literal meaning. But, as we have seen, the construction, the context, and the connection require the literal meaning, and render any other inadmissible.

Seventy weeks, then, or 490 days of the 2300, were cut off upon, or allotted to, Jerusalem and the Jews; and the events which were to be consummated within that period are briefly stated. The transgression was to be finished; that is, the Jewish people were to fill up the cup of their iniquity, which they did in the rejection and crucifixion of Christ. An end of sins, or of sin-offerings, was to be made. This took place when the great offering was made on Calvary. Reconciliation for iniquity was to be provided. This was made by the sacrificial death of the Son of God. Everlasting righteousness was to be brought in; the righteousness which our Lord manifested in his sinless life. The vision and the prophecy were to be sealed up, or made sure. By the events given to transpire in the seventy weeks, the prophecy is tested. By this the application of the whole vision is determined. If the events of this period are accurately fulfilled, the prophecy is of God, and will all be accomplished; and if these seventy weeks are fulfilled as weeks of years, then the 2300 days, of which these are a part, are so many years. Thus the events of the seventy weeks furnish a key to the whole vision. And the "most holy" was to be anointed, the most holy place of the heavenly sanctuary. In the examination of the sanctuary, on chapter 8:14, we saw that a time came when the earthly sanctuary gave place to the heavenly, and the priestly ministration was transferred to that. Before the ministration in the sanctuary commenced, the sanctuary and all the holy vessels were to be anointed. Ex. 40:9,10. The last event, therefore, of the seventy weeks, here brought to view, is the anointing of the heavenly tabernacle, or the opening of the ministration there. Thus this first division of the 2300 days bring us to the commencement of the service in the first apartment of the heavenly sanctuary, as the whole period brings us to the commencement of the service in the second apartment, or most holy place, of that sanctuary.

The argument must now be considered conclusive that the ninth chapter of Daniel explains the eighth, and that the seventy weeks are a part of the 2300 days; and with a few extracts from the writings of others we will leave this point.

The Advent Shield in 1844 said:-

"We call attention to one fact which shows that there is a necessary 'connection' between the seventy (70) weeks of the ninth chapter, and something else which precedes or follows it, called '**the vision.**' It is found in the 24th verse: '**Seventy (70) weeks are determined [are cut off] upon thy people, . . . to seal up the vision,**' etc. Now there are but two significations to the phrase '**seal up.**' They are, first, 'to make secret,' and second, 'to make sure.' We care not now in which of these significations the phrase is supposed to be used. That is not the point now before us. Let the signification be what it may, it shows that the prediction of the seventy (70) weeks necessarily relates to something else beyond itself, called '**the vision,**' in reference to which it performs this work, 'to seal up.' To talk of its sealing up itself is as much of an absurdity as to suppose that Josephus was so much afraid of the Romans that he refrained from telling the world that he thought the fourth kingdom of Daniel was '**the kingdom of the Greeks.**' It is no more proper to say that the ninth chapter of Daniel 'is complete in itself,' than it would be

to say that a map which was designed to show the relation of Massachusetts to the United States, referred to nothing but Massachusetts. It is no more complete in itself than a bond given in security for a note, or some other document to which it refers, is complete in itself; and we doubt if there is a schoolboy of fourteen years in the land, of ordinary capacity, who would not, on reading the ninth chapter, with an understanding of the clause before us, decide that it referred to something distinct from itself, called '**the vision**.' What vision it is, there is no difficulty in determining. It naturally and obviously refers to the vision which was not fully explained to Daniel, and to which Gabriel calls his attention in the preceding verse, -the vision of the eighth chapter. Daniel tells us that Gabriel was commanded to make him understand the vision (8:16). This was not fully done at that interview connected with the vision; he is therefore sent to give Daniel the needed 'skill and understanding,' -to explain its 'meaning' by communicating to him the prediction of the seventy (70) weeks."

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days, or years, commence together. Our opponents deny this." - Signs of the Times, 1843.

"The grand principle involved in the interpretation of the 2300 days of Dan.8:14, is that the seventy (70) weeks of Dan.9:24 are the first 490 days of the 2300 of the eighth chapter." - Advent Shield, p.49.

"If the connection between the seventy (70) weeks of Daniel 9 and the 2300 days of Daniel 8 does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand." -Harmony of the Prophetic Chronology, p.33. Says the learned Dr. Hales, in commenting upon the seventy (70) weeks, "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days." -Chronology, Vol. II, P. 517.

9:25: The angel now gives to Daniel the event which is to mark the commencement of the seventy (70) weeks. They were to date from the going forth of the commandment to restore and build Jerusalem. And not only is the event given which was to determine the time of the commencement of this period, but those events also which were to transpire at its close. Thus a double test is provided by which to try the application of this prophecy. But more than this, the period of seventy (70) weeks is divided into three grand divisions, and one of these is again divided, and the intermediate events are given which were to mark the termination of each one of these divisions. If, now, we can find a date which will harmonize with all these events, we have, beyond a doubt, the true application; for none but that which is correct could meet and fulfil so many conditions. Let the reader take in at one view the points of harmony to be made, that he may be the better prepared to guard against a false application. First, we are to find, at the commencement of the period, a commandment going forth to restore and build Jerusalem. To this work or restoration seven weeks are allotted. As we reach the end of this first division, seven weeks from the commencement, we are to find, secondly, Jerusalem, in its material aspect restored, the work of building the street and the wall fully accomplished. From this point sixty-two (62) weeks are measured off; and as we reach the termination of this division, sixty-nine (69) weeks from the beginning, we are to see, thirdly, the manifestation before the world of the Messiah the Prince. One week more is given us, completing the seventy (70). Fourthly, in the midst of this week the Messiah is to be cut off, and to cause the sacrifice and oblation to cease; and, fifthly, when the last week of that period which was allotted to the Jews

as the time during which they were to be the special people of God, expires, we naturally look for the going forth of the blessing and work of God to other people.

We now inquire for the initial date which will harmonize with all these particulars. The command respecting Jerusalem was to include more than mere building. There was to be restoration; and by this we must understand all the forms and regulations of civil, political, and judicial society. When did such a command go forth? At the time these words were spoken to Daniel, Jerusalem lay in complete and utter desolation, and had thus been lying for seventy (70) years. The restoration, pointed to in the future, must be its restoration from this desolation. We then inquire, When and how was Jerusalem restored after the seventy (70) years' captivity?

There are but four events which can be taken as answering to the commandment to restore and build Jerusalem. These are, (1) The decree of Cyrus for the rebuilding of the house of God, B.C. 536 (Ezra 1:1-4); (2) The decree of Darius for the prosecution of that work, which had been hindered, B.C. 519 (Ezra 6:1-12); (3) The decree of Artaxerxes to Ezra, B.C. 457 (Ezra 7); and (4) The commission to Nehemiah from the same king in his twentieth year, B.C. 444, Nehemiah 2.

Dating from the first two of these decrees, the seventy (70) weeks, being weeks of years, 490 years in all, would fall many years short of reaching even to the Christian era; besides, these decrees had reference principally to the restoration of the temple and the temple-worship of the Jews, and not to the restoration of their civil state and polity, all of which must be included in the expression, "**To restore and to build Jerusalem.**" (*The explanation of these prophetic periods is based on what is called the "year-day principle;" that is, making each day stand for a year, according to the Scriptural rule for the application of symbolic time. Eze.4:6; Num.14:34. That the time in these visions of Daniel 8 and 9 is symbolic is evident from the nature and scope of the prophecy. The question calling out the answers on this point was, "**How long the vision?**" The vision, reckoning from 538 B.C. to our own time, sweeps over a period more than 2400 years in length. But if the 2300 days of the vision are literal days, we have a period of only a little over six years and a half for the duration of the kingdoms and the transaction of the great events brought to view, which is absurd! The year-day principle numbers among its supporters such names as Augustine, Tichonius, Primasius, Andreas, the venerable Bede, Ambrosius, Ansbertus, Berengaud, and Bruno Astensis, besides the leading modern expositors. (See Elliott's "Horae Apocalypticae," Vol. III, p. 241; and "The Sanctuary and Its Cleansing," pp. 45-52.) But what is more conclusive than all else is the fact that the prophecies have actually been fulfilled on this principle, -a demonstration of its correctness from which there is no appeal. This will be found in the prophecy of the seventy (70) weeks throughout, and all the prophetic periods of Daniel 7 and 12, and Revelation 9, 12, and 13.)

These made a commencement of the work. They were preliminary to what was afterward accomplished. But of themselves they were altogether insufficient, both in their dates and in their nature, to meet the requirements of the prophecy; and thus failing in every respect, they cannot be brought into the controversy as marking the point from which the seventy (70) weeks are to date. The only question now lies between the decrees which were granted to Ezra and to Nehemiah, respectively.

The facts between which we are to decide here are briefly these: In 457 B.C., a decree was granted to Ezra by the Persian emperor Artaxerxes Longimanus to go

up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, to procure offerings for its service, and to do whatever else might seem good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra. In the original, this decree is given, not in Hebrew, like the rest of the book of Ezra, but in the Chaldaic (or Eastern Aramaic), the language then used at Babylon; and thus we are furnished with the *original* document by virtue of which Ezra was authorized to restore and build Jerusalem.

Thirteen years after this, in the twentieth (20th) year of the same king, B.C.444, Nehemiah sought and obtained permission to go up to Jerusalem. Nehemiah 2. Permission was granted him, but we have no evidence that it was anything more than verbal. It pertained to him individually, nothing being said about others going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the governors beyond the river to help him on his way to Judea, and an order to the keeper of the king's forest for timber for beams, etc. When he arrived at Jerusalem, he found rulers and priests, nobles, and people, already engaged in the work of building Jerusalem. Neh. 2:16. These were, of course, acting under the decree given to Ezra thirteen years before. And finally, Nehemiah, having arrived at Jerusalem, finished the work he came to accomplish, in fifty-two (52) days. Neh. 6:15.

Now which of these commissions, Ezra's, or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy (70) weeks are to be dated? It hardly seems that there can be any question on this point.

1. The grant to Nehemiah cannot be called a decree. It was necessary that a Persian decree should be put in writing, and signed by the king. Dan.6:8. Such was the document given to Ezra; but Nehemiah had nothing of the kind, his commission being only verbal. If it be said that the letters given him constitute the decree, then the decree was issued, not to Nehemiah, but to the governors beyond the river; besides, these would constitute a series of decrees, and not one decree, as the prophecy contemplates.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, also that the wall of Jerusalem was broken down, and the gates thereof burned with fire. Nehemiah 1. Whose work were these walls and gates that were broken down and burned with fire? -Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, one hundred and forty-four (144) years previous to that time, would have been reported to Nehemiah as a matter of news, nor that he would have considered it, as he evidently did, a fresh misfortune, calling for a fresh expression of grief. A decree, therefore, authorizing the building of these, had gone forth previous to the grant to Nehemiah.

3. If any should contend that Nehemiah's commission must be a decree, because the object of his request was that he might build the city, it is sufficient to reply, as shown above, that gates and walls had been built previous to his going up; besides, the work of building which he went to perform was accomplished in fifty-

two (52) days; whereas, the prophecy allows for the building of the city, seven weeks, or fifty-nine (? = 59 = 49)) years.

4. There was nothing granted to Nehemiah which was not embraced in the decree to Ezra; while the latter had all the forms and conditions of a decree, and was vastly more ample in its provisions.

5. It is evident from the prayer of Ezra, as recorded in chapter 9:9 of his book, that he considered himself fully empowered to proceed with the building of the city and the wall; and it is evident that he understood, further, that the conditional prophecies concerning his people were then fulfilled, from the closing words of that prayer, in which he says, "Should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?"

6. Reckoning from the commission to Nehemiah, B.C. 444, the dates throughout are entirely disarranged; for from that point the troublesome times which were to attend the building of the street and wall did not last seven weeks, or forty-nine (49) years. Reckoning from that date, the sixty-nine (69) weeks, or 483 years, which were to extend to the Messiah the Prince, bring us to A.D. 40; but Jesus was baptized of John in Jordan, and the voice of the Father was heard from heaven declaring Him His Son, in A.D. 27, thirteen years before. (*For proof of the correctness of the dates for Christ's baptism and crucifixion here given, see "Analysis of Sacred Chronology," by S. Bliss; also "A Chronological Synopsis of the Four Gospels," by Dr. Karl Wieseler, p.183.) According to this calculation, the midst of the last or seventieth (70th) week, which is marked by the crucifixion, is placed in A.D. 44, but the crucifixion took place in A.D. 31, thirteen years previous. And lastly, the seventy (70) weeks, or 490 years, dating from the twentieth (20th) of Artaxerxes, extend to A.D. 47, with absolutely nothing to mark their termination. Hence if that be the year, and the grant to Nehemiah the event, from which to reckon, the prophecy has proved a failure. As it is, it only proves that theory a failure which dates the seventy (70) weeks from Nehemiah's commission in the twentieth (20th) year of Artaxerxes.

7. Will these dates harmonize if we reckon from the decree to Ezra? Let us see. In this case, 457 B.C. is our starting-point. Forty-nine years were allotted to the building of the city and the wall. On this point, Prideaux (Connexion, Vol. I, p.322) says: "In the fifteenth (15th) year of Darius Nothus ended the first seven weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, *just forty-nine (49) years* after it had been commenced by Ezra in the seventh year of Artaxerxes Longimanus." This was B.C. 408.

So far we find harmony. Let us apply the measuring-rod of the prophecy still further. Sixty-nine (69) weeks, or 483 years, were to extend to Messiah the Prince. Dating from B.C. 457, they end in A.D.27. And what event then occurred? (*1. There is abundance of authority for A.D. 27 as the date of Christ's baptism. See "Sacred Chronology," by S. Bliss; "New International Encyclopedia." art. "Jesus Christ;" "Chronological Synopsis of the Four Gospels," by Dr. Karl Wieseler, p.183.) Luke thus informs us: "*Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased.*" Luke3:21,22. After this, Jesus came "*preaching the gospel of the kingdom of God, and saying, The time*

is fulfilled." Mark 1:14,15. The time here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found then terminating, except the sixty-nine (69) weeks of the prophecy of Daniel, which were to extend to the Messiah the Prince. The Messiah had now come; and with His own lips He announced the termination of that period which was to be marked by His manifestation.

(*Luke declares that Jesus "*began to be about thirty (30) years of age*" at the time of His baptism (Luke 3:23); and almost immediately after this He entered upon His ministry. How, then, could His ministry commence in A.D.27, and He still be of the age named by Luke? The answer to this question is found in the fact that Christ was born between three and four years before the beginning of the Christian era, that is, before the year marked A.D.1. The mistake of dating the Christian era something over three years this side of the birth of Christ, instead of dating it from the year of his birth, as it was designed to be, arose on this wise: One of the most important of ancient eras was reckoned from the building of the city of Rome –*ab urbe condita*, expressed by the abbreviation A.U.C., or more briefly, U.C. In the year which is now numbered A.D. 532, Dionysius Exiguus, a Scythian by birth, and a Roman abbot, who flourished in the reign of Justinian, invented the Christian era. According to the best evidence at his command, he placed the birth of Christ U.C. 753. But Christ was born before the death of Herod; and it was afterward ascertained on the clearest evidence that the death of Herod occurred in April, U.C.750. Allowing a few months for the events recorded in Christ's life before the time of Herod's death, His birth is carried back to the latter part of U.C. 749, a little over three years before A.D. 1. Christ was therefore thirty years of age in A.D. 27. "The vulgar [common] era began to prevail in the West about the time of Charles Martel and Pope Gregory II, A.D. 730; but was not sanctioned by any public Acts or Rescripts till the first German Synod, in the time of Carolomannus, Duke of the Franks, which, in the preface, was said to be assembled '*Anno ab incarnatione Dom.* 742, 11 Calendus Maii.' But it was not established till the time of Pope Eugenius IV, A.D. 1431, who ordered this era to be used in the public Registers: according to Mariana and others." –Hales' Chronology, Vol. I, pp.83, 84. (See also "Life of Our Lord," by S. J Andrews.*)

The Christian era had become so well established before the mistake above referred to was discovered, that no change in the reckoning has been attempted. It makes no material difference, as it does not interfere at all with the calculation of dates. If the era commenced with the actual year of Christ's birth, the number of years B.C. in any case would be four years less, and the years A.D. four years more. To illustrate: If we have a period of twenty years, one half before and the other half since the Christian era, we say that it commenced B.C.10 and ended A.D.10. But if we place the era back to the real point of Christ's birth, there would be no change of either terminus of the period, but we should then say that it commenced B.C. 6 and ended A.D. 14; that is, four years would be taken from the figures B.C. and added to those of A.D. Some have so far misapprehended this subject as to claim that the current year should have four years added to it, to denote the real year of the Christian era. This would be true if the reckoning began from the actual date of Christ's birth. But this is not the case; the starting-point is between three and four years later.

Here, again, is indisputable harmony. But further, the Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy (70), or the last seven years of the 490. In the midst of the week, the prophecy

informs us, He should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could cease only at the cross; and there they did virtually come to an end, though the outward observance was kept up till the destruction of Jerusalem, A.D. 70. After threescore and two (62) weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read: And after threescore and two (69) weeks, in the midst of the seventieth week, shall Messiah be cut off, and cause the sacrifice and oblation to cease. Now, as the word midst here means middle, according to an abundance of authority which we might produce if necessary, the crucifixion is definitely located in the middle of the seventieth (70th) week.

It now becomes an important point to determine in what year the crucifixion took place. The following evidence is sufficient to be considered absolutely decisive on this question.

It is not to be questioned that our Saviour attended every Passover that occurred during His public ministry; and we have mention of only four such occasions previous to His crucifixion. These are found in the following passages: John 2:13; 5:1; 6:4; 13:1. At the last-mentioned Passover he was crucified. From facts already established, let us then see where this would locate the crucifixion. As He began His ministry in the autumn of A.D. 27, His first Passover would occur the following spring, A.D. 28; His second, A.D. 29; His third, A.D. 30; and his fourth and last, A.D. 31. This gives us three years and a half ($3\frac{1}{2}$) for His public ministry, and corresponds exactly to the prophecy that He should be cut off in the midst, or middle, of the seventieth (70) week. As that week of years commenced in the autumn of A.D. 27, the middle of the week would occur three and one half years ($3\frac{1}{2}$) later, in the spring of 31, where the crucifixion took place. Dr. Hales quotes Eusebius, A.D. 300, as saying: "It is recorded in history that the whole time of our Saviour's teaching and working miracles was three years and a half ($3\frac{1}{2}$), which is the half of a week [of years]. This, John the evangelist will represent to those who critically attend to his Gospel."

Of the unnatural darkness which occurred at the crucifixion, Hales, Vol. I, pp.69,70, thus speaks: "Hence it appears that the darkness which '*overspread the whole land of Judea*' at the time of our Lord's crucifixion was preternatural, '*from the sixth until the ninth hour*,' or from noon till three in the afternoon, in its duration, and also in its time, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelius Cassiodorus Senator, about A.D. 514: 'In the consulate of Tiberius Caesar Aug. V and Aelius Sejanus (U.C. 784, A.D. 31), our Lord Jesus Christ suffered, on the 8th of the calends of April (25th March), when there happened such an eclipse of the sun as was never before nor since.'

"In this year, and in this day, agree also the Council of Cesarea, A.D.196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the 10th of the calends of April, others the 13th." (See on chapter 11:22.)

Here, then, are thirteen credible authorities locating the crucifixion of Christ in the spring of A.D. 31. We may therefore set this down as a fixed date, as the most cautious or the most skeptical could require nothing more conclusive. This being in the middle of the last week, we have simply to reckon backward three and a half ($3\frac{1}{2}$) years to find where sixty-nine (69) of the weeks ended, and forward from that

point three and a half ($3\frac{1}{2}$) years, we find ourselves in the autumn of A.D.27, where, as we have seen, the sixty-nine (69) weeks ended, and Christ commenced His public ministry. And going from the crucifixion forward three and a half ($3\frac{1}{2}$) years, we are brought to the autumn of A.D. 34, as the grand terminating point of the whole period of the seventy (70) weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the gospel of Christ by the Jewish Sanhedrin in the persecution of His disciples, and the turning of the apostles to the Gentiles. And these are just the events which one would expect to take place when that specified period which was cut off for the Jews, and allotted to them as a peculiar people, should fully expire.

A word respecting the date of the seventh of Artaxerxes, when the decree for restoring Jerusalem was given to Ezra, and the array of evidence on this point is complete. Was the seventh of Artaxerxes B.C.457? For all those who can appreciate the force of facts, the following testimony will be sufficient here:-

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus - a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B.C.457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guesswork. As the seventy weeks must terminate in A.D.34 unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A.D.31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated." - Advent Herald.

From the facts above set forth, we see that, reckoning the seventy weeks from the decree given to Ezra in the seventh of Artaxerxes, B.C.457, there is the most perfect harmony throughout. The important and definite events of the manifestation of the Messiah at the baptism, the commencement of his public ministry, the crucifixion, and the turning away from the Jews to the Gentiles, with the proclamation of the new covenant, all come in in their exact place, and like a bright galaxy of blazing orbs of light, cluster round to set their seal to the prophecy, and make it sure.

It is thus evident that the decree of Ezra in the seventh of Artaxerxes, B.C.457, is the point from which to date the seventy weeks. That was the going forth of the decree in the sense of the prophecy. The two previous decrees were preparatory and preliminary to this; and indeed they are regarded by Ezra as parts of it, the three being taken as one great whole. For in Ezra 6:14, we read: "And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." It will be noticed that the decrees of these three kings are spoken of as one,

- "the commandment [margin, "decree," singular number] of Cyrus and Darius and Artaxerxes," showing that they are all reckoned as a unit, the different decrees being but the successive steps by which the work was accomplished. And this decree could not be said to have "gone forth," as intended by the prophecy, till the last permission which the prophecy required was embodied in the decree, and clothed with the authority of the empire. This point was reached in the grant given to Ezra, but not before. Here the decree assumed the proportions, and covered the ground, demanded by the prophecy, and from this point its "going forth" must be dated.

With the seventy weeks we are now done; but there remain a longer period and other important events to be considered. The seventy weeks are but the first 490 years of the 2300. Take 490 from 2300, and there remain 1810. The 490, as we have seen, ended in the autumn of A.D.34. If to this date we now add the remaining 1810 years, we shall have the termination of the whole period. Thus, to A.D.34, autumn, add 1810, and we have the autumn of A.D.1844. Thus speedily and surely do we find the termination of the 2300 days, when once the seventy weeks have been located.

One other point should here be noticed. We have seen that the seventy weeks are the first 490 days of the 2300; that these days are prophetic, signifying literal years, according to the Bible rule, a day for a year (Num.14:34; Eze.4:6), as is proved by the fulfilment of the seventy weeks, and as all reliable expositors agree; that they commenced in 457 B.C. and ended in A.D. 1844, provided the number is right, and twenty-three hundred (2300) is the correct reading. With this point established, there would seem to be no room for further controversy. On this point Dr. Hales remarks:-

"There is no number in the Bible whose genuineness is better ascertained than that of the 2300 days. It is found in all the printed Hebrew editions, in all the MSS. of *Kenicott* and *De Rossi's* collations, and in all the *ancient versions*, except the Vatican copy of the Septuagint, which reads 2400, followed by *Symmachus*; and some copies noticed by Jerome, 2200, both evidently *literal* errors in excess and defect, which compensate each other and confirm the mean, 2300." -*Chronology, Vol. II, P. 512.*

The query may here arise how the days can be extended to the autumn of 1844 if they commence 457 B.C., as it requires only 1843 years, in addition to the 457, to make the whole number of 2300. Attention to one fact will clear this point of all difficulty; and that is, that it takes 457 *full* years before Christ, and 1843 *full* years after, to make 2300; so that if the period commenced with the very *first* day of 457, it would not terminate till the very *last* day of 1843. Now it will be evident to all that if any portion of the year 457 had passed away before the 2300 days commenced, just so much of the year 1844 must pass away before they would end. We therefore inquire, At what point in the year 457 are we to commence to reckon? From the fact that the first forty-nine (49) years were allotted to the *building* of the street and wall, we learn that the period is to be dated, not from the starting of Ezra from Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. Ezra 7:9. The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844.

Those who oppose this view of the prophetic periods, have been wont in years past to meet us with this objection: "The 2300 days have not ended, because the time has passed, and the Lord has not come. Why the time passed in 1844

without the consummation of our hopes, we acknowledge to be a mystery; but the passing of the time is proof that the 2300 days have not ended."

Time, however, is no respecter of persons nor of theories; and with the formidable scythe which he is represented as carrying, he sometimes demolishes in the most summary manner the grotesque and gossamer theories of men, however dear they may be to their authors and defenders. It is so here. Heedless of the wild contortions of those who would fain compel him to stop and fulfil their darling predictions, he has kept on the swift but even tenor of his way until -what? every limit is passed to which the 2300 days can be extended; and thus he has demonstrated that those days have passed. Let not this point be overlooked. Setting aside for a moment the arguments by which they are shown to have ended in 1844, and letting them date from any point where the least shadow of reason can be imagined for placing them, or from which the wildest dreamer could date them, it is still true that the utmost limit to which they could extend has *gone by*. They cannot possibly be dated at any point which would bring their termination so late as the present time. We therefore say again, with not a misgiving as to the truth of the assertion, nor a fear of its successful contradiction, Those days have ended!

The momentous declaration made by the angel to Daniel, "Unto two thousand and three hundred (2300) days; then shall the sanctuary be cleansed," is now explained. In our search for the meaning of the sanctuary and its cleansing, and the application of the time, we have found not only that this subject can be easily understood; but lo! the event is even now in process of accomplishment, and is almost finished. And here we pause a brief moment to reflect upon the solemn position into which we are brought.

We have seen that the sanctuary of this dispensation is the tabernacle of God in heaven, the house not made with hands, where our Lord ministers in behalf of penitent sinners, the place where between the great God and his Son Jesus Christ the "counsel of peace" prevails in the work of salvation for perishing men. Zech. 6:13; Ps. 85:10. We have seen that the cleansing of the sanctuary consists in the removing of the sins from the same, and is the closing act of the ministration performed therein; that the work of salvation now centers in the heavenly sanctuary; and when the sanctuary is cleansed, the work is done, and the plan is finished. Then the great scheme devised at the fall for the salvation of as many of the lost race as would avail themselves of its provisions, and carried forward for six thousand (6,000) years, is brought to its final termination. Mercy no longer pleads, and the great voice is heard from the throne in the temple in heaven, saying, "*It is done*." Rev.16:17. And what then? -All the righteous are safe for everlasting life; all the wicked are doomed to everlasting death. No decision can be changed, no reward can be lost, and no destiny of despair can be averted, beyond that point.

And we have seen (and this is what brings the solemnities of the Judgment to our own door) that that long prophetic period which was to mark the commencement of this final work in the heavenly sanctuary, has met its termination in our own generation. In 1844 the days ended. And since that time the final work for man's salvation has been going forward. This work involves an examination of every man's character; for it consists in the remission of the sins of those who shall be found worthy to have them remitted, and determines who among the dead shall be raised, and who among the living shall be changed, at the coming of the Lord, and who, of both dead and living, shall be left to have their part in the fearful scenes of the second death. And all can see that such a decision as this must be rendered before the Lord appears. Every man's destiny is to be determined by the

deeds done in the body, and each one is to be rewarded according to his works. 2nd Cor. 5:10; Rev. 22:12. In the books of remembrance kept by the heavenly scribes above, every man's deeds will be found recorded (Rev. 20:12); and in the closing sanctuary work these records are examined, and decision is rendered in accordance therewith. Dan. 7:9,10. It would be most natural to suppose that the work would commence with the first members of the human race; that their cases would be first examined, and decision rendered, and so on with all the dead, generation by generation, in chronological succession along the stream of time, till we reach the last generation, -the generation of the living, with whose cases the work would close. How long it will take to examine the cases of all the dead, how soon the work will reach the cases of the living, no man can know. And as above remarked since the year 1844 this solemn work has been going forward. ***The light of the types, and the very nature of the case, forbid that it should be of long continuance (?)***. John, in his sublime views of heavenly scenes, saw millions of attendants and assistants engaged with our Lord in his priestly work. Revelation 5. And so the ministration goes forward. It ceases not, it delays not, and it must soon be forever finished.

And here we stand -the last, the greatest, and the most solemn crisis in the history of our race immediately impending; the great plan of salvation about finished; the last precious years of probation almost ended; the Lord about to come to save those who are ready and waiting, and to cut asunder the careless and unbelieving; and the world -alas! what shall we say of them! -deceived with error, crazed with cares and business, delirious with pleasure, and paralyzed with vice, they have not a moment to spare in listening to solemn truth, nor a thought to bestow upon their eternal interest. Let the people of God, with eternity right in view, be careful to escape the corruption that is in the world through lust, and prepare to pass the searching test, when their cases shall come up for examination at the great tribunal above.

To the careful attention of every student of prophecy we commend the subject of the sanctuary. In the sanctuary is seen the ark of God's testament, containing his holy law; and this suggests a reform in our obedience to that great standard of morality. The opening of this heavenly temple, or the commencement of the service in its second apartment, marks the commencement of the sounding of the seventh angel. Rev.11:15,19. The work performed therein is the foundation of the third message of Revelation 14, -the last message of mercy to a perishing world. This subject explains the great disappointment of the Adventists in 1844, by showing that they mistook the event to occur at the end of the 2300 days. It renders harmonious and clear past prophetic fulfilments, which are otherwise involved in impenetrable obscurity. It gives a definite idea of the position and work of our great High Priest, and brings out the plan of salvation in its distinctive and beautiful features. It reins us up, as no other subject does, to the realities of the Judgment, and shows the preparation we need to be able to stand in the coming day. It shows us that we are in the waiting time, and puts us upon our watch; for we know not how soon the work will be finished, and our Lord appear. Watch, lest coming suddenly, he find you sleeping.

After stating the great events connected with our Lord's mission here upon the earth, the prophet in the last part of verse 27 speaks of the soon-following destruction of Jerusalem by the Roman power; and finally of the destruction of that power itself, called in the margin "**the desolator**."

(*Note. -That the expression "**to anoint the most holy**" refers, according to remarks on verse 24 of this chapter, to the anointing of the heavenly sanctuary previous to the beginning of Christ's ministry therein and not to any anointing of the Messiah himself, seems to be susceptible of the clearest proof. The words translated "most holy" are (*qodesh qodashim*) (*kodesh kodashim*), the "holy of holies," an expression which, according to Gesenius, applies to the most holy place in the sanctuary, and which in no instance is applied to a person, unless this passage be an exception.

The *Advent Shield*, No. 1, p.75, says: "And the last event of the seventy (70) weeks, as enumerated in verse 24, was the anointing of the 'most holy,' or 'the holy of holies,' or the 'sanctum sanctorum;' not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle in heaven what Moses and Aaron did in its pattern, (See Hebrews, chapters 6, 7, 8, and 9; Ex.30:22-30; Lev.8:10-15.)"

Dr. Barnes, in his notes on this passage, and particularly on the words "most holy," says: "The phrase properly means 'holy of holies,' or most holy; it is applied often in the Scriptures to the *inner sanctuary*, or the portion of the tabernacle and temple containing the ark of the covenant, the two tables of stone, etc." "It is not necessarily limited to the inner sanctuary of the temple, but may be applied to the whole house." Others have supposed that this refers to the Messiah Himself, and that the meaning is that He who was most holy would then be consecrated, or anointed, as the Messiah. It is probable, as Hengstenberg (*Christology*, II, 321, 322) has shown, that the Greek translators thus understood it, but it is a sufficient objection to this that the phrase, though occurring many times in the Scriptures, is never applied to *persons*, unless this be an instance." It seems to me, therefore, that the obvious and fair interpretation is, to refer it to the temple."

An understanding of the subject of the heavenly sanctuary would have relieved this scripture of the perplexity in which, in the minds of some expositors, it seems to be involved.)

Diagram: 70 Weeks: 2300 Days (Uriah Smith, 7th Day Adventist's Chart)

Dates Explained:

B.C. 457. Date of Commandment to Restore & Build Jerusalem. Dan. 9:25; Ezra 7:7. 2300 Days-Years Begin.

B.C. 408. End of 7 Weeks, or 49 Years. Work of Building & Restoring Completed.

A.D. 27. End of 62 plus 7 equals 69 Weeks, or 483 Years. Jesus Baptized & Begins Ministry.

A.D. 31. Midst or Middle of 70th Week. Christ Crucified. (3½ Years = 1st Half Week.)

A.D. 34. End of 70th Week, or 490 Years. Jews Rejected. Gospel Goes to Gentiles. (3½ Years = 2nd Half Week.)

A.D. 508. Overthrow of Pagan Romanism. Beginning of 1290 Years.

A.D. 538. Commencement of Papal Supremacy. Beginning of the 1260 Years.

A.D. 1798. Close of the 1260 years. End of Papal Supremacy.

A.D. 1844. 2800 Days = Years Ends. Work of Atonement = Investigative Judgment Begin. 7th Trumpet Sounds: 3rd Woe Starts.

(7 Weeks = 49 Years. 62 Weeks 484 Years. 1 Week = 7 Years. Total = 70 Weeks = 490 Years.)

(Taking 457 B.C., Autumn, from 490, it is shown that the Period Extends to A.D. 34, Autumn.)

(2300 minus 490 = 1810. A.D. 34 + 1810 = 1844.)

Timeline I: (500 B.C. - 100 A.D. = 600 Years = 6 Centuries)

{|.....|.....|.....|.....|.....|.....|} = 1 Century = 10 Decades. 490 Years = 70 Weeks (7 + 62 + 1 = 70). (457 B.C. - 34 A.D.)

Timeline II: (100 A.D. - 700 A.D.) 321: Constantine's Sunday Edict. 508: Paganism Taken Away. 538: Papacy Set Up.

Timeline III: (700 A.D. - 1300 A.D.) 1299: 1st Woe Begins.

Timeline IV: (1300 A.D. - 1900 A.D.) 1449: 2nd Woe Begins. 1517: Reformation Begins. 1780: Dark Day. 1798: Papal Supremacy Ends. 1833: Stars Fell. 1844: 2300 Days End. 3rd Woe Begins.

11:1: We now enter upon a prophecy of future events, clothed not in figures and symbols, as in the visions of chapter 2, 7, and 8, but given mostly in plain language. Many of the signal events of the world's history, from the days of Daniel to the end of the world, are here brought to view. This prophecy, says Bishop Newton, may not improperly be said to be a comment and explanation of the vision of chapter 8; a statement showing how clearly he perceived the connection between that vision and the remainder of the book.

The angel, after stating that he stood, in the first year of Darius, to confirm and strengthen him, turns his attention to the future. Three kings shall yet stand up in Persia. To stand up means to reign; three kings were to reign in Persia, referring, doubtless, to the immediate successors of Cyrus. These were, (1) Cambyeses, son of Cyrus; (2) Smerdis, an imposter; (3) Darius Hystaspes.

The fourth shall be far richer than they all. The fourth king from Cyrus was Xerxes, more famous for his riches than his generalship, and conspicuous in history for the magnificent campaign he organized against Grecia, and his utter failure in that enterprise. He was to stir up all against the realm of Grecia. Never before had there been such a levy of men for warlike purposes; never has there been since (?). His army, according to Herodotus, who lived in that age, consisted of five million two hundred and eighty-three thousand two hundred and twenty men (5,283,220). And not content with stirring up the East alone, he enlisted the Carthaginians of the West in his service, who took the field with an additional army of three hundred thousand (300,000) men, raising his entire force to the almost fabulous number of over five million and a half (5,500,000). As Xerxes looked over that vast concourse, he is said to have wept at the thought that in a hundred years from that time not one of all those men would be left alive.

11:3: The facts stated in these verses plainly point to Alexander, and the division of his empire. (See on chapter 8:8.) Xerxes was the last Persian king who invaded Grecia; and the prophecy passes over the nine successors of Xerxes in the Persian empire, and next introduces Alexander the Great. Having overthrown the Persian empire, Alexander "became absolute lord of that empire, in the utmost extent in which it was ever possessed by any of the Persian kings." - *Prideaux, Vol. I, p. 378*. His dominion was great, including "the greater portion of the then known habitable world;" and he did according to his will. His will led him, B.C. 323, into a

drunken debauch, as the result of which he died as the fool dieth; and his vainglorious and ambitious projects went into sudden, total, and everlasting eclipse. The kingdom was divided, but not for his posterity; it was plucked up for others besides those. Within a few years after his death, all his posterity had fallen victims to the jealousy and ambition of his leading generals. Not one of the race of Alexander was left to breathe upon the earth. So short is the transit from the highest pinnacle of earthly glory to the lowest depths of oblivion and death. The kingdom was rent into four divisions, and taken possession of by Alexander's four ablest, or perhaps most ambitious and unprincipled generals, -Cassander, Lysimachus, Seleucus and Ptolemy.

11:5: The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When Alexander's empire was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south. The divisions of Alexander's kingdom with respect to Palestine were situated as follows: Cassander had Greece and the adjacent countries, which lay to the west; Lysimachus had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; Seleucus had Syria and Babylon, which lay principally to the east; and Ptolemy had Egypt and the neighboring countries, which lay to the south.

During the wars and revolutions which for long ages succeeded, these geographical boundaries were frequently changed or obliterated; old ones were wiped out, and new ones instituted. But whatever changes might occur, these *first* divisions of the empire must determine the names which these portions of territory should ever afterward bear, or we have no standard by which to test the application of the prophecy: that is, whatever power at any time should occupy the territory which at *first* constituted the kingdom of the north, that power, so long as it occupied that territory, would be the king of the north; and whatever power should occupy that which at first constituted the kingdom of the south, that power would so long be the king of the south. We speak of only these two, because they are the only ones afterward spoken of in the prophecy, and because, in fact, almost the whole of Alexander's empire finally resolved itself into these two divisions.

Cassander was very soon conquered by Lysimachus, and his kingdom, Greece and Macedon, annexed to Thrace. And Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace annexed to Syria.

These facts prepare the way for an application of the text before us. The king of the south, Egypt, shall be strong. Ptolemy annexed Cyprus, Phoenicia, Caria, Cyrene, and many islands and cities to Egypt. Thus was his kingdom made strong. But another of Alexander's princes is introduced in the expression, "one of his princes." The Septuagint translates the verse thus: "**And the king of the south shall be strong, and one of his [Alexander's] princes shall be strong above him.**" This must refer to Seleucus, who, as already stated, having annexed Macedon and Thrace to Syria, thus became possessor of three parts out of four of Alexander's dominion, and established a more powerful kingdom than that of Egypt.

11:6: There were frequent wars between the kings of Egypt and Syria. Especially was this the case with Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theos, third king of Syria. They at length agreed to make peace upon condition that Antiochus Theos should put away his former wife, Laodice, and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus. Ptolemy accordingly brought his daughter to Antiochus, bestowing with her an immense dowry.

"But she shall not retain the power of the arm;" that is, her interest and power with Antiochus. And so it proved; for some time shortly after, in a fit of love, Antiochus brought back his former wife, Laodice, and her children, to court again. Then says the prophecy, **"Neither shall he [Antiochus] stand, nor his arm,"** or seed. Laodice, being restored to favor and power, feared lest, in the fickleness of his temper, Antiochus should again disgrace her, and recall Berenice; and conceiving that nothing short of his death would be an effectual safeguard against such a contingency, she caused him to be poisoned shortly after. Neither did his seed by Berenice succeed him in the kingdom; for Laodice so managed affairs as to secure the throne for her eldest son, Seleucus Callinicus.

"But she [Berenice] shall be given up." Laodice, not content with poisoning her husband, Antiochus, caused Berenice to be murdered. **"And they that brought her."** Her Egyptian women and attendants, in endeavoring to defend her, were many of them slain with her. **"And he that begat her,"** margin, **"whom she brought forth;"** that is, her son, who was murdered at the same time by order of Laodice. **"And he that strengthened her in these times;"** her husband Antiochus, as Jerome supposes, or those who took her part and defended her.

But such wickedness could not long remain unpunished, as the prophecy further predicts, and further history proves.

11:7: This branch out of the same root with Berenice was her brother, Ptolemy Euergetes. He had no sooner succeeded his father, Ptolemy Philadelphus, in the kingdom of Egypt, than, burning to avenge the death of his sister, Berenice, he raised an immense army, and invaded the territory of the king of the north, that is, of Seleucus Callinicus, who, with his mother, Laodice, reigned in Syria. And he prevailed against them, even to the conquering of Syria, Cilicia, the upper parts beyond the Euphrates, and almost all Asia. But hearing that a sedition was raised in Egypt requiring his return home, he plundered the kingdom of Seleucus, took forty thousand (40,000) talents of silver and precious vessels, and two thousand five hundred (2500) images of the gods. Among these were the images which Cambyses had formerly taken from Egypt and carried into Persia. The Egyptians, being wholly given to idolatry, bestowed upon Ptolemy the title of Euergetes, or the Benefactor, as a compliment for his having thus, after many years, restored their captive gods.

This, according to Bishop Newton, is Jerome's account, extracted from ancient historians [see Selection 1: Jerome, in this work on Daniel], but there are authors still extant, he says, who confirm several of the same particulars. Appian informs us that Laodice having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge those murders, invaded Syria, slew Laodice, and proceeded as far as Babylon. From Polybius we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for some years afterward by garrisons of the kings of Egypt. Thus did he enter into the fortress of the king of the north. Polyænus affirms that Ptolemy made himself master of all the country from Mount Taurus as far as to India, without war

or battle; but he ascribes it by mistake to the father instead of the son. Justin asserts that if Ptolemy had not been recalled into Egypt by a domestic sedition, he would have possessed the whole kingdom of Seleucus. The king of the south thus came into the dominion of the king of the north, and returned to his own land, as the prophet had foretold. And he also continued more years than the king of the north; for Seleucus Callinicus died in exile, of a fall from his horse; and Ptolemy Euergetes survived him for four or five years.

11:10: The first part of this verse speaks of sons, in the plural; the last part, of one, in the singular. The sons of Seleucus Callinicus were Seleucus Ceraunus and Antiochus Magnus. These both entered with zeal upon the work of vindicating and avenging the cause of their father and their country. The elder of these, Seleucus, first took the throne. He assembled a great multitude to recover his father's dominions; but being a weak and pusillanimous prince, both in body and estate, destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals after an inglorious reign of two or three years. His more capable brother, Antiochus Magnus, was thereupon proclaimed king, who, taking charge of the army, retook Seleucia and recovered Syria, making himself master of some places by treaty, and of others by force of arms. A truce followed, wherein both sides treated for peace, yet prepared for war; after which Antiochus returned and overcame in battle Nicolas, the Egyptian general, and had thoughts of invading Egypt itself. Here is the "**one**" who should certainly overflow and pass through.

11:11: Ptolemy Philopater succeeded his father, Euergetes, in the kingdom of Egypt, being advanced to the crown not long after Antiochus Magnus had succeeded his brother in the government of Syria. He was a most luxurious and vicious prince, but was at length aroused at the prospect of an invasion of Egypt by Antiochus. He was indeed "**moved with choler**" for the losses he had sustained, and the danger which threatened him; and he came forth out of Egypt with a numerous army to check the progress of the Syrian king. The king of the north was also to set forth a great multitude. The army of Antiochus, according to Polybius amounted on this occasion to sixty-two thousand (62,000) foot, six thousand (6,000) horse, and one hundred and two (102) elephants. In the battle, Antiochus was defeated, and his army, according to prophecy, was given into the hands of the king of the south. Ten thousand (10,000) foot and three thousand (3,000) horse were slain, and over four thousand (4,000+) men were taken prisoners; while of Ptolemy's army there were slain only seven hundred (700) horse, and about twice that number (1400) of infantry.

11:12: Ptolemy lacked the prudence to make a good use of his victory. Had he followed up his success, he would probably have become master of the whole kingdom of Antiochus; but content with making only a few menaces and a few threats, he made peace that he might be able to give himself up to the uninterrupted and uncontrolled indulgence of his brutish passions. Thus, having conquered his enemies, he was overcome by his vices, and, forgetful of the great name which he might have established, he spent his time in feasting and lewdness.

His heart was lifted up by his success, but he was far from being strengthened by it; for the inglorious use he made of it caused his own subjects to rebel against him. But the lifting up of his heart was more especially manifested in his transactions with the Jews. Coming to Jerusalem, he there offered sacrifices, and was very desirous of entering into the most holy place of the temple, contrary to the law and religion of that place; but being, though with great difficulty, restrained, he left the place burning with anger against the whole nation of the Jews, and

immediately commenced against them a terrible and relentless persecution. In Alexandria, where the Jews had resided since the days of Alexander, and enjoyed the privileges of the most favored citizens, forty thousand (40,000) according to Eusebius, sixty thousand (60,000) according to Jerome, were slain in this persecution. The rebellion of the Egyptians, and the massacre of the Jews, certainly were not calculated to strengthen him in his kingdom, but were sufficient rather almost totally to ruin it.

11:13: The events predicted in this verse were to occur "**after certain years.**" The peace concluded between Ptolemy Philopater and Antiochus lasted fourteen years. Meanwhile Ptolemy died from intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, a child then four or five years old. Antiochus, during the same time, having suppressed rebellion in his kingdom, and reduced and settled the eastern parts in their obedience, was at leisure for any enterprise when young Epiphanes came to the throne of Egypt; and thinking this too good an opportunity for enlarging his dominion to be let slip, he raised an immense army "**greater than the former**" (for he had collected many forces and acquired great riches in his eastern expedition), and set out against Egypt, expecting to have an easy victory over the infant king. How he succeeded we shall presently see; for here new complications enter into the affairs of these kingdoms, and new actors are introduced upon the stage of history.

11:14: Antiochus was not the only one who rose up against the infant Ptolemy. Agathocles, his prime minister, having possession of the king's person, and conducting the affairs of the kingdom in his stead, was so dissolute and proud in the exercise of his power that the provinces which before were subject to Egypt rebelled; Egypt itself was disturbed by seditions; and the Alexandrians, rising up against Agathocles, caused him, his sister, his mother, and their associates, to be put to death. At the same time, Philip, king of Macedon, entered into a league with Antiochus to divide the dominions of Ptolemy between them, each proposing to take the parts which lay nearest and most convenient to him. Here was a rising up against the king of the south sufficient to fulfil the prophecy, and the very events, beyond doubt, which the prophecy intended.

A new power is now introduced, - "**the robbers of thy people;**" literally, says Bishop Newton, "**the breakers of thy people.**" Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations even to the end of time.

Rome spoke; and Syria and Macedonia soon found a change coming over the aspect of their dream. The Romans interfered on behalf of the young king of Egypt, determined that he should be protected from the ruin devised by Antiochus and Philip. This was B.C. 200, and was one of the first important interferences of the Romans in the affairs of Syria and Egypt. Rollin furnishes the following succinct account of this matter: -

"Antiochus, king of Syria, and Philip, king of Macedonia, during the reign of Ptolemy Philopater, had discovered the strongest zeal for the interests of that monarch, and were ready to assist him on all occasions. Yet no sooner was he dead,

leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession of his father's kingdom, than they immediately joined in a criminal alliance, and excited each other to shake off the lawful heir, and divide his dominions between them. Philip was to have Caria, Libya, Cyrenaica, and Egypt, and Antiochus, all the rest. With this view, the latter entered Coele-Syria and Palestine, and in less than two campaigns made an entire conquest of the two provinces, with all their cities and dependencies. Their guilt, says Polybius, would not have been quite so glaring, had they, like tyrants, endeavored to gloss over their crimes with some specious pretense; but, so far from doing this, their injustice and cruelty were so barefaced, that to them was applied what is generally said of fishes, that the larger ones, though of the same species, prey on the lesser. One would be tempted, continues the same author, at seeing the most sacred laws of society so openly violated, to accuse Providence of being indifferent and insensible to the most horrid crimes; but it fully justified its conduct by punishing those two kings according to their deserts; and made such an example of them as ought, in all succeeding ages, to deter others from following their example. For, while they were meditating to dispossess a weak and helpless infant of his kingdom by piecemeal, Providence raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king." -*Ancient History, Book 18, chap. 50.*

"To establish the vision." The Romans being more prominently than any other people the subject of Daniel's prophecy, their first interference in the affairs of these kingdoms is here referred to as being the establishment, or demonstration, of the truth of the vision which predicted the existence of such a power.

"But they shall fall." Some refer this to those mentioned in the first part of the verse, who should stand up against the king of the south; others, to the robbers of Daniel's people, the Romans. It is true in either case. If those who combined against Ptolemy are referred to, all that need be said is that they did speedily fall; and if it applies to the Romans, the prophecy simply looked forward to the period of their overthrow.

11:15: The tuition of the young king of Egypt was entrusted by the Roman Senate to M. Emilius Lepidus, who appointed Aristomenes, an old and experienced minister of that court, his guardian. His first act was to provide against the threatened invasion of the two confederated kings, Philip, and Antiochus.

To this end he dispatched Scopas, a famous general of Aetolia, then in the service of the Egyptians, into his native country to raise reinforcements for the army. Having equipped an army, he marched into Palestine and Coele-Syria (Antiochus being engaged in a war with Attalus in Lesser Asia), and reduced all Judea into subjection to the authority of Egypt.

Thus affairs were brought into a posture for the fulfillment of the verse before us. For Antiochus, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the recovery of Palestine and Coele-Syria from the hands of the Egyptians. Scopas was sent to oppose him. Near the sources of the Jordan, the two armies met. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of

the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times. Here was the failure of the arms of the south to withstand, and the failure also of the people which the king of the south had chosen; namely, Scopas and his AEtolian forces.

11:16: Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the Roman empire, when Pompey, B.C. 65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province.

The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, B.C. 162, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till B.C. 63, and then in the following manner.

On Pompey's return from his expedition against Mithridates, king of Pontus, two competitors, Hyrcanus and Aristobulus, were struggling for the crown of Judea. Their cause came before Pompey, who soon perceived the injustice of the claims of Aristobulus, but wished to defer decision in the matter till after his long-desired expedition into Arabia, promising then to return, and settle their affairs as should seem just and proper. Aristobulus, fathoming Pompey's real sentiments, hastened back to Judea, armed his subjects, and prepared for a vigorous defense, determined, at all hazards, to keep the crown, which he foresaw would be adjudicated to another. Pompey closely followed the fugitive. As he approached Jerusalem, Aristobulus, beginning to repent of his course, came out to meet him, and endeavored to accommodate matters by promising entire submission and large sums of money. Pompey, accepting this offer, sent Gabinius, at the head of a detachment of soldiers, to receive the money. But when that lieutenant-general arrived at Jerusalem, he found the gates shut against him, and was told from the top of the walls that the city would not stand to the agreement.

Pompey, not to be deceived in this way with impunity, put Aristobulus, whom he had retained with him, in irons, and immediately marched against Jerusalem with his whole army. The partisans of Aristobulus were for defending the place; those of Hyrcanus, for opening the gates. The latter being in the majority, and prevailing, Pompey was given free entrance into the city. Whereupon the adherents of Aristobulus retired to the mountain of the temple, as fully determined to defend that place as Pompey was to reduce it. At the end of three months a breach was made in the wall sufficient for an assault, and the place was carried at the point of the sword. In the terrible slaughter that ensued, twelve thousand (12,000) persons were slain. It was an affecting sight, observes the historian, to see the priests, engaged at the time in divine service, with calm hand and steady purpose pursue their accustomed work, apparently unconscious of the wild tumult, though all around them their friends were given to the slaughter, and though often their own blood mingled with that of their sacrifices.

Having put an end to the war, Pompey demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first (?) time was Jerusalem placed by conquest in the hands of that power which was to hold the "**glorious land**" in its iron grasp till it had utterly consumed it.

11:17: Bishop Newton furnishes another reading for this verse, which seems more clearly to express the sense, as follows: "**He shall also set his face to enter**

by force the whole kingdom." Verse 16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedon and Thrace. Egypt was now all that remained of the "**whole kingdom**" of Alexander, not brought into subjection to the Roman power, which power now set its face to enter by force into that country.

Ptolemy Auletes died B.C. 51. He left the crown and kingdom of Egypt to his eldest son and daughter, Ptolemy, and Cleopatra. It was provided in his will that they should marry together, and reign jointly; and because they were young, they were placed under the guardianship of the Romans. The Roman people accepted the charge, and appointed Pompey as guardian of the young heirs of Egypt.

A quarrel having not long after broken out between Pompey and Caesar, the famous battle of Pharsalia was fought between the two generals. Pompey, being defeated, fled into

Egypt. Caesar immediately followed him thither; but before his arrival, Pompey was basely murdered by Ptolemy, whose guardian he had been appointed. Caesar therefore assumed the appointment which had been given to Pompey, as guardian of Ptolemy and Cleopatra. He found Egypt in commotion from internal disturbances, Ptolemy and Cleopatra having become hostile to each other, and she being deprived of her share in the government. Notwithstanding this, he did not hesitate to land at Alexandria with his small force, 800 horse and 3200 foot, take cognizance of the quarrel, and undertake its settlement. The troubles daily increasing, Caesar found his small force insufficient to maintain his position, and being unable to leave Egypt on account of the north wind which blew at that season, he sent into Asia, ordering all the troops he had in that quarter to come to his assistance as soon as possible.

In the most haughty manner he decreed that Ptolemy and Cleopatra should disband their armies, appear before him for a settlement of their differences, and abide by his decision. Egypt being an independent kingdom, this haughty decree was considered an affront to its royal dignity, at which the Egyptians, highly incensed, flew to arms. Caesar replied that he acted by virtue of the will of their father, Auletes, who had put his children under the guardianship of the senate and people of Rome, the whole authority of which was now vested in his person as consul; and that, as guardian, he had the right to arbitrate between them.

The matter was finally brought before him, and advocates appointed to plead the cause of the respective parties. Cleopatra, aware of the foible of the great Roman conqueror, judged that the beauty of her presence would be more effectual in securing judgment in her favor than any advocate she could employ. To reach his presence undetected, she had recourse to the following stratagem: Laying herself at full length in a bundle of clothes, Apollodorus, her Sicilian servant, wrapped it up in a cloth, tied it with a thong, and raising it upon his Herculean shoulders, sought the apartments of Caesar. Claiming to have a present for the Roman general, he was admitted through the gate of the citadel, entered into the presence of Caesar, and deposited the burden at his feet. When Caesar had unbound this animated bundle, lo! the beautiful Cleopatra stood before him. He was far from being displeased with the stratagem, and being of a character described in 2nd Pet. 2:14, the first sight of so beautiful a person, says Rollin, had all the effect upon him she had desired.

Caesar at length decreed that the brother and sister should occupy the throne jointly, according to the intent of the will. Pothinus, the chief minister of state, having been principally instrumental in expelling Cleopatra from the throne, feared the result of her restoration. He therefore began to excite jealousy and

hostility against Caesar, by insinuating among the populace that he designed eventually to give Cleopatra the sole power. Open sedition soon followed. Achilles, at the head of 20,000 men, advanced to drive Caesar from Alexandria. Skillfully disposing his small body of men in the streets and alleys of the city, Caesar found no difficulty in repelling the attack. The Egyptians undertook to destroy his fleet. He retorted by burning theirs. Some of the burning vessels being driven near the quay, several of the buildings of the city took fire, and the famous Alexandrian library, containing nearly 400,000 volumes, was destroyed.

The war growing more threatening, Caesar sent into all the neighboring countries for help. A large fleet came from Asia Minor to his assistance. Mithridates set out for Egypt with an army raised in Syria and Cilicia. Antipater the Idumean joined him with 3,000 Jews. The Jews, who held the passes into Egypt, permitted the army to pass on without interruption. Without this co-operation on their part, the whole plan must have failed. The arrival of this army decided the contest. A decisive battle was fought near the Nile, resulting in a complete victory for Caesar. Ptolemy, attempting to escape, was drowned in the river. Alexandria and all Egypt then submitted to the victor. Rome had now entered into and absorbed the whole of the original kingdom of Alexander.

By the "**upright ones**" of the text are doubtless meant the Jews, who gave him the assistance already mentioned. Without this, he must have failed; with it, he completely subdued Egypt to his power, B.C. 47.

"**The daughter of women, corrupting her.**" The passion which Caesar had conceived for Cleopatra, by whom he had one son is assigned by the historian as the sole reason of his undertaking so dangerous a campaign as the Egyptian war. This kept him much longer in Egypt than his affairs required, he spending whole nights in feasting and carousing with the dissolute queen. "**But,**" said the prophet, "**she shall not stand on his side, neither be for him.**" Cleopatra afterward joined herself to Antony, the enemy of Augustus Caesar, and exerted her whole power against Rome.

11:18: War with Pharnaces, king of Cimmerian Bosphorus, at length drew him away from Egypt. "On his arrival where the enemy was," says Prideaux, "he, without giving any respite either to himself or them, immediately fell on, and gained an absolute victory over them; an account whereof he wrote to a friend of his in these three words: *Veni, vidi, vici*; I came, I saw, I conquered." The latter part of this verse is involved in some obscurity, and there is difference of opinion in regard to its application. Some apply it further back in Caesar's life, and think they find a fulfilment in his quarrel with Pompey. But preceding and subsequent events clearly defined in the prophecy, compel us to look for the fulfilment of this part of the prediction between the victory over Pharnaces, and Caesar's death at Rome, as brought to view in the following verse. A more full history of this period might bring to light events which would render the application of this passage unembarrassed.

11:19: After this conquest, Caesar defeated the last remaining fragments of Pompey's party, Cato and Scipio in Africa and Labienus and Varus in Spain. Returning to Rome, the "**fort of his own land,**" he was made perpetual dictator; and such other powers and honors were granted him as rendered him in fact absolute sovereign of the whole empire. But the prophet had said that he should stumble and fall. The language implies that his overthrow would be sudden and unexpected, like a person accidentally stumbling in his walk. And so this man, who fought and won five hundred (500) battles, taken one thousand (1000) cities, and slain one million one hundred and ninety-two thousand (1,192,000) men, fell, not in

the din of battle and the hour of strife, but when he thought his pathway was smooth and strewn with flowers, and when danger was supposed to be far away; for, taking his seat in the senate chamber upon his throne of gold, to receive at the hands of that body the title of king, the dagger of treachery suddenly struck him to the heart. Cassius, Brutus, and other conspirators rushed upon him, and he fell, pierced with twenty-three wounds. Thus he suddenly stumbled and fell, and was not found, B.C. 44.

11:20: Augustus Caesar succeeded his uncle, Julius, by whom he had been adopted as his successor. He publicly announced his adoption by his uncle, and took his name, to which he added that of Octavianus. Combining with Mark Antony and Lepidus to avenge the death of Caesar, they formed what is called the *triumvirate* form of government. Having subsequently firmly established himself in the empire, the senate conferred upon him the title of Augustus, and the other members of the triumvirate being now dead, he became supreme ruler.

He was emphatically a raiser of taxes. Luke, in speaking of the events that transpired at the time when Christ was born, says: "*And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be enrolled* [for taxation]." Luke 2:1. That taxing which embraced all the world was an event worthy of notice; and the person who enforced it has certainly a claim to the title of "a raiser of taxes" above every other competitor.

The St. Louis *Globe Democrat*, as quoted in *Current Literature* for July 1895, says: "Augustus Caesar was not the public benefactor he is represented. He was the most exacting tax collector the Roman world had up to that time ever seen."

And he stood up "**in the glory of the kingdom.**" Rome reached in his days the pinnacle of its greatness and power. The "Augustan Age" is an expression everywhere used to denote the golden age of Roman history. Rome never saw a brighter hour. Peace was promoted, justice maintained, luxury curbed, discipline established, and learning encouraged. In his reign, the temple of Janus was for the third time shut since the foundation of Rome, signifying that all the world was at peace; and at this auspicious hour our Lord was born in Bethlehem of Judea. In a little less than eighteen years after the taxing brought to view, seeming but a "few days" to the distant gaze of the prophet, Augustus died, not in anger nor in battle, but peacefully in his bed, at Nola, whither he had gone to seek repose and health, A.D. 14, in the seventy-sixth (66th) year of his age.

11:21: And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries."

Tiberius Caesar next appeared after Augustus Caesar on the Roman throne. He was raised to the consulate in his twenty-eighth (28th) year. It is recorded that as Augustus was about to nominate his successor, his wife, Livia, besought him to nominate Tiberius (her son by a former husband); but the emperor said, "Your son is too *vile* to wear the purple of Rome;" and the nomination was given to Agrippa, a very virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died; and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered,, and finally consented to nominate, as his colleague and successor, that "vile" young man. But the citizens never gave him the love, respect, and "**honor of the kingdom**" due to an upright and faithful sovereign.

How clear a fulfilment is this of the prediction that they should not give him the honor of the kingdom. But he was to come in peaceably, and obtain the kingdom by flatteries. A paragraph from the *Encyclopedia Americana* shows how this was fulfilled:-

"During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions, he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the sovereignty of the empire: which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate."

Dissimulation on his part, flattery on the part of the servile senate, and a possession of the kingdom without opposition -such were the circumstances attending his accession to the throne, and such were the circumstances for which the prophecy called.

The person brought to view in the text is called "**a vile person.**" Was such the character sustained by Tiberius? Let another paragraph from the *Encyclopedia* answer:-

"Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense which distinguished the conduct of Tiberius, until his infamous and dissolute retirement, A.D. 26, to the isle of Capreae, in the bay of Naples, never to return to Rome. On the death of Livia, A.D. 29, the only restraint upon his actions and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length, the infamous favorite extended his views to the empire itself, and Tiberius, informed of his machinations, prepared to encounter him with his favorite weapon, dissimulation. Although fully resolved upon his destruction, he accumulated honors upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favor than ever, he artfully prepared for his arrest. Sejanus fell deservedly and unpitied; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: 'What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell.' 'What mental torture,' observes Tacitus, in reference to this passage, 'which could extort such a confession!'"

"Seneca remarks of Tiberius that he was never intoxicated but once in his life; for he continued in a state of perpetual intoxication from the time he gave himself to drinking, to the last moment of his life."

Tyranny, hypocrisy, debauchery, and uninterrupted intoxication -if these traits and practices show a man to be vile, Tiberius exhibited that character in disgusting perfection.

11:22: Bishop Newton presents the following reading as agreeing better with the original: "**And the arms of the overflow shall be overflowed from before him, and shall be broken.**" The expressions signify revolution and violence; and

in fulfilment we should look for the arms of Tiberius, the overflow, to be overflowed, or, in other words, for him to suffer a violent death. To show how this was accomplished, we again have recourse to the *Encyclopedia Americana*, art. Tiberius:-

"Acting the hypocrite to the last, he disguised his increasing debility as much as he was able, even affecting to join in the sports and exercises of the soldiers of his guard. At length, leaving his favorite island, the scene of the most disgusting debaucheries, he stopped at a country house near the promontory of Micenum, where, on the 16th of March, 37, he sunk into a lethargy, in which he appeared dead; and Caligula was preparing with a numerous escort to take possession of the empire, when his sudden revival threw them into consternation. At this critical instant, Macro, the pretorian prefect, caused him to be *suffocated with pillows*. Thus expired the emperor Tiberius, in the seventy-eighth year of his age, and twenty-third (23rd) of his reign, universally execrated."

"**The prince of the covenant**" unquestionably refers to Jesus Christ, "**the Messiah the Prince**," who was to "**confirm the covenant**" one week with His people. Dan. 9:25-27. The prophet, having taken us down to the death of Tiberius, now mentions incidentally an event to transpire in his reign, so important that it should not be passed over; namely, the cutting off of the Prince of the covenant, or in other words, the death of our Lord Jesus Christ. According to the prophecy, this took place in the reign of Tiberius. Luke informs us (3:1-3) that in the fifteenth (15th) year of the reign of Tiberius Caesar, John the Baptist commenced his ministry. The reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus, his step-father, in August, A.D. 12. His fifteenth (15th) year would therefore be from August, A.D. 26, to August, A.D. 27. Christ was six months younger than John, and is supposed to have commenced His ministry six months later, both, according to the law of the priesthood, entering upon their work when they were thirty (30) years of age. If John commenced in the spring, in the latter portion of Tiberius's fifteenth (15th) year, it would bring the commencement of Christ's ministry in the autumn of A.D. 27; and right here the best authorities place the baptism of Christ, it being the exact point where the 483 years from B.C. 457, which were to extend to the Messiah the Prince, terminated; and Christ went forth proclaiming that the time was fulfilled. From this point we go forward three years and a half (3½ yrs) to find the date of the crucifixion; for Christ attended but four Passovers, and was crucified at the last one. Three and a half years (3½ yrs) from the autumn of A.D. 27 bring us to the spring of A.D. 31. The death of Tiberius is placed but six years later, in A.D. 37. (See on chapter 9:25-27.)

11:23: The "him" with whom the league here spoken of is made, must be the same power which has been the subject of the prophecy from the 14th verse; and that this is the Roman power is shown beyond controversy in the fulfilment of the prophecy in three individuals, as already noticed, who successively ruled over the Roman Empire; namely, Julius, Augustus, and Tiberius Caesar. The first, on returning to the fort of his own land in triumph, stumbled and fell, and was not found. Verse 19. The second was a raiser of taxes; and he reigned in the glory of the kingdom, and died neither in anger nor in battle, but peacefully in his own bed. Verse 20. The third was a dissembler, and one of the vilest of characters. He entered upon the kingdom peaceably, but both his reign and life were ended by violence. And in his reign the Prince of the covenant, Jesus of Nazareth, was put to death upon the cross. Verses 21,22. Christ can never be broken or put to death again; hence in no

other government, and at no other time, can we find a fulfilment of these events. Some attempt to apply these verses to Antiochus, and make one of the Jewish high priests the prince of the covenant, though they are never called such. This is the same kind of reasoning which endeavors to make the reign of Antiochus a fulfilment of the little horn of Daniel 8; and it is offered for the same purpose; namely, to break the great chain of evidence by which it is shown that the Advent doctrine is the doctrine of the Bible, and that Christ is now at the door. But the evidence cannot be overthrown; the chain cannot be broken.

Having taken us down through the secular events of the empire to the end of the seventy (70) weeks, the prophet, in verse 23, takes us back to the time when the Romans became directly connected with the people of God by the Jewish league, B.C. 161: from which point we are then taken down in a direct line of events to the final triumph of the church, and the setting up of God's everlasting kingdom. The Jews, being grievously oppressed by the Syrian kings, sent an embassy to Rome, to solicit the aid of the Romans, and to join themselves in "a league of amity and confederacy with them." 1st Mac. 8; Prideaux, II, 234; Josephus's Antiquities, book 12, chap. 10, sec. 6. The Romans listened to the request of the Jews, and granted them a decree, couched in these words:-

"The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans, to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take from, this league of assistance, that shall be done with the common consent of the Romans. And whatever addition shall thus be made, it shall be of force." "This decree," says Josephus, "was written by Eupolemus, the son of John, and by Jason, the son of Eleazer, when Judas was high priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner."

At this time, the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained.

11:24: The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers or the fathers' fathers; namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. Rome came into possession of large provinces in this manner.

And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the aegis of the Roman power.

To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices *from* strongholds, instead of *against* them. This the Romans did from the strong fortress of their seven-hilled city. "**Even for a time;**" doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse.

11:25: By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, B.C. 161, to the time when Rome had acquired

universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time? – They did. This was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief view of the circumstances that led to this conflict.

Mark Antony, Augustus Caesar, and Lepidus constituted the triumvirate which had sworn to avenge the death of Julius Caesar. This Antony became the brother-in-law of Augustus by marrying his sister, Octavia. Antony was sent into Egypt on government business, but fell a victim to the arts and charms of Cleopatra, Egypt's dissolute queen. So strong was the passion he conceived for her, that he finally espoused the Egyptian interests, rejected his wife, Octavia, to please Cleopatra, bestowed province after province upon the latter to gratify her avarice, celebrated a triumph at Alexandria instead of Rome, and otherwise so affronted the Roman people that Augustus had no difficulty in leading them to engage heartily in a war against this enemy of their country. This war was ostensibly against Egypt and Cleopatra; but it was really against Antony, who now stood at the head of Egyptian affairs. And the true cause of their controversy was, says Prideaux, that neither of them could be content with only half of the Roman empire; for Lepidus having been deposed from the triumvirate, it now lay between them, and each being determined to possess the whole, they cast the die of war for its possession.

Antony assembled his fleet at Samos. Five hundred ships of war, of extraordinary size and structure, having several decks one above another, with towers upon the head and stern, made an imposing and formidable array. These ships carried two hundred thousand (200,000) foot, and twelve thousand (12,000) horse. The kings of Libya, Cilicia, Cappadocia, Paphlagonia, Comagena, and Thrace, were there in person; and those of Pontus, Judea, Lycaonia, Galatia, and Media, had sent their troops. A more splendid and gorgeous military spectacle than this fleet of battle ships, as they spread their sails, and moved out upon the bosom of the sea, the world has rarely seen. Surpassing all in magnificence came the galley of Cleopatra, floating like a palace of gold beneath a cloud of purple sails. Its flags and streamers fluttered in the wind, and trumpets and other instruments of war made the heavens resound with notes of joy and triumph. Antony followed close after in a galley of almost equal magnificence. And the giddy queen, intoxicated with the sight of the warlike array, short-sighted and vainglorious, at the head of her infamous troop of eunuchs, foolishly threatened the Roman capital with approaching ruin.

Caesar Augustus, on the other hand, displayed less pomp but more utility. He had but half as many ships as Antony, and only eighty thousand (80,000) foot. But all his troops were chosen men, and on board his fleet were none but experienced seamen; whereas Antony, not finding mariners sufficient, had been obliged to man his vessels with artisans of every class, men inexperienced, and better calculated to cause trouble than to do real service in time of battle. The season being far consumed in these preparations, Caesar made his rendezvous at Brundisium, and Antony at Corcyra, till the following year.

As soon as the season permitted, both armies were put in motion on both land and sea. The fleets at length entered the Ambracian Gulf in Epirus, and the land forces were drawn up on either shore in plain view. Antony's most experienced generals advised him not to hazard a battle by sea with his inexperienced mariners, but send Cleopatra back to Egypt, and hasten at once into Thrace or Macedonia,

and trust the issue to his land forces, who were composed of veteran troops. But he, illustrating the old adage, *Quem Deus vult perdere, prius dementat* (whom God wishes to destroy, He first makes mad), infatuated by Cleopatra, seemed only desirous of pleasing her; and she, trusting to appearances only, deemed her fleet invincible, and advised immediate action.

The battle was fought Sept. 2, B.C. 31, at the mouth of the gulf of Ambracia, near the city of Actium. The world was the stake for which these stern warriors, Antony and Caesar, now played. The contest, long doubtful, was at length decided by the course which Cleopatra pursued; for she, frightened at the din of battle, took to flight when there was no danger, and drew after her the whole Egyptian fleet. Antony, beholding this movement, and lost to everything but his blind passion for her, precipitately followed, and yielded a victory to Caesar, which, had his Egyptian forces proved true to him, and had he proved true to his own manhood, he might have gained.

This battle doubtless marks the commencement of the "**time**" mentioned in verse 24. And as during this "**time**" devices were to be forcast from the stronghold, or Rome, we should conclude that at the end of that period western supremacy would cease, or such a change take place in the empire that the city would no longer be considered the seat of government. From B.C. 31, a prophetic time, or 360 years, would bring us to A.D. 330. And it hence becomes a noteworthy fact that the seat of empire was removed from Rome to Constantinople by Constantine the Great in that very year. (See *Encyclopedia Americana*, art. Constantinople.)

11:26: The cause of Antony's overthrow was the desertion of his allies and friends, those that fed of the portion of his meat. First, Cleopatra, as already described, suddenly withdrew from the battle, taking sixty (60) ships of the line with her. Secondly, the land army, disgusted with the infatuation of Antony, went over to Caesar, who received them with open arms. Thirdly, when Antony arrived at Libya, he found that the forces which he had there left under Scarpus to guard the frontier, had declared for Caesar. Fourthly, being followed by Caesar into Egypt, he was betrayed by Cleopatra, and his forces surrendered to Caesar. Hereupon, in rage and despair, he took his own life.

11:27: Antony and Caesar were formerly in alliance. Yet under the garb of friendship they were both aspiring and intriguing for universal dominion. Their protestations of deference to, and friendship for, each other, were the utterances of hypocrites. They spoke lies at one table. Octavia, the wife of Antony and sister of Caesar, declared to the people of Rome at the time Antony divorced her, that she had consented to marry him solely with the hope that it would prove a pledge of union between Caesar and Antony. But that counsel did not prosper. The rupture came; and in the conflict that ensued, Caesar came off entirely victorious.

11:28. Two returnings from foreign conquest are here brought to view; the first, after the events narrated in verses 26, 27; and the second, after this power had had indignation against the holy covenant, and had performed exploits. The first was fulfilled in the return of Caesar after his expedition against Egypt and Antony. He returned to Rome with abundant honor and riches; for, says Prideaux (II, 556), "At this time such vast riches were brought to Rome from Egypt on the reducing of that country, and the return of Octavianus [Caesar] and his army from thence, that the value of money fell one half, and the prices of provisions and all vendible wares was doubled thereon." Caesar celebrated his victories in a three-days' triumph, - a triumph which Cleopatra herself would have graced, as one of the royal captives, had she not artfully caused herself to be bitten by the fatal asp.

The next great enterprise of the Romans after the overthrow of Egypt, was the expedition against Judea, and the capture and destruction of Jerusalem. The holy covenant is doubtless the covenant which God has maintained with His people, under different forms, in different ages of the world, that is, with all believers in Him. The Jews rejected Christ; and, according to the prophecy that all who would not hear that prophet should be cut off, they were destroyed out of their own land, and scattered to every nation under heaven. And while Jews and Christians alike suffered under the oppressive hands of the Romans, it was doubtless in the reduction of Judea especially, that the exploits mentioned in the text were exhibited.

Under Vespasian the Romans invaded Judea, and took the cities of Galilee, Chorazin, Bethsaida, and Capernaum, where Christ had been rejected. They destroyed the inhabitants, and left nothing but ruin and desolation. Titus besieged Jerusalem. He drew a trench around it, according to the prediction of the Saviour. A terrible famine ensued, the equal of which the world has, perhaps at no other time witnessed. Moses had predicted that in the terrible calamities to come upon the Jews if they departed from God, even the tender and delicate woman should eat her own children in the straightness of the siege wherewith their enemies should distress them. Under the siege of Jerusalem by Titus, a literal fulfilment of this prediction occurred; and he, hearing of the inhuman deed, but forgetting that he was the one who was driving them to such direful extremities, swore the eternal extirpation of the accursed city and people.

Jerusalem fell in A.D.70. As an honor to himself, the Roman commander had determined to save the temple; but the Lord had said that there should not remain one stone upon another which should not be thrown down. A Roman soldier seized a brand of fire, and, climbing upon the shoulders of his comrades, thrust it into one of the windows of the beautiful structure. It was soon in the arms of the devouring element. The frantic efforts of the Jews to extinguish the flames were seconded by Titus himself, but all in vain. Seeing that the temple must perish, Titus rushed in, and bore away the golden candlestick, the table of show-bread, and the volume of the law, wrapped in golden tissue. The candlestick was afterward deposited in Vespasian's Temple of Peace, and copied on the triumphal arch of Titus, where its mutilated image is yet to be seen.

The siege of Jerusalem lasted five months. In that siege eleven hundred thousand (1,100,000) Jews perished, and ninety-seven thousand (97,000) were taken prisoners. The city was so amazingly strong that Titus exclaimed, when viewing the ruins, "We have fought with the assistance of God;" but it was completely leveled, and the foundations of the temple were plowed up by Tarentius Rufus. The duration of the whole war was seven years, and one million four hundred and sixty-two thousand (1,462,000) persons are said to have fallen victims to its awful horrors.

Thus this power performed great exploits, and again returned to his own land.

11:29: The time appointed is probably the prophetic time of verse 24, which has been previously mentioned. It closed, as already shown, in A.D. 330, at which time this power was to return and come again toward the south, but not as on the former occasion, when it went to Egypt, nor as the latter, when it went to Judea. Those were expeditions which resulted in conquest and glory. This one led to demoralization and ruin. The removal of the seat of empire to Constantinople was the signal for the downfall of the empire. Rome then lost its prestige. The western division was exposed to the incursions of foreign enemies. On the death of Constantine, the Roman empire was divided into three parts, between his three

sons, Constantius, Constantine II, and Constans. Constantine II and Constans quarreled, and Constans, being victor, gained the supremacy of the whole West. He was soon slain by one of his commanders, who, in turn, was shortly after defeated by the surviving emperor, and in despair ended his own days, A.D.353. The barbarians of the North now began their incursions, and extended their conquests till the imperial power of the West expired in A.D. 476.

This was indeed different from the two former movements brought to view in the prophecy; and to this the fatal step of removing the seat of empire from Rome to Constantinople directly led.

11:30: The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? What country or power is meant by Chittim? Dr. A. Clarke, on Isa.23:1, has this note: "From the land of Chittim it is revealed to them. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean; for the Tyrians, says Jerome, on verse 6, when they saw they had no other means of escape, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and AEgean Seas. So also Jochri on the same place." Kitto gives the same locality to Chittim; namely, the coast and islands of the Mediterranean; and the mind is carried by the testimony of Jerome to a definite and celebrated city situated in that land; that is, Carthage.

Was ever a naval warfare with Carthage as a base of operations, waged against the Roman empire? We have but to think of the terrible onslaught of the Vandals upon Rome under the fierce Genseric, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. In verse 29, the transfer of empire to Constantinople we understood to be mentioned. Following in due course of time, as the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A.D. 428-468 mark the career of Genseric.

"He shall be grieved and return." This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first by Majorian, the second by Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its "eternal city" pillaged by the enemy. (See on Rev.8:8.)

"Indignation against the covenant;" that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Heruli, Goths, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic Church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church and the corrector of heretics. The Bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope. Thus was indignity heaped upon God's word. And the emperors of Rome, the eastern division of which still continued, had intelligence, or connived with the Church of Rome, which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down "heresy." The man of sin was raised to his presumptuous throne by the defeat of the Arian Goths, who then held possession of Rome, in A.D. 538.

11:31: The power of the empire was committed to the carrying on of the work before mentioned. "**And they shall pollute the sanctuary of strength,**" or Rome. If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome. The passage would then be parallel to Dan.8:11 and Rev.13:2.

"**And they shall take away the daily sacrifice.**" It was shown, on Dan.8:13, that sacrifice is a word erroneously supplied; that it should be *desolation*; and that the expression denotes a desolating power, of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. The "**daily**" desolation was paganism, the "**abomination of desolation**" is the papacy. But it may be asked how this can be the papacy, since Christ spoke of it in connection with the destruction of Jerusalem. And the answer is, Christ evidently referred to the ninth of Daniel, which is a prediction of the destruction of Jerusalem, and not to this verse of chapter 11, which does not refer to that event. Daniel, in the ninth chapter, speaks of desolations and abominations, plural. More than one abomination, therefore, treads down the church; that is, so far as the church is concerned, both paganism and the papacy are abominations. But as distinguished from each other, the language is restricted, and one is the "**daily**" desolation, and the other is pre-eminently the transgression or "**abomination**" of desolation.

How was the daily, or paganism, taken away? As this is spoken of in connection with the placing or setting up of the abomination of desolation, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims. Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine.

As we approach the year A.D.508, we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, A.D. 496, the French and other nations of Western Rome were pagan; but subsequently to that event, the efforts to convert idolaters to Romanism were crowned with great success. The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of "Most Christian Majesty" and "Eldest Son of the Church." Between that time and A.D. 508, by alliances, capitulations and conquests, the Arverni, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.

From the time when these successes were fully accomplished; namely, 508, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachments of the Roman pontiff. When the prominent powers of Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, as exhibited in the Catholic Church, was, and is, only paganism baptized.

In England, Arthur, the first Christian king, founded the Christian worship on the ruins of the pagan. Rapin (book. 2, p. 124), who claims to be exact in the chronology of events, states that he was elected monarch of Britain in 508.

The condition of the See of Rome was also peculiar at this time. In 498, Symmachus ascended the pontifical throne as a recent convert from paganism. He reigned to A.D. 514. He found his way to the papal chair, says Du Pin, by striving with his competitor even unto blood. He received adulation as the successor of St. Peter, and struck the key-note of papal assumption by presuming to excommunicate the emperor Anastasius. The most servile flatterers of the pope now began to maintain that he was constituted judge in the place of God, and that he was the viceregent of the Most High.

Such was the direction in which events were tending in the West. What posture did affairs at the same time assume in the East? A strong papal party now existed in all parts of the empire. The adherents of this cause in Constantinople, encouraged by the success of their brethren in the West, deemed it safe to commence open hostilities in behalf of their master at Rome. In 508 their partisan zeal culminated in a whirlwind of fanaticism and civil war, which swept in fire and blood through the streets of the eastern capital. Gibbon, under the years 508-518, speaking of the commotions in Constantinople, says:-

"The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed their genuine Trisagion; they exulted in the offer which he proclaimed by the voice of a herald of abdicating the purple; they listened to the admonition that, since all could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand (65,000) of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the Council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the first of the religious wars which have been waged in the name, and by the disciples, of the God of Peace." -*Decline and Fall, Vol. IV, p. 526.*

Let it be marked that in this year, 508, paganism had so far declined, and Catholicism had so far relatively increased in strength, that the Catholic Church for the first time waged a successful war against both the civil authority of the empire and the church of the East, which had for the most part embraced the Monophysite doctrine. The extermination of 65,000 heretics was the result.

With the following extract, we close the testimony on this point:-

"We now invite our modern Gamaliels to take a position with us in the place of the sanctuary of paganism (since claimed as the 'patrimony of St. Peter') in 508. We look a few years into the past, and the rude paganism of the northern barbarians is pouring down upon the nominally Christian empire of Western Rome, triumphing everywhere, and its triumphs everywhere distinguished by the most savage cruelty The empire falls, and is broken into fragments. One by one the lords and rulers of these fragments abandon their paganism, and profess the

Christian faith. In religion the conquerors are yielding to the conquered. But still paganism is triumphant. Among its supporters there is one stern and successful conqueror (Clovis); but soon he also bows before the power of the new faith, and becomes its champion. He is still triumphant, but, as a hero and conqueror, reaches the zenith at the point we occupy, A.D. 508.

"In or near the same year, the last important subdivision of the fallen empire is publicly, and by the coronation of its triumphant 'monarch,' Christianized.

"The pontiff for the period on which we stand, is a recently converted pagan. The bloody contest which placed him in the chair was decided by the interposition of an Arian king. He is bowed to and saluted as filling 'the place of God on earth.' The senate is so far under his power that on suspicion that the interests of the See of Rome demand it, they excommunicate the emperor. . . . In 508 the mine is sprung beneath the throne of the Eastern empire. The result of the confusion and strife it occasions is the humiliation of its rightful lord. Now the question is, *At what time* was paganism so far suppressed as to make room for its substitute and successor, *the papal abomination*? When was this abomination placed in a position to start on its career of blasphemy and blood? *Is there any other date for its being 'placed,' or 'set up,' in the room of paganism, but 508?* If the mysterious enchantress has not now brought all her victims within her power, she has taken her position, and some have yielded to the fascination. The others are at length subdued; *'and kings, and peoples, and multitudes, and nations, and tongues'* are brought under the spell which prepares them, even while *'drunken with the blood of the martyrs of Jesus,'* to *'think they are doing God service,'* and to fancy themselves the exclusive favorites of Heaven while becoming an easier and richer prey for the damnation of hell." - Second Advent Manual, pp. 79-81.

Further evidence regarding the time is supplied by the prophecy of Dan.12:11, where it is stated that "from the time that the daily sacrifice shall be taken away, . . . there shall be a thousand two hundred and ninety days." As verses 4,6,7,8,9 of this chapter speak of the "time of the end," we may reasonably conclude the same time is meant in verse 11. Reckoning back 1290 "days," or years, from the "time of the end," which began A.D.1798 (see p. 290), we are brought to the year A.D.508.

From these evidences we think it clear that the daily, or paganism, was taken away in A.D.508. This was preparatory to the setting up, or establishment of the papacy, which was a separate and subsequent event. Of this the prophetic narrative now leads us to speak.

"And they shall place the abomination that maketh desolate." Having shown quite fully what constituted the taking away of the daily, or paganism, we now inquire, When was the abomination that maketh desolate, or the papacy, placed, or set up? The little horn that had eyes like the eyes of man was not slow to see when the way was open for his advancement and elevation. From the year 508 his progress toward universal supremacy was without a parallel.

When Justinian was about to commence the Vandal war, A.D.533, an enterprise of no small magnitude and difficulty, he wished to secure the influence of the bishop of Rome, who had then attained a position in which his opinion had great weight throughout a large portion of Christendom. Justinian therefore took it upon himself to decide the contest which had long existed between the sees of Rome and Constantinople as to which should have the precedence, by giving the preference to

Rome, and declaring, in the fullest and most unequivocal terms, that the bishop of that city should be chief of the whole ecclesiastical body of the empire. A work on the Apocalypse, by Rev. George Croly, of England, published in 1827, presents a detailed account of the events by which the supremacy of the pope of Rome was secured. He gives the following as the terms in which the letter of Justinian was expressed:-

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch.

"Rendering honor to the apostolic chair and to your holiness, as has been always, and is, our wish, and honoring your blessedness as a father, we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches; it having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God, which has obtained hitherto, and still obtains.

"Therefore, we have made no delay in *subjecting and uniting to your holiness all the priests of the whole East*. . . . We cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who is The Head of All the Holy Churches; for in all things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair." -*Croly, pp.114,115*.

"The emperor's letter," continues Mr. Croly, "must have been sent before the 25th of March, 533; for in his letter of that date to Epiphanius, he speaks of its having been already dispatched, and repeats his decision that all affairs touching the church shall be referred to the pope, 'head of all bishops, and the true and effective *corrector of heretics*.'"

The pope, in his answer, returned the same month of the following year, 534, observes that among the virtues of Justinian, "one shines as a star, -his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all."

The "Novellae" of the Justinian code give unanswerable proof of the authenticity of the title. The preamble of the 9th states that "as the elder Rome was the founder of the laws, so was it not to be questioned that in her was the supremacy of the Pontificate." The 131st, on the ecclesiastical titles and privileges, chapter 2, states: "We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank after the holy apostolic chair of the elder Rome."

Toward the close of the sixth century, John of Constantinople denied the Roman supremacy, and assumed for himself the title of universal bishop; whereupon Gregory the great, indignant at the usurpation, denounced John, and declared, with unconscious truth, that he who would assume the title of universal bishop was Antichrist. Phocas, in 606, suppressed the claim of the bishop of Constantinople, and vindicated that of the bishop of Rome. But Phocas was not the founder of papal supremacy. Says Croly, "That Phocas repressed the claim of the bishop of Constantinople is beyond a doubt. But the highest authorities among the civilians and analysts of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year 533." Again he says: "On reference to Baronius, the established authority among the Roman Catholic analysts, I found the whole detail of Justinian's grants of supremacy to the pope formally given. The

entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer."- *Apocalypse*, p.8.

Such were the circumstances attending the decree of Justinian. But the provisions of this decree could not at once be carried into effect; for Rome and Italy were held by the Ostrogoths, who were Arians in faith, and strongly opposed to the religion of Justinian and the pope. It was therefore evident that the Ostrogoths must be rooted out of Rome before the pope could exercise the power with which he had been clothed. To accomplish this object, the Italian war was commenced in 534. The management of the campaign was entrusted to Belisarius. On his approach toward Rome, several cities forsook Vitiges, their Gothic and heretical sovereign, and joined the armies of the Catholic emperor. The Goths, deciding to delay offensive operations till spring, allowed Belisarius to enter Rome without opposition. "The deputies of the pope and clergy, of the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance."

Belisarius entered Rome Dec.10, 536. But this was not an end of the struggle; for the Goths, rallying their forces, resolved to dispute his possession of the city by a regular siege. They commenced in March, 537. Belisarius feared despair and treachery on the part of the people. Several senators, and Pope Sylvester, on proof or suspicion of treason, were sent into exile. The emperor commanded the clergy to elect a new bishop. After solemnly invoking the Holy Ghost, says Gibbon, they elected the deacon Vigilius, who, by a bribe of two hundred (200) pounds of gold, had purchased the honor.

The whole nation of the Ostrogoths had been assembled for the siege of Rome; but success did not attend their efforts. Their hosts melted away in frequent and bloody combats under the city walls; and the year and nine days during which the siege lasted, witnessed almost the entire consumption of the whole nation. In the month of March, 538, dangers beginning to threaten them from other quarters, they raised the siege, burned their tents, and retired in tumult and confusion from the city, with numbers scarcely sufficient to preserve their existence as a nation or their identity as a people.

Thus the Gothic horn, the last of the three, was plucked up before the little horn of Daniel 7. Nothing now stood in the way of the pope to prevent his exercising the power conferred upon him by Justinian five years before. The saints, times, and laws were now in his hands, not in purpose only, but in fact. And this must therefore be taken as the year when this abomination was placed, or set up, and as the point from which to date the predicted 1260 years of its supremacy.

11:32: Those that forsake the covenant, the Holy Scriptures, and think more of the decrees of popes and the decisions of councils than they do of the word of God, -these shall he, the pope, corrupt by flatteries; that is, lead them on in their partisan zeal for himself by the bestowment of wealth, position, and honors.

At the same time, a people shall exist who know their God; and these shall be strong, and do exploits. These were those who kept pure religion alive in the earth during the dark ages of papal tyranny, and performed marvelous acts of self-sacrifice and religious heroism in behalf of their faith. Prominent among these stand the Waldenses, Albigenses, Huguenots, etc.

11:33: The long period of papal persecution against those who were struggling to maintain the truth and instruct their fellow men in ways of righteousness, is here brought to view. The number of the days during which they were thus to fall is given in Dan.7:25; 12:7; Rev.12:6,14; 13:5. The period is called, "a time, times, and the dividing of time;" "a time, times and a half;" "a thousand two

hundred and three-score (1260) days;" and "forty and two (42) months." It is the 1260 years of papal supremacy.

11:34: In Revelation 12, where this same papal persecution is brought to view, we read that the earth helped the woman by opening her mouth, and swallowing up the flood which the dragon cast out after her. The great Reformation by Luther and his co-workers furnished the help here foretold. The German states espoused the Protestant cause, protected the reformers, and restrained the work of persecution so furiously carried on by the papal church. But when they should be helped, and the cause begin to become popular, many were to cleave unto them with flatteries, or embrace the cause from unworthy motives, be insincere, hollow-hearted, and speak smooth and friendly words through a policy of self-interest.

11:35: Though restrained, the spirit of persecution was not destroyed. It broke out whenever there was opportunity. Especially was this the case in England. The religious state of that kingdom was fluctuating, it being sometimes under Protestant, and sometimes papal jurisdiction, according to the religion of the ruling house. The bloody Queen Mary was a mortal enemy to the Protestant cause, and multitudes fell victims to her relentless persecutions. And this condition of affairs was to last more or less to the time of the end. The natural conclusion would be that when the time of the end should come, this power which the Church of Rome had possessed to punish heretics, which had been the cause of so much persecution, and which for a time had been restrained, would now be taken entirely away; and the conclusion would be equally evident that this taking away of the papal supremacy would mark the commencement of the period here called the "**time of the end**." If this application is correct, the time of the end commenced in 1798; for there, as already noticed, the papacy was overthrown by the French, and has never since been able to wield the power it before possessed. That the oppression of the church by the papacy is what is here referred to, is evident, because that is the only one, with the possible exception of Rev.2:10, connected with a "**time appointed**," or a prophetic period.

11:36: The king here introduced cannot denote the same power which was last noticed; namely, the papal power; for the specifications will not hold good if applied to that power.

Take a declaration in the next verse: "**Nor regard any 'god'**." This has never been true of the papacy. God and Christ, though often placed in a false position, have never been professedly set aside and rejected from that system of religion. The only difficulty in applying it to a new power lies in the definite article *the*; for, it is urged, the expression "**the king**" would identify this as one last spoken of. If it could be properly translated a king, there would be no difficulty; and it is said that some of the best Biblical critics give it this rendering, Mede, Wintle, Boothroyd, and others translating the passage, "**A certain king shall do according to his will**," thus clearly introducing a new power upon the stage of action.

Three peculiar features must appear in the power which fulfills this prophecy: (1) It must assume the character here delineated near the commencement of the time of the end, to which we were brought down in the preceding verse; (2) it must be a willful power; (3) it must be an atheistical power; or perhaps the two latter specifications might be united by saying that its wilfulness would be manifested in the direction of atheism. A revolution exactly answering to this description did take place in France at the time indicated in the prophecy. Voltaire had sowed the seeds which bore their legitimate and baleful fruit. That boastful infidel, in his pompous but impotent self-conceit, had said, "I am weary of hearing people repeat that

twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." Associating with himself such men as Rousseau, D'Alembert, Diderot, and other, he undertook the work. They sowed to the wind, and reaped the whirlwind. Their efforts culminated in the "reign of terror" of 1793, when the Bible was discarded, and the existence of the Deity denied, as the voice of the nation.

The historian thus describes this great religious change: -

"It was not enough, they said, for a regenerate nation to have dethroned earthly kings, unless she stretched out the arm of defiance toward those powers which superstition had represented as reigning over boundless space." -*Scott's Napoleon, Vol. I, p.172.*

Again he says:-

"The constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a national representation . . . He was brought forward in full procession, to declare to the convention that the religion which he had taught so many years was, in every respect a piece of 'Priestcraft', which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the 'Existence of the Deity', to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue and Morality. He then laid on the table his episcopal decoration, and received a fraternal embrace from the president of the convention. Several apostate priests followed the example of this prelate. . . . The world, for the **First** time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to **Deny** the most solemn truth which man's soul receives, and Renounce **Unanimously the Belief & Worship of Deity.**" -*Id., Vol. I, p 173.*

A writer in Blackwood's Magazine, November 1870, said:-

"France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."

But there are other and still more striking specifications which were fulfilled in this power.

11:37: The Hebrew word for *woman* is also translated *wife*; and Bishop Newton observes that this passage would be more properly rendered "**the desire of wives.**" This would seem to indicate that this government, at the same time it declared that God did not exist, would trample under foot the law which God had given to regulate the marriage institution. And we find that the historian has, unconsciously perhaps, and if so all the more significantly, coupled together the atheism and licentiousness of this government in the same order in which they are presented in the prophecy. He says:-

"Intimately connected with these laws affecting religion was that which reduced the union of marriage -the most sacred engagements which human beings can form, and the permanence of which leads most strongly to the consolidation of society- to the state of a mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure, when their taste was changed

or their appetite gratified. If fiends had set themselves at work to discover a mode most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation or licensed concubinage. Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as the sacrament of adultery. These anti-religious and anti-social regulations did not answer the purpose of the frantic and inconsiderate zealots by whom they had been urged forward." – *Scott's Napoleon, Vol. I, p. 173.*

"Nor regard any god." In addition to the testimony already presented to show the utter atheism of the nation at this time, the following fearful language of madness and presumption is to be recorded:

"The fear of God is so far from being the beginning of wisdom that it is the beginning of folly. Modesty is only the invention of refined voluptuousness. The *Supreme King*, the God of the Jews, and the Christians, *is but a phantom. Jesus Christ is an impostor.*"

Another writer says: –

"Aug. 26, 1792, an open confession of atheism was made by the National Convention; and corresponding societies and atheistical clubs were everywhere fearlessly held in the French nation. Massacres and the reign of terror became the most horrid." – *Smith's Key to Revelation, p. 323.*

"Hebert, Chaumette, and their associates appeared at the bar, and declared that God did not exist." – *Alison, Vol. I, p. 150.*

At this juncture all religious worship was prohibited except that of liberty and the country. The gold and silver plate of the churches was seized upon and desecrated. The churches were closed. The bells were broken and cast into cannon. The Bible was publicly burned. The sacramental vessels were paraded through the streets on an ass, in token of contempt. A week of ten days instead of seven was established, and death was declared, in conspicuous letters posted over their burial places, to be an eternal sleep. But the crowning blasphemy, if these orgies of hell admit of degrees, remained to be performed by the comedian Monvel, who, as a priest of Illuminism, said;–

"God, if you exist, avenge your injured name. I bid you defiance! You remain silent. You dare not launch your thunders! Who, after this, will believe in your existence? The whole ecclesiastical establishment was destroyed." – *Scott's Napoleon, Vol. I, p. 173.*

Behold what man is when left to himself, and what infidelity is when the restraints of law are thrown off, and it has the power in its own hands! Can it be doubted that these scenes are what the omniscient One foresaw, and noted on the sacred page, when he pointed out a kingdom to arise which should exalt itself above every god, and disregard them all?

11:38: We meet a seeming contradiction in this verse. How can a nation disregard every god, and yet honor the god of forces? It could not at one and the same time hold both these positions; but it might for a time disregard all gods, and then subsequently introduce another worship and regard the god of forces. Did such a change occur in France at this time? It did. –The attempt to make France a godless nation produced such anarchy that the rulers feared the power would pass entirely out of their hands, and therefore perceived that, as a political necessity, some kind of worship must be introduced; but they did not intend to introduce any

movement which would increase devotion, or develop any true spiritual character among the people, but only such as would keep themselves in power, and give them control of the national forces. A few extracts from history will show this. Liberty and country were at first the objects of adoration. "Liberty, equality, virtue, and morality," the very opposites of anything they possessed in fact or exhibited in practice, were words which they set forth as describing the deity of the nation. In 1793 the worship of the Goddess of Reason was introduced, and is thus described by the historian: -

"One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the convention were thrown open to a band of musicians, preceded by whom, the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right hand of the president, when she was generally recognized as a dancing girl of the opera, with whose charms most of the persons present were acquainted from her appearance on the stage, while the experience of individuals was further extended. To this person, as the fittest representative of that reason whom they worshiped, the National Convention of France rendered public homage. This impious and ridiculous mummery had a certain fashion; and the installation of the Goddess of Reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the Revolution." -*Scott's Napoleon, Vol.1, Ch.17.*

In introducing the worship of Reason, in 1794, Chaumette said:-
...."Legislative fanaticism has lost its hold; it has given place to reason. We have left its temples; they are regenerated. Today an immense multitude are assembled under its Gothic roofs, which, for the first time, will re-echo the voice of truth. There the French will celebrate their true worship -that of Liberty and Reason. There we will form new vows for the prosperity of the armies of the Republic; there we will abandon the worship of inanimate idols for that of Reason -this animated image, the masterpiece of creation."

"A veiled female, arrayed in blue drapery, was brought into the convention; and Chaumette, taking her by the hand,-

"'Mortals,' said he, 'cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge **No Divinity but Reason**. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . Fall before the august Senate of Freedom, Vail of Reason."

"At the same time the goddess appeared, personified by a celebrated beauty, Madame Millard, of the opera, known in more than one character to most of the convention. The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted, amidst an immense crowd, to the cathedral of Notre Dame, to *take the place of the Deity*. There she was elevated on the high altar, and received the adoration of all present.

"On the 11th of November, the popular society of the museum entered the hall of the municipality, exclaiming, '*Vive la Raison!*' and carrying on the top of a pole the half-burned remains of several books, among others the breviaries and the Old and New Testaments, which 'expiated in a great fire,' said the president, 'all the fooleries which they have made the human race commit.'

"The most sacred relations of life were at the same period placed on a new footing suited to the extravagant ideas of the times. Marriage was declared a civil

contract, binding only during the pleasure of the contracting parties. Mademoiselle Arnoult, a celebrated comedian, expressed the public feeling when she called 'marriage the sacrament of adultery.'" -*Id.*

Truly this was a strange god, whom the fathers of that generation knew not. No such deity had ever before been set up as an object of adoration. And well might it be called the god of forces; for the object of the movement was to cause the people to renew their covenant and repeat their vows for the prosperity of the armies of France. Read again a few lines from the extract already given;-

"We have left its temples; they are regenerated. To-day an immense multitude is assembled under its Gothic roofs, which for the first time, will re-echo the voice of truth. There the French will celebrate their true worship, -that of Liberty and Reason. There we will *form new vows for the prosperity of the armies of the Republic.*" (*During the time while the fantastic worship of reason was the national craze, the leaders of the revolution are known to history as "the atheists." But it was soon perceived that a religion with more powerful sanctions than the one then in vogue must be instituted to hold the people. A form of worship therefore followed in which the object of adoration was the "Supreme Being." It was equally hollow so far as any reformation of life and vital godliness were concerned, but it took hold upon the supernatural. And while the Goddess of Reason was indeed a "strange god," the statement in regard to honoring the "God of forces," may perhaps more appropriately be referred to this latter phase. See Thier's "French Revolution.")

11:39: The system of paganism which had been introduced into France, as exemplified in the worship of the idol set up in the person of the Goddess of Reason, and regulated by a heathen ritual which had been enacted by the National Assembly for the use of the French people, continued in force till the appointment of Napoleon to the provisional consulate of France in 1799. The adherents of this strange religion occupied the fortified places, the strongholds of the nation, as expressed in this verse.

But that which serves to identify the application of this prophecy to France, perhaps as clearly as any other particular, is the statement made in the last clause of the verse; namely, that they should "divide the land for gain." Previous to the Revolution, the landed property of France was owned by a few landlords in immense estates. These estates were required by the law to remain undivided, so that no heirs or creditors could partition them. But revolution knows no law; and in the anarchy that now reigned, as noted also in the eleventh of Revelation, the titles of the nobility were abolished, and their lands disposed of in small parcels for the benefit of the public exchequer. The government was in need of funds, and these large landed estates were confiscated, and sold at auction in parcels to suit purchasers. The historian thus records this unique transaction:-

"The confiscation of two thirds of the landed property of the kingdom, which arose from the decrees of the convention against the emigrants, clergy, and persons convicted at the Revolutionary Tribunals, . . . placed funds worth above £ 700,000,000 sterling at the disposal of the government." - *Alison, Vol. IV, p. 151.*

When did ever an event transpire, and in what country, fulfilling a prophecy more completely than this? As the nation began to come to itself, a more rational religion was demanded, and the heathen ritual was abolished. The historian thus describes that event:-

A third and bolder measure was the discarding of the heathen ritual and re-opening the churches for Christian worship; and of this the credit was wholly Napoleon's, who had to contend with the philosophic prejudices of almost all his

colleagues. He, in his conversation with them, made no attempts to represent himself a believer in Christianity, but stood only on the necessity of providing the people with the regular means of worship wherever it is meant to have a state of tranquility. The priests who chose to take the oath of fidelity to the government were readmitted to their functions; and this wise measure was followed by the adherence of not less than 20,000 of these ministers of religion, who had hitherto languished in the prisons of France." -*Lockhart's Life of Napoleon, Vol. I, p. 154.*

Thus terminated the Reign of Terror and the Infidel Revolution. Out of the ruins rose Bonaparte, to guide the tumult to his own elevation, place himself at the head of the French government, and strike terror to the hearts of nations.

11:40: After a long interval, the king of the south and the king of the north again appear on the stage of action. We have met with nothing to indicate that we are to look to any localities for these powers other than those which, shortly after the death of Alexander, constituted respectively the southern and northern divisions of his empire. The king of the south was at that time Egypt, and the king of the north was Syria, including Thrace and Asia Minor. Egypt is still, by common agreement, the king of the south, while the territory which at first constituted the king of the north, has been for the past four hundred years wholly included within the dominions of the sultan of Turkey. To Egypt and Turkey, then, in connection with the power last under consideration, we must look for a fulfilment of the verse before us.

This application of the prophecy calls for a conflict to spring up between Egypt and France, and Turkey and France, in 1798, which year, as we have seen, marked the beginning of the time of the end; and if history testifies that such a triangular war did break out in that year, it will be conclusive proof of the correctness of the application.

We inquire, therefore, Is it a fact that at the time of the end, Egypt did "**push**," or make a comparatively feeble resistance, while Turkey did come like a resistless "**whirlwind**," against "**him**," that is, the government of France? We have already produced some evidence that the time of the end commenced in 1798; and no reader of history need be informed that in that very year a state of open hostility between France and Egypt was inaugurated.

To what extent this conflict owed its origin to the dreams of glory deliriously cherished in the ambitious brain of Napoleon Bonaparte, the historian will form his own opinion; but the French, or Napoleon at least, contrived to make Egypt the aggressor. Thus, when in the invasion of that country he had secured his first foothold in Alexandria, he declared that "he had not come to ravage the country or to wrest it from the Grand Seignior, but merely to deliver it from the domination of the Mamelukes, and to *revenge the outrages which they had committed against France.*" -*Thier's French Revolution, Vol. IV, p. 268.*

Again the historian says: "Besides, he [Bonaparte] had strong reasons to urge against them [the Mamelukes]; for they had never ceased to ill-treat the French." -*Id., p. 273.*

The beginning of the year 1798 found France indulging in immense projects against the English. The Directory desired Bonaparte to undertake at once a descent upon England; but he saw that no direct operations of that kind could be judiciously undertaken before the fall, and he was unwilling to hazard his growing reputation by spending the summer in idleness. "But," says the historian, "he saw a far-off land, where a glory was to be won which would gain a new charm in the eyes of his countrymen by the romance and mystery which hung upon the scene. Egypt, the

land of the Pharaohs and the Ptolemies, would be a noble field for new triumphs." - *White's History of France, p.469.*

But while still broader visions of glory opened before the eyes of Bonaparte in those Eastern historic lands, covering not Egypt only, but Syria, Persia, Hindustan, even to the Ganges itself, he had no difficulty in persuading the Directory that Egypt was the vulnerable point through which to strike at England by intercepting her Eastern trade. Hence on the pretext above mentioned, the Egyptian campaign was undertaken.

The downfall of the papacy, which marked the termination of the 1260 years, and according to verse 35 showed the commencement of the time of the end, occurred on the 10th of February 1798, when Rome fell into the hands of Berthier, the general of the French. On the 5th of March following, Bonaparte received the decree of the Directory relative to the expedition against Egypt. He left Paris May 3, and set sail from Toulon the 29th, with a large naval armament consisting of 500 sail, carrying 40,000 soldiers and 10,000 sailors. July 5, Alexandria was taken, and immediately fortified. On the 23d the decisive battle of the pyramids was fought, in which the Mamelukes contested the field with valor and desperation, but were no match for the disciplined legions of the French. Murad Bey lost all his cannon, 400 camels, and 3,000 men. The loss of the French was comparatively slight. On the 24th, Bonaparte entered Cairo, the capital of Egypt, and only waited the subsidence of the floods of the Nile to pursue Murad Bey to Upper Egypt, whither he had retired with his shattered cavalry, and so make a conquest of the whole country. Thus the king of the south was able to make a feeble resistance.

At this juncture, however, the situation of Napoleon began to grow precarious. The French fleet, which was his only channel of communication with France, was destroyed by the English under Nelson at Aboukir; and on September 2 of this same year, 1798, the sultan of Turkey, under feelings of jealousy against France, artfully fostered by the English ambassadors at Constantinople, and exasperated that Egypt, so long a semi-dependency of the Ottoman empire, should be transformed into a French province, declared war against France. Thus the king of the north (Turkey) came against him (France) in the same year that the king of the south (Egypt) "pushed," and both "at the time of the end:" which is another conclusive proof that the year 1798 is the year which begins that period; and all of which is a demonstration that this application of the prophecy is correct; for so many events meeting so accurately the specifications of the prophecy could not take place together, and not constitute a fulfilment of the prophecy.

Was the coming of the king of the north, or Turkey, like a whirlwind in comparison with the pushing of Egypt? Napoleon had crushed the armies of Egypt; he assayed to do the same thing with the armies of the sultan, who were menacing an attack from the side of Asia. Feb.27, 1799, with 18,000 men, he commenced his march from Cairo to Syria. He first took the fort of El-Arish, in the desert, then Jaffa (the Joppa of the Bible), conquered the inhabitants of Naplous at Zeta, and was again victorious at Jafet. Meanwhile, a strong body of Turks had intrenched themselves at St. Jean d'Acre, while swarms of Mussulmans gathered in the mountains of Samaria, ready to swoop down upon the French when they should besiege Acre. Sir Sidney Smith at the same time appeared before St. Jean d'Acre with two English ships, reinforced the Turkish garrison of that place, and captured the apparatus for the siege, which Napoleon had sent across by sea from Alexandria. A Turkish fleet soon appeared in the offing, which, with the Russian and

English vessels then co-operating with them, constituted the "many ships" of the king of the north.

On the 18th of March, the siege commenced. Napoleon was twice called away to save some French divisions from falling into the hands of the Mussulman hordes that filled the country. Twice also a breach was made in the wall of the city; but the assailants were met with such fury by the garrison, that they were obliged, despite their best efforts, to give over the struggle. After a continuance of sixty days, Napoleon raised the siege, sounded, for the first time in his career, the note of retreat, and on the 21st of May 1799, commenced to retrace his steps to Egypt.

"And he shall overflow and pass over." We have found events which furnish a very striking fulfilment of the pushing of the king of the south, and the whirlwind onset of the king of the north against the French power. Thus far there is quite a general agreement in the application of the prophecy. We now reach a point where the views of the expositors begin to diverge. To whom do the words he "shall overflow and pass over," refer? - to France or to the king of the north? The application of the remainder of this chapter depends upon the answer to this question. From this point two lines of interpretation are maintained. Some apply the words to France, and endeavor to find a fulfilment in the career of Napoleon. Others apply them to the king of the north, and accordingly point for a fulfilment to events in the history of Turkey. We speak of these two positions only, as the attempt which some make to bring in the papacy here is so evidently wide of the mark that its consideration need not detain us. If neither of these positions is free from difficulty, as we presume no one will claim that it is, absolutely, it only remains that we take that one which has the weight of evidence in its favor. And we shall find one in favor of which the evidence does so greatly preponderate, to the exclusion of all others as scarcely to leave any room for doubt in regard to the view here mentioned.

Respecting the application of this portion of the prophecy to Napoleon or to France under his leadership, so far as we are acquainted with his history, we do not find events which we can urge with any degree of assurance as the fulfilment of the remaining portion of this chapter, and hence do not see how it can be thus applied. It must, then, be fulfilled by Turkey, unless it can be shown (1) that the expression "king of the north" does not apply to Turkey, or (2) that there is some other power besides either France or the king of the north which fulfilled this part of the prediction. But if Turkey, now occupying the territory which constituted the northern division of Alexander's empire, is not the king of the north of this prophecy, then we are left without any principle to guide us in the interpretation; and we presume all will agree that there is no room for the introduction of any other power here. The French king, and the king of the north, are the only ones to whom the prediction can apply. The fulfilment must lie between them.

Some considerations certainly favor the idea that there is, in the latter part of verse 40, a transfer of the burden of the prophecy from the French power to the king of the north. The king of the north is introduced just before, as coming forth like a whirlwind, with chariots, horsemen, and many ships. The collision between this power and the French we have already noticed. The king of the north, with the aid of his allies, gained the day in this contest; and the French, foiled in their efforts, were driven back into Egypt. Now it would seem to be the more natural application to refer the "overflowing and passing over" to that power which emerged in triumph from that struggle; and that power was Turkey. We will only add that one who is familiar with the Hebrew assures us that the construction of this passage is such as to make it necessary to refer the overflowing and passing over to the king of the

north, these words expressing the result of that movement which is just before likened to the fury of the whirlwind.

11:41. The facts just stated relative to the campaign of the French against Turkey, and the repulse of the former at St. Jean d'Acre, were drawn chiefly from the *Encyclopedia Americana*. From the same source we gather further particulars respecting the retreat of the French into Egypt, and the additional reverses which compelled them to evacuate that country.

Abandoning a campaign in which one third of the army had fallen victims to war and the plague, the French retired from St. Jean d'Acre, and after a fatiguing march of twenty-six days re-entered Cairo in Egypt. They thus abandoned all the conquests they had made in Judea; and the "**glorious land**," Palestine, with all its provinces, here called "**countries**," fell back again under the oppressive rule of the Turk. Edom, Moab, and Ammon, lying outside the limits of Palestine, south and east of the Dead Sea and the Jordan, were out of the line of march of the Turks from Syria to Egypt, and so escaped the ravages of that campaign. On this passage, Adam Clarke has the following note: "These and other Arabians, they [the Turks] have never been able to subdue. They still occupy the deserts, and receive a yearly pension of *forty thousand* crowns of gold from the Ottoman emperors to permit the caravans with the pilgrims for Mecca to have a free passage."

11:42. On the retreat of the French to Egypt, a Turkish fleet landed 18,000 men at Aboukir. Napoleon immediately attacked the place, completely routing the Turks, and re-establishing his authority in Egypt. But at this point, severe reverses to the French arms in Europe called Napoleon home to look after the interests of his own country. The command of the troops in Egypt was left with General Kleber, who, after a period of untiring activity for the benefit of the army, was murdered by a Turk in Cairo, and the command was left with Abdallah Manou. With an army which could not be recruited, every loss was serious.

Meanwhile, the English government, as the ally of the Turks, had resolved to wrest Egypt from the French. March 13, 1800, an English fleet disembarked a body of troops at Aboukir. The French gave battle the next day, but were forced to retire. On the 18th Aboukir surrendered. On the 28th reinforcements were brought by a Turkish fleet, and the grand vizier approached from Syria with a large army. The 19th, Rosetta surrendered to the combined forces of the English and Turks. At Ramanieh a French corps of 4,000 men was defeated by 8,000 English and 6,000 Turks. At Elmenayer 5,000 French were obliged to retreat, May 16, by the vizier, who was pressing forward to Cairo with 20,000 men. The whole French army was now shut up in Cairo and Alexandria. Cairo capitulated June 27, and Alexandria, September 2. Four weeks after, Oct. 1, 1801, the preliminaries of peace were signed at London.

"**Egypt shall not escape**" were the words of the prophecy. This language seems to imply that Egypt would be brought into subjection to some power from whose dominion it would desire to be released. As between the French and Turks, how did this question stand with the Egyptians? -They preferred French rule. In R.R. Madden's *Travels in Egypt, Nubia, Turkey, and Palestine* in the years 1824-1827, published in London in 1829, it is stated that the French were much regretted by the Egyptians, and extolled as benefactors; that "for the short period they remained, they left traces of amelioration;" and that, if they could have established their power, Egypt would now be comparatively civilized. In view of this testimony, the language would not be appropriate if applied to the French; the Egyptians did not

desire to escape out of their hands. They did desire to escape from the hands of the Turks, but could not.

11:43: In illustration of this verse we quote the following from Historic Echoes of the Voice of God, p. 49: -"History gives the following facts: When the French were driven out of Egypt, and the Turks took possession, the sultan permitted the Egyptians to reorganize their government as it was before the French invasion. He asked of the Egyptians neither soldiers, guns, nor fortifications, but left them to manage their own affairs independently, with the important exception of putting the nation under tribute to himself. In the articles of agreement between the sultan and the pasha of Egypt, it was stipulated that the Egyptians should pay annually to the Turkish government a certain amount of gold and silver, and 'six hundred thousand (600,000) measures of corn, and four hundred thousand (400,000) of barley."

"The Libyans and the Ethiopians," "the Cushim," says Dr. Clarke, "the unconquered Arabs," who have sought the friendship of the Turks, and many of whom are tributary to them at the present time.

11:44: On this verse Dr. Clarke has a note which is worthy of mention. He says: "This part of the prophecy is allowed to be yet unfulfilled." His note was printed in 1825. In another portion of his comment, he says: "If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the *east*, and the Russians on the *north*, will at some time greatly embarrass the Ottoman government."

Between this conjecture of Dr. Clarke's, written in 1825, and the Crimean War of 1853-1856, there is certainly a striking coincidence, inasmuch as the very powers he mentions, the Persians on the east and the Russians on the north, were the ones which instigated that conflict. Tidings from these powers troubled him (Turkey). Their attitude and movements incited the sultan to anger and revenge. Russia, being the more aggressive party, was the object of attack. Turkey declared war on her powerful northern neighbor in 1853. The world looked on in amazement to see a government which had long been called "the Sick Man of the East," a government whose army was dispirited and demoralized, whose treasuries were empty, whose rulers were vile and imbecile, and whose subjects were rebellious and threatening secession, rush with such impetuosity into the conflict. The prophecy said that they should go forth with "**great fury**;" and when they thus went forth in the war aforesaid, they were described, in the profane vernacular of an American writer, as "fighting like devils." England and France, it is true, soon came to the help of Turkey; but she went forth in the manner described, and as is reported, gained important victories before receiving the assistance of these powers.

11:45.

We have now traced the prophecy of the 11th of Daniel down, step by step, and have thus far found events to fulfil all its predictions. It has all been wrought out into history except this last verse. The predictions of the preceding verse having been fulfilled within the memory of the generation now living, we are carried by this one past our own day into the future; for no power has yet performed the acts here described. But it is to be fulfilled; and its fulfilment must be accomplished by that power which has been continuously the subject of the prophecy from the 40th verse down to this 45th verse. If the application to which we have given the preference in passing over these verses, is correct, we must look to Turkey to make the move here indicated.

And let it be noted how readily this could be done. Palestine, which contains the "**glorious holy mountain**," the mountain on which Jerusalem stands,

"**between the seas**," the Dead Sea and the Mediterranean, is a Turkish province; and if the Turk should be obliged to retire hastily from Europe, he could easily go to any point within his own dominions to establish his temporary headquarters, here appropriately described as the tabernacles, movable dwellings, of his palace; but he could not go beyond them. The most notable point within the limit of Turkey in Asia, is Jerusalem.

And mark, also, how applicable the language to that power: "**He shall come to his end, and none shall help him.**" This expression plainly implies that this power has previously received help. And what are the facts? -In the war against France in 1798-1801, England and Russia assisted the sultan. In the war between Turkey and Egypt in 1838-1840, England, Russia, Austria and Prussia intervened in behalf of Turkey. In the Crimean War in 1853-1856, England, France, and Sardinia supported the Turks. And in the last Russo-Turkish War, the great powers of Europe interfered to arrest the progress of Russia. And without the help received in all these instances, Turkey would probably have failed to maintain her position. And it is a notorious fact that since the fall of the Ottoman supremacy in 1840, the empire has existed only through the sufferance of the great powers of Europe. Without their pledged support, she would not be long able to maintain even a nominal existence; and when that is withdrawn, she must come to the ground. So the prophecy says the king comes to his end and none help him; and he comes to his end, as we may naturally infer, *because* none help him, - because the support previously rendered is withdrawn.

Have we any indications that this part of the prophecy is soon to be fulfilled? As we raise this inquiry, we look, not to dim and distant ages in the past, whose events, so long ago transferred to the page of history, now interest only the few, but to the present living, moving world. Are the nations which are now on the stage of action, with their disciplined armies and their multiplied weapons of war, making any movement looking to this end?

All eyes are now turned with interest toward Turkey; and the unanimous opinion of statesmen is, that the Turk is destined soon to be driven from Europe. Some years since, a correspondent of the New York *Tribune*, writing from the East, said: "Russia is arming to the teeth . . . to be avenged on Turkey . . . Two campaigns of the Russian army will drive *the Turks out of Europe*." Carleton, formerly a correspondent of the Boston *Journal*, writing from Paris under the head of "The Eastern Question," said:-

"The theme of conversation during the last week has not been concerning the Exposition, but the 'Eastern Question.' To what will it grow? Will there be war! What is Russia going to do? What position are the Western powers going to take? These are questions discussed not only in the *cafes* and restaurants, but in the Corps Legislatif. Perhaps I cannot render better service at the present time than to group together some facts in regard to this question, which, according to present indications, are to engage the immediate attention of the world. What is the 'Eastern Question'? It is not easy to give a definition; for to Russia it may mean one thing, to France another, and to Austria still another; but sifted of every side issue, it may be reduced to this, -the Driving of the Turk into Asia, and a scramble for his territory."

Again he says:-

"Surely the indications are that the sultan is destined soon to see the western border of his dominions break off, piece by piece. But what will follow? Are Roumania, Servia, Bosnia, and Albania to set up as an independent sovereignty together, and take position among the nations? or is there to be a grand rush for the estate of the Ottoman? But that is of the future, *a future not far distant*."

Shortly after the foregoing extracts were written, an astonishing revolution took place in Europe. France, one of the parties, if not the chief one, in the alliance to uphold the Ottoman throne, was crushed by Prussia in the Franco-Prussian war of 1870. Prussia, another party, was too much in sympathy with Russia to interfere with her movements against the Turk. England, a third, in an embarrassed condition financially could not think of entering into any contest in behalf of Turkey without the alliance of France. Austria had not recovered from the blow she received in her preceding war with Prussia; and Italy was busy with the matter of stripping the pope of his temporal power, and making Rome the capital of the nation. A writer in the New York *Tribune* remarked that if Turkey should become involved in difficulty with Russia, she could count on the prompt "assistance of Austria, France, and England." But none of these powers, nor any others who would be likely to assist Turkey, were at the time referred to in any condition to do so, owing principally to the sudden and unexpected humiliation of the French nation, as stated above.

Russia then saw that her opportunity had come. She accordingly startled all the powers of Europe in the fall of the same memorable year, 1870, by stepping forth and deliberately announcing that she designed to regard no longer the stipulations of the treaty of 1856. This treaty, concluded at the termination of the Crimean war, restricted the warlike operations of Russia in the Black Sea. But Russia must have the privilege of using those waters for military purposes if she would carry out her designs against Turkey; hence her determination to disregard that treaty just at the time when none of the powers were in a condition to enforce it.

The ostensible reason urged by Russia for her movements in this direction, was, that she might have a sea front and harbors in a warmer climate than the shores of the Baltic; but

the real design was against Turkey. Thus the *Churchman*, of Hartford, Conn., in an able article on the present "European Medley," states that Russia in her encroachments upon Turkey, "is not merely seeking a sea frontier, and harbors lying on the great highways of commerce, unclosed by arctic winters, but that, with a feeling akin to that which inspired the Crusades, she is actuated by an intense desire to *drive the Crescent from the soil of Europe*."

This desire on the part of Russia has been cherished as a sacred legacy since the days of Peter the Great. That famous prince, becoming sole emperor of Russia in 1688, at the age of sixteen, enjoyed a prosperous reign of thirty-seven years, to 1725, and left to his successors a celebrated "last will and testament," imparting certain important instructions for their constant observance. The 9th article of that "**will**" enjoined the following policy:-

"To take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England."

The eleventh article reads: "Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople (having excited war among the old states of Europe), by giving to Austria a portion of the conquest, which afterward will or can be reclaimed."

The following facts in Russian history will show how persistently this line of policy has been followed:-

"In 1696, Peter the Great wrested the Sea of Azov from the Turks, and kept it. Next, Catharine the Great won the Crimea. In 1812, by the peace of Bucharest, Alexander I obtained Moldavia, and the prettily-named province of Bessarabia, with its apples, peaches, and cherries. Then came the great Nicholas, who won the right of the free navigation of the Black Sea, the Dardanelles, and the Danube, but whose inordinate greed led him into the Crimean war, by which he lost Moldavia, and the right of navigating the Danube, and the unrestricted navigation of the Black Sea. This was no doubt a severe repulse to Russia, but it did not extinguish the designs upon the Ottoman power, nor did it contribute in any essential degree to the stability of the Ottoman empire. Patiently biding her time, Russia has been watching and waiting, and in 1870, when all the Western nations were watching the Franco-Prussian war, she announced to the powers that she would be no longer bound by the treaty of 1856, which restricted her use of the Black Sea; and since that time that sea has been, as it was one thousand (1,000) years ago, to all intents and purposes, a *mare Russicum*. -*San Francisco Chronicle*.

Napoleon Bonaparte well understood the designs of Russia, and the importance of her contemplated movements. While a prisoner on the island of St. Helena, in conversation with his governor, Sir Hudson Lowe, he gave utterance to the following opinion:-

"In the course of a few years, Russia will have Constantinople, part of Turkey, and all of Greece. This I hold to be as certain as if it had already taken place. All the cajolery and flattery that Alexander practiced upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new state, which I meant to call into existence as a barrier to her Eastern encroachments.

Kossuth, also, took the same view of the political board when he said, "in Turkey will be decided the fate of the world."

The words of Bonaparte, quoted above, in reference to the destruction of "the equilibrium of Europe," reveal the motive which has induced the great powers to tolerate so long the existence on the Continent of a nation which is alien in religion, and whose history has been marked by many inhuman atrocities. Constantinople is regarded, by general consent, as the grand strategic point of Europe; and the powers have each sagacity or jealousy enough to see, or think they see, the fact that if any one of the European powers gains permanent possession of that point, as Russia desires to do, that power will be able to dictate terms to the rest of Europe. This position no one of the powers is willing that any other power should possess; and the only apparent way to prevent it is for them all to combine, by tacit or express agreement, to keep each other out, and suffer the Turk to maintain his existence on the soil of Europe. This is preserving that "balance of power" over which they are all so sensitive. But this cannot always continue. **"He shall come to**

his end, and none shall help him." The sick man seems determined to reduce himself most speedily to such a degree of offensiveness that Europe will be obliged to drive him into Asia, as a matter of safety to its own civilization.

When Russia, in 1870, announced her intention to disregard the treaty of 1856, the other powers, though incapable of doing anything, nevertheless, as was becoming their ideas of their own importance, made quite a show of offended dignity. A congress of nations was demanded, and the demand was granted. The congress was held, and proved, as everybody expected it would prove, simply a farce so far as restraining Russia was concerned. The San Francisco *Chronicle* of March, 1871, had this paragraph touching "The Eastern-Question Congress:"-

"It is quite evident that, as far as directing or controlling the action of the Muscovite government is concerned, the congress is little better than a farce. England originated the idea of the congress, simply because it afforded her an opportunity of abandoning, without actual dishonor, a position she had assumed rather too hastily, and Russia was complacent enough to join in the 'little game,' feeling satisfied that she would lose nothing by her courtesy. Turkey is the only aggrieved party in this dextrous arrangement. She is left face to face with her hereditary and implacable enemy; for the nations that previously assisted her, ostensibly through friendship and love of justice, but really through motives of self-interest, have evaded the challenge so openly flung into the arena by the Northern Colossus. It is easy to foresee the end of this conference. Russia will get all she requires, another step will be taken toward the realization of Peter the Great's will, and the sultan will receive a foretaste of his apparently inevitable doome - *expulsion from Europe.*"

From that point the smoldering fires of the "Eastern Question" continued to agitate and alarm the nations of Europe, till in 1877 the flames burst forth anew. On the 24th of April in that year, Russia declared war against Turkey, ostensibly to defend the Christians against the inhuman barbarity of the Turks, really to make another trial to carry out her long-cherished determination to drive the Turk from Europe. The events and the results of that war of 1877-1878, are of such recent date that the general reader can easily recall them. It was evident from the first that Turkey was overmatched. Russia pushed her approaches till the very outposts of Constantinople were occupied by her forces. But diplomacy on the part of the alarmed nations of Europe again stepped in to suspend for a while the contest. The Berlin Congress was held Jan. 25, 1878. Turkey agreed to sign conditions of peace. The conditions were that the straits of the Dardanelles should be open to Russian ships; that Russians should occupy Batoum, Kars, and Erzeroun; that Turkey should pay Russia £20,000,000 sterling (nearly \$100,000, 000), as a war indemnity; and that the treaty should be signed at Constantinople. In making this announcement, the *Allgemeine Zeitung* added: "The eventual entry of the Russians into Constantinople cannot longer be regarded as impracticable."

The Detroit *Evening News* of Feb 20, 1878, said: -"According to the latest version of the peace conditions, Turkey -besides her territorial losses, the surrender of a few ironclads, the repairs of the mouth of the Danube, the reimbursement of Russian capital invested in Turkish securities, the indemnity to Russian subjects in Constantinople for war losses, and the maintenance of about 100,000 prisoners of war -will have to pay to Russia, in round figures, a sum equivalent to about \$552,000,000 in our money. The unestimated items will easily increase this to six

hundred million (600,000,000). With her taxable territory reduced almost to poverty-stricken Asia Minor, and with her finances at present in a condition of absolute chaos, it is difficult to see where she is going to get the money, however ready her present rulers may be to sign the contract.

"The proposition amounts to giving the czar a permanent mortgage on the whole empire, and contains an implied threat that he may foreclose at any time, by the seizure of the remainder of European Turkey. In this last aspect, all Europe has a vital interest in the matter, and particularly England, even if the conditions were not in themselves calculated to drive English creditors crazy, by destroying their last hope of ever getting a cent of their large investments in Turkish bonds. It makes Russia a preferred creditor of the bankrupt Porte, with the additional advantage of being assignee in possession, leaving creditors with prior claims out in the cold."

The following paragraph taken from the Philadelphia *Public Ledger*, August 1878, sets forth an instructive and very suggestive exhibit of the recent shrinkage of Turkish territory;—

"Anyone who will take the trouble to look at a map of Turkey in Europe dating back about sixty (60) years, and compare that with the new map sketched by the treaty of San Stefano as modified by the Berlin Congress, will be able to form a judgment of the march of progress that is pressing the Ottoman power out of Europe. Then, the northern boundary of Turkey extended to the Carpathian Mountains, and eastward of the River Sereth it embraced Moldavia as far north nearly as the 47th degree of north latitude. The map embraced also what is now the kingdom of Greece. It covered all of Servia and Bosnia. But by the year 1830 the northern frontier of Turkey was driven back from the Carpathians to the south bank of the Danube, the principalities of Moldavia and Wallachia being emancipated from Turkish dominion, and subject only to the payment of an annual tribute in money to the Porte. South of the Danube, the Servians had won a similar emancipation for their country. Greece also had been enabled to establish her independence. Then, as recently, the Turk was truculent and obstinate. Russia and Great Britain proposed to make Greece a tributary state, retaining the sovereignty of the Porte. This was refused, and the result was the utter destruction of the powerful Turkish fleet at Navarino, and the erection of the independent kingdom of Greece. Thus Turkey in Europe was pressed back on all sides. Now, the northern boundary, which was so recently at the Danube, has been driven south to the Balkans. Roumania and Servia have ceased even to be tributary, and have taken their place among independent states. Bosnia has gone under the protection of Austria, as Roumania did under that of Russia in 1829. 'Rectified' boundaries give Turkish territory to Servia, Montenegro, and Greece. Bulgaria takes the place of Roumania as a self-governing principality, having no dependence on the Porte, and paying only an annual tribute. Even south of the Balkans the power of the Turk is crippled, for Roumelia is to have 'home rule' under a Christian governor. And so again the frontier of Turkey in Europe is pressed back on all sides, until the territory left is but the shadow of what it was sixty (60) years ago. To produce this result has been the policy and the battle of Russia for more than half a century; for nearly that space of time it has been the struggle of some of the other 'powers' to maintain the 'integrity' of the Turkish empire. Which policy has succeeded, and which failed, a comparison of maps at intervals of twenty-five (25) years will show. Turkey in Europe has been shriveled up in the last half century (50 yrs). It is shrinking back and back toward Asia, and, though all the 'powers' but Russia should unite their forces to maintain the Ottoman system in

Europe, there is a manifest destiny visible in the history of the last fifty (50) years that must defeat them."

Ever since the days of Peter the Great, Russia has cherished the idea of driving the Crescent from the soil of Europe. That famous prince, becoming sole emperor of Russia in 1688, at the age of sixteen, enjoyed a prosperous reign of thirty-seven years, to 1725, and left to his successors a celebrated "last will and testament," imparting certain important instructions for their constant observance. The 9th article of that "will" enjoined the following policy:-

"To take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England."

The eleventh article reads: "Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople (having excited war among the old states of Europe), by giving to Austria a portion of the conquest, which afterward will or can be reclaimed."

The following facts in Russian history will show how persistently this line of policy has been followed:-

"In 1696, Peter the Great wrested the Sea of Azov from the Turks, and kept it. Next, Catherine the Great won the Crimea. In 1812, by the peace of Bucharest, Alexander I obtained Moldavia, and the prettily-named province of Bessarabia, with its apples, peaches, and cherries. Then came the Great Nicholas, who won the right of the free navigation of the Black Sea, the Dardanelles, and the Danube, but whose inordinate greed led him into the Crimean war, by which he lost Moldavia, and the right of navigating the Danube, and the unrestricted navigation of the Black Sea. This was no doubt a severe repulse to Russia, but it did not extinguish the designs upon the Ottoman Power, nor did it contribute in any essential degree to the stability of the Ottoman empire. Patiently biding her time, Russia has been watching and waiting, and in 1870, when all the Western nations were watching the Franco-Prussian war, she announced to the powers that she would be no longer bound by the treaty of 1856, which restricted her use of the Black Sea; and since that time that sea has been, as it was one thousand years ago, to all intents and purposes, a mare Russicum." -San Francisco Chronicle.

Napoleon Bonaparte well understood the designs of Russia, and the importance of her contemplated movements. While a prisoner on the island of St. Helena, in conversation with his governor, Sir Hudson Lowe, he gave utterance to the following opinion:-

"In the course of a few years, Russia will have Constantinople, part of Turkey, and all of Greece. This I hold to be as certain as if it had already taken place. All the cajolery and flattery that Alexander practiced upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new state, which I meant to call into existence as a barrier to her Eastern encroachments.

Kossuth, also, took the same view of the political board when he said, "in Turkey will be decided the fate of the world."

The words of Bonaparte, quoted above, in reference to the destruction of "the equilibrium of Europe," reveal the motive which has induced the great powers to tolerate so long the existence on the Continent of a nation which is alien in religion, and whose history has been marked by many inhuman atrocities. Constantinople is regarded, by general consent, as the grand strategic point of Europe; and the powers have each sagacity or jealousy enough to see, or think they see, the fact that if any one of the European powers gains permanent possession of that point, as Russia desires to do, that power will be able to dictate terms to the rest of Europe. This position no one of the powers is willing that any other power should possess; and the only apparent way to prevent it is for them all to combine, by tacit or express agreement, to keep each other out, and suffer the

Turk to maintain his existence on the soil of Europe. This is preserving that "balance of power" over which they are all so sensitive. But this cannot always continue. "He shall come to his end, and none shall help him."

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"Anyone who will take the trouble to look at a map of Turkey in Europe dating back about sixty years, and compare that with the new map sketched by the treaty of San Stefano as modified by the Berlin Congress, will be able to form a judgment of the march of progress that is pressing the Ottoman power out of Europe. Then, the northern boundary of Turkey extended to the Carpathian Mountains, and eastward of the River Sereth it embraced Moldavia as far north nearly as the 47th degree of north latitude. The map embraced also what is now the kingdom of Greece. It covered all of Servia and Bosnia. But by the year 1830 the northern frontier of Turkey was driven back from the Carpathians to the south bank of the Danube, the principalities of Moldavia and Wallachia being emancipated from Turkish dominion, and subject only to the payment of an annual tribute in money to the Porte. South of the Danube, the Servians had won a similar emancipation for their country. Greece also had been enabled to establish her independence. Then, as recently, the Turk was truculent and obstinate. Russia and Great Britain proposed to make Greece a tributary state, retaining the sovereignty of the Porte. This was refused, and the result was the utter destruction of the powerful Turkish fleet at Navarino, and the erection of the independent kingdom of Greece. Thus Turkey in Europe was pressed back on all sides. Now, the northern boundary, which was so recently at the Danube, has been driven south to the Balkans. Roumania and Servia have ceased even to be tributary, and have taken their place among independent states. Bosnia has gone under the protection of Austria, as Roumania did under that of Russia in 1829. 'Rectified' boundaries give Turkish territory to Servia, Montenegro, and Greece. Bulgaria takes the place of Roumania as a self-governing principality, having no dependence on the Porte, and paying only an annual tribute. Even south of the Balkans the power of the Turk is crippled, for Roumelia is to have 'home rule' under a Christian governor. And so again the frontier of Turkey in Europe is pressed back on all sides, until the territory left is but the shadow of what it was sixty years ago. To produce this result has been the policy and the battle of Russia for more than half a century; for nearly that space of time it has been the struggle of some of the other 'powers' to maintain the 'integrity' of the Turkish empire. Which policy has succeeded, and which failed, a comparison of maps at intervals of twenty-five years

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A correspondent of the Christian Union, writing from Constantinople under date of Oct. 8, 1878, said:-

"When we consider the difficulties which now beset this feeble and tottering government, *the only wonder is that it can stand for a day*. Aside from the funded debt of \$1,000,000,000 (1 billion) upon which it pays no interest, it has an enormous floating debt representing all the expenses of the war; its employees are unpaid; its army has not been disbanded or even reduced; and its paper money has become almost worthless. The people have lost heart, and expect every day some new revolution or a renewal of the war. The government does not know which to distrust most, its friends or its enemies."

Since 1878 the tendency of all movements in the East has been in the same direction, foreboding greater pressure upon the Turkish government in the direction of its expulsion from the soil of Europe. The occupation of Egypt by the English, which took place in 1883, is another step toward the inevitable result, and furnishes a movement which the *Independent*, of New York, ventures to call "the beginning of the end."

In 1895 the world was startled by the report of the terrible atrocities inflicted by the Turks and Kurds upon the Armenians. Reliable reports show that many thousands (1000s+) have been slaughtered, with every circumstance of fiendish cruelty. The nations through their ambassadors protest and threaten; the sultan promises, but does nothing. He evidently has not the disposition, if he has the power to stay the tide of blood. Fanatical Moslems seem seized with a frenzy to destroy all the Armenian men and take their wives and children to slavery or a more lamentable fate. At this writing (January 1897) thousands (1000s+) of widows and orphans are said to be wandering in the mountains of Armenia, perishing of cold and hunger; and they stretch out despairing hands to England and America to save them from total destruction. A thrill of horror has run through Christendom, and a cry is rising from all lands, Let the Turk be driven out, and come to his end! And yet the selfishness of the nations, and their jealousy of each other, restrain their hands from arresting this carnival of slaughter and ruin, by unseating the terrible Turk. How long, O Lord, how long?

The latest step was taken in October 1908, when Bulgaria, including Eastern Roumelia, became an independent state, and Bosnia and Herzegovina were annexed by Austria. Meanwhile, the Turkish government has experienced a sudden and surprising transformation, and has taken its place among the constitutional governments of Europe. In July, 1908, Sultan Abdul Hamid II, under pressure from the revolutionary, or "Young Turk," party, which had won over most of the army to its support, announced that the constitution of 1876 was restored; and a meeting of the Chamber of Deputies, provided for by this constitution, was called for. A reactionary movement, instigated by the sultan, and marked by terrible massacres of Armenians in nearby Asiatic provinces followed, but was quickly suppressed by the loyal troops; the sultan was deposed and placed in confinement; and his brother, who takes the title of Mohammed V, was placed upon the throne. Under the constitutional government thus provided, Turkish citizens of all classes and religions are guaranteed individual liberty and equality before the law, and there is freedom

of the press and of education. In practice, however, these constitutional guarantees have not been strictly maintained.

Thus all evidence goes to show that the Turk must soon leave Europe.

This much desired change in Turkish governmental conditions, however, cannot prevent the inevitable. The Turk must depart from Europe. Where will he then plant the tabernacles of his palace? In Jerusalem? That certainly is the most probable point. Newton on the Prophecies, p. 318, says: "Between the seas in the glorious holy mountain must denote, as we have shown, some part of the Holy Land. There the Turk shall encamp with all his powers; yet he '**shall come to his end, and none shall help him,**' -shall help him effectually, or deliver him."

Time will soon determine this matter. And when this takes place, what follows?- events of the most momentous interest to all the inhabitants of this world, as the next chapter immediately shows.

(*Note. -Since the foregoing was written, the situation in Turkey has grown continually worse. Armenian massacres have continued, and between January and September, 1896, rebellion against the Turk broke out in Crete and Macedonia. Besides this, fanatical Moslems themselves show signs of dissatisfaction with the sultan, and threaten revolution. Serious disturbance has just taken place (September, 1896) in Constantinople, resulting in the slaughter of some two thousand (2,000) Armenians. The crown-heads of Europe are now in consultation in regard to the disposition of the affairs of Turkey, with the prospect that some determination will be reached, and thus the only obstacle in the way of the dissolution of the Turkish empire be removed.)

12:1: A definite time is introduced in this verse, not a time revealed in names or figures which specify any particular year or month or day, but a time made definite by the occurrence of a certain event with which it stands connected. "**At that time.**" What time? -The time to which we are brought by the closing verse of the preceding chapter, -the time when the king of the north shall plant the tabernacles of his palace in the glorious holy mountain; or, in other words, when the Turk, driven from Europe, shall hastily make Jerusalem his temporary seat of government. We noticed, in remarks upon the latter portion of the preceding chapter, some of the agencies already in operation for the accomplishment of this end, and some of the indications that the Turk will soon be obliged to make this move. And when this event takes place, he is to come to his end; and *then*, according to this verse, we look for the standing up of Michael, the great prince. This movement on the part of Turkey is the signal for the standing up of Michael; that is, it marks this event as next in order. And to guard against all misunderstanding, let the reader note that the position is not here taken that the next movement against the Turks will drive them from Europe, or that when they shall establish their capital at Jerusalem, Christ begins His reign without the lapse of a day or an hour of time. But here are the events, to come, as we believe, in the following order: (1) Further pressure brought to bear in some way upon the Turk: (2) His retirement from Europe; (3) His final stand at Jerusalem; (4) The standing up of Michael, or the beginning of the reign of Christ, and His coming in the clouds of heaven. And it is not reasonable to suppose that any great amount of time will elapse between these events.

Who, then, is Michael? and what is His standing up? -Michael is called, in Jude 9, the "archangel." This means the chief angel, or the head over the angels. There is but one. Who is he? -He is the one whose voice is heard from heaven when the

dead are raised. 1st Thess. 4:16. And whose voice is heard in connection with that event? -The voice of our Lord Jesus Christ. John 5:28. Tracing back the evidence with this fact as a basis, we reach the following conclusions: The voice of the Son of God is the voice of the archangel; the archangel, then, is the Son of God, but the archangel is Michael; hence also Michael is the Son of God. The expression of Daniel, "The great prince which standeth for the children of thy people," is alone sufficient to identify the one here spoken of as the Saviour of men. He is the Prince of life (Acts3:15); and God hath exalted him to be a "Prince and a Saviour." Acts 5:31. He is the great Prince. There is no one greater, save the sovereign Father.

And He "standeth for the children of thy people." He condescends to take the servants of God in this poor mortal state, and redeem them for the subjects of His future kingdom. He stands for us. His people are essential to His future purposes, an inseparable part of the purchased inheritance; and they are to be the chief agents of that joy in view of which Christ endured all the sacrifice and suffering which have marked His intervention in behalf of the fallen race. Amazing honor! Be everlasting gratitude repaid Him for His condescension and mercy unto us! Be His the kingdom, power, and glory, forever and ever!

We now come to the second question, What is the standing up of Michael? The key to the interpretation of this expression is furnished us in verses 2 and 3 of chapter 11: "**There shall stand up yet three kings in Persia;**" "**A mighty king shall stand up, that shall rule with great dominion.**" There can be no doubt as to the meaning of these expressions in these instances. They signify to take the kingdom, to reign. The same expression in the verse under consideration must mean the same. At that time, Michael shall stand up, shall take the kingdom, shall commence to reign.

But is not Christ reigning now? -Yes, associated with His Father on the throne of universal dominion. Eph. 1:20-22; Rev. 3:21. But this throne, or kingdom, He gives up at the end of this dispensation (1st Cor. 15:24); and then He commences His reign brought to view in the text, when He stands up, or takes His own kingdom, the long-promised throne of His father David, and establishes a dominion of which there shall be no end. Luke 1:32,33.

An examination of all the events that constitute, or are inseparably connected with, this change in the position of our Lord, does not come within the scope of this work. Suffice it to say that then the kingdoms of this world become the kingdom "of our Lord and of his Christ." His priestly robes are laid aside for royal vesture. The work of mercy is done, and the probation of our race is ended. Then he that is filthy is beyond hope of recovery; and he that is holy is beyond the danger of falling. All cases are decided. And from that time on, till the terrified nations behold the majestic form of their insulted King in the clouds of heaven, the nations are broken as with a rod of iron, and dashed in pieces like a potter's vessel, by a time of trouble such as never was, a series of judgments unparalleled in the world's history, culminating in the revelation of the Lord Jesus Christ from heaven in flaming fire, to take vengeance on them that know not God, and obey not the gospel. 2Thess.1:7,8; Rev.11:15; 22:11,12.

Thus momentous are the events introduced by the standing up of Michael. And he thus stands up, or takes the kingdom, marking the introduction of this decisive period in human history, for some length of time before he returns personally to this earth. How important, then, that we have a knowledge of his position, that we may be able to trace the progress of his work, and understand

when that thrilling moment, draws near which ends his intercession in behalf of mankind, and fixes the destiny of all forever.

But how are we to know this? How are we to determine what is transpiring in the far-off heaven of heavens, in the sanctuary above? - God has been so good as to place the means of knowing this in our hands. When certain great events take place on earth, he has told us what events synchronizing with them occur in heaven. By things which are seen, we thus learn of things that are unseen. As we "look through nature up to nature's God," so through terrestrial phenomena and events we trace great movements in the heavenly world. When the king of the north plants the tabernacles of his palace between the seas in the glorious holy mountain, a movement for which we already behold the initial steps, when Michael, our Lord, stands up, or receives from his Father the kingdom, preparatory to his return to this earth. Or it might have been expressed in words like these: Then our Lord ceases his work as our great High Priest, and the probation of the world is finished. The great prophecy of the 2300 days gives us definitely the commencement of the final division of the work in the sanctuary in heaven. The verse before us gives us data whereby we can discover approximately the time of its close.

In connection with the standing up of Michael, there occurs a time of trouble such as never was. In Matt.24:21 we read of a period of tribulation such as never was before it, nor should be after it. This tribulation, fulfilled in the oppression and slaughter of the church by the papal power, is already past; while the time of trouble of Dan.12:1, is, according to the view we take, still future. How can there be two times of trouble, many years apart, each of them greater than any that had been before it, or should be after it? To avoid difficulty here, let this distinction be carefully noticed: The tribulation spoken of in Matthew is tribulation upon the church. Christ is there speaking to His disciples, and of His disciples in coming time. They were the ones involved, and for their sake the days of tribulation were to be shortened. Verse 22. Whereas, the time of trouble mentioned in Daniel is not a time of religious persecution, but of national calamity. There has been nothing like it since there was -not a church, but -a nation. This comes upon the world. This is the last trouble to come upon the world in its present state. In Matthew there is reference made to time beyond that tribulation; for after that was past, there was never to be any like it upon the people of God. But there is no reference here in Daniel to future time after the trouble here mentioned; for this closes up this world's history. It includes the seven last plagues of Revelation 16, and culminates in the revelation of the Lord Jesus, coming upon His pathway of clouds in flaming fire, to visit destruction upon His enemies who would not have Him to reign over them. But out of this tribulation everyone shall be delivered who shall be found written in the book- the book of life; "*for in Mount Zion . . . shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.*" Joel2:32.

12:2: This verse also shows how momentous a period is introduced by the standing up of Michael, or the commencement of the reign of Christ, as set forth in the first verse of this chapter; for the event here described in explicit terms is a resurrection of the dead. Is this the general resurrection which takes place at the second coming of Christ? or is there to intervene between Christ's reception of the kingdom and His revelation to earth in all His advent glory (Luke 21:27) a special resurrection answering to the description here given? One of these it must be for every declaration of Scripture will be fulfilled.

Why may it not be the former, or the resurrection which occurs at the last trump? Answer: Because only the righteous, to the exclusion of all the wicked, have

part in the resurrection. Those who sleep in Christ then come forth; but they only, for the rest of the dead live not again for a thousand years. Rev. 20:5. So, then, the *general* resurrection of the whole race is comprised in two grand divisions, first, of the righteous exclusively, at the coming of Christ; secondly, of the wicked exclusively, a thousand years thereafter. The general resurrection is not a mixed resurrection. The righteous and the wicked do not come up promiscuously at the same time. But each of these two classes is set off by itself, and the time which elapses between their respective resurrections is plainly stated to be a thousand years.

But in the resurrection brought to view in the verse before us, many of both righteous and wicked come up together. It cannot therefore be the first resurrection, which includes the righteous only, nor the second resurrection, which is as distinctly confined to the wicked. If the text read, Many of them that sleep in the dust of the earth shall awake to everlasting life, then the "**many**" might be interpreted as including all the righteous, and the resurrection be that of the just at the second coming of Christ. But the fact that some of the many are wicked, and rise to shame and everlasting contempt, bars the way to such an application.

It may be objected that this text does not affirm the awakening of any but the righteous, according to the translation of Bush and Whiting; namely, "**And many of them that sleep in the dust of the earth shall awake, these to everlasting life, and those to shame and everlasting contempt.**" It will be noticed, first of all, that this translation (which is not by any means above criticism) proves nothing till the evident ellipsis is supplied. This ellipsis some therefore undertake to supply as follows: "**And many of them that sleep in the dust of the earth shall awake, these** [the awakened ones] **to everlasting life, and those** [the unawakened ones] **to shame and everlasting contempt.**" It will be noticed, again, that this does not supply the ellipses, but only adds a comment, which is a very different thing. To supply the ellipsis is simply to insert those words which are necessary to complete the sentence. "**Many of them that sleep in the dust of the earth shall awake,**" is a complete sentence. The subject and predicate are both expressed. The next member, "**Some** [or these] **to everlasting life,**" is not complete. What is wanted to complete it? Not a comment, giving some one's opinion as to who are intended by "these," but a verb of which these shall be the subject. What verb shall it be? This must be determined by the preceding portion of the sentence, which is complete, where the verb *shall awake* is used. This, then is the predicate to be supplied: "Some [or these] *shall awake* to everlasting life." Applying the same rule to the next member, "Some [or those] to shame and everlasting contempt," which is not in itself a complete sentence, we find ourselves obliged to supply the same words, and read it, "Some [or those] shall awake to shame and everlasting contempt." Anything less than this will not complete the sense, and anything different will pervert the text; for a predicate to be supplied cannot go beyond one already expressed. The affirmation made in the text pertains only to the many who awake. Nothing is affirmed of the rest who do not then awake. And to say that the expression "**to shame and everlasting contempt**" applies to them, when nothing is affirmed of them, is not only to outrage the sense of the passage, but the laws of language as well. And of the many who awake, some come forth to everlasting life, and some to shame and everlasting contempt, which further proves a resurrection to consciousness for these also; for while contempt may be felt and manifested by others toward those who are guilty, shame can be felt and manifested only by the guilty parties themselves. This resurrection,

therefore, as already shown, comprises some of both righteous and wicked, and cannot be the general resurrection at the last day.

Is there, then, any place for a special or limited resurrection, or elsewhere any intimation of such an event before the Lord appears? The resurrection here predicted takes place when God's people are delivered from the great time of trouble with which the history of this world terminates; and it seems from Rev. 22:11 that this deliverance is given before the Lord appears. The awful moment arrives when he that is filthy and unjust is pronounced unjust still, and he that is righteous and holy is pronounced holy still. Then the cases of all are forever decided. And when this sentence is pronounced upon the righteous, it must be deliverance to them; for then they are placed beyond all reach of danger or fear of evil. But the Lord has not at that time made his appearance; for he immediately adds, "*And, behold, I come quickly.*" The utterance of this solemn fiat which seals the righteous to everlasting life, and the wicked to eternal death, is supposed to be synchronous with the great voice which is heard from the throne in the temple of heaven, saying, "*It is done!*" Rev. 16:17. And this is evidently the voice of God, so often alluded to in descriptions of the scenes connected with the last day. Joel speaks of it, and says (chapter 3:16): "*The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel.*" The margin reads instead of "hope," "place of repair, or harbor." Then at this time, when God's voice is heard from heaven just previous to the coming of the Son of man, God is a harbor for His people, or, which is the same thing, provides them deliverance. Here, then, at the voice of God, when the decisions of eternity are pronounced upon the race, and the last stupendous scene is just to open upon a doomed world, God gives to the astonished nations another evidence and pledge of His power, and raises from the dead a multitude who have long slept in the dust of the earth.

Thus we see that there is a time and place for the resurrection of Dan. 12:2. We now add that a passage in the book of Revelation makes it necessary to suppose a resurrection of this kind to take place. Rev. 1:7 reads: "*Behold, he cometh with clouds [this is unquestionably the second advent]; and every eye shall see him [of the nations then living on the earth], and they also which pierced him [those who took an active part in the terrible work of his crucifixion]; and all kindreds of the earth shall wail because of him.*" Those who crucified the Lord, would, unless there was an exception made in their cases, remain in their graves till the end of the thousand (1000) years, and come up in the general assembly of the wicked at that time. But here it is stated that they behold the Lord at His second advent. They must therefore have a special resurrection for that purpose.

And it is certainly most appropriate that some who were eminent in holiness, who labored and suffered for their hope of a coming Saviour, but died without the sight, should be raised a little before, to witness the scenes attending His glorious epiphany; as, in like manner, a goodly company came out of their graves at His resurrection to behold His risen glory (Matt. 27:52,53), and to escort Him in triumph to the right hand of the throne of the majesty on high (Eph. 4:8, margin); and also that some, eminent in wickedness, who have done most to reproach the name of Christ and injure His cause, and especially those who secured his cruel death upon the cross, and mocked and derided him in his dying agonies, should be raised, as

part of their judicial punishment, to behold his return in the clouds of heaven, a celestial victor, in, to them, unendurable majesty and splendor.

One more remark upon this text before passing on. What is here said is supposed by some to furnish good evidence of the eternal conscious suffering of the wicked, because those of this character who are spoken of come forth to shame and everlasting contempt. How can they forever suffer these unless they are forever conscious? It has already been stated that shame implies their consciousness; but it will be noticed that this is not said to be everlasting. This qualifying word is not inserted till we come to the contempt, which is an emotion felt by others toward the guilty parties, and does not render necessary the consciousness of those against whom it is directed. And so some read the passage: "Some to shame, and the everlasting contempt of their companions." And so it will be. Shame for their wickedness and corruption will burn into their very souls, so long as they have conscious being. And when they pass away, consumed for their iniquities, their loathsome characters and their guilty deeds excite only contempt on the part of all the righteous, unmodified and unabated so long as they hold them in remembrance at all. The text therefore furnishes no proof of the eternal suffering of the wicked. (?)

12:3: The margin reads "**teachers**" in place of "**wise**." And they that be teachers shall shine as the brightness of the firmament; that is, of course, those who teach the truth, and lead others to a knowledge of it, just previous to the time when the events recorded in the foregoing verses are to be fulfilled. And as the world estimates loss and profit, it costs something to be teachers of these things in these days. It costs reputation, ease, comfort, and often property; it involves labors, crosses, sacrifices, loss of friendship, ridicule, and, not infrequently, persecution. And the question is often asked, How can you afford it? How can you afford to keep the Sabbath, and perhaps lose a situation, reduce your income, or it may be even hazard your means of support? O blind, deluded, sordid question! O what shortsightedness, to make obedience to what God requires a matter of pecuniary consideration! How unlike is this to the noble martyrs, who loved not their lives unto the death! No; the affording is all on the other side. When God commands, we cannot afford to disobey. And if we are asked, How can you afford to keep the Sabbath, and do other duties involved in rendering obedience to the truth? we have only to ask in reply, How can you afford not to do them? And in the coming day, when those who have sought to save their lives shall lose them, and those who have been willing to hazard all for the sake of the truth and its divine Lord, shall receive the glorious reward promised in the text, and be raised up to shine as the firmament, and as the imperishable stars forever and ever, it will then be seen who have been wise, and who, on the contrary, have made the choice of blindness and folly. The wicked and worldly now look upon Christians as fools and madmen, and congratulate themselves upon their superior shrewdness in shunning what they call their folly, and avoiding their losses. We need make no response; for those who now render this decision will soon themselves reverse it, and that with terrible though unavailing earnestness.

Meanwhile, it is the Christian's privilege to revel in the consolations of this marvelous promise. A conception of its magnitude can be gathered only from the stellar worlds themselves. What are these stars, in the likeness of which the teachers of righteousness are to shine forever and ever? How much of brightness, and majesty, and length of days, is involved in this comparison?

The sun of our own solar system is one of these stars. If we compare it with this globe upon which we live (our handiest standard of measurement, we find it an

orb of no small magnitude and magnificence. Our earth is 8,000 miles in diameter; but the sun's diameter is 885,680 miles. In size it is one and a half million (1,500,000) times larger than our globe; and in the matter of its substance, it would balance three hundred and fifty-two thousand (352,000) worlds like ours. What immensity is this!

Yet this is far from being the largest or the brightest of the orbs which drive their shining chariots in myriads through the heavens. His proximity (he being only some ninety-five million (95,000,000) miles from us) gives him with us a controlling presence and influence. But far away in the depths of space, so far that they appear like mere points of light, blaze other orbs of vaster size and greater glory. The nearest fixed star, Alpha Centauri, in the southern hemisphere, is found, by the accuracy and efficiency of modern instruments, to be nineteen thousand million (19,000,000) miles away; but the pole-star system is fifteen (15) times as remote, or two hundred and eighty-five thousand million (285,000,000) miles; and it shines with a luster equal to that of eighty-six (86) of our suns; others are still larger, as, for instance, Vega, which emits the light of three hundred and forty-four (344) of our suns; Capella, four hundred and thirty (430); Arcturus, five hundred and sixteen (516); and so on, till at last we reach the great star Alcyone, in the constellation of the Pleiades, which floods the celestial spaces with a brilliancy twelve thousand (12,000) times that of the ponders orb which lights and controls our solar system! Why, then, does it not appear more luminous to us? -Ah! its distance is twenty-five million (25,000,000) diameters of the earth's orbit; and the latter is one hundred and ninety million miles! Figures are weak to express such distances. It will be sufficient to say that its glowing light must traverse space as only light travels, - 192,000 miles a second,- for a period of more than seven hundred (700) years, before it reaches this distant world of ours!

Some of these monarchs of the skies rule singly, like our own sun. Some are double; that is, what appears to us like one star is found to consist of two stars -two suns with their retinue of planets, revolving around each other; others are triple, some are quadruple; and one, at least, is sextuple.

Besides this, they show all the colors of the rainbow. Some systems are white, some blue, some red, some yellow, some green; and this means different-colored days for the planets of those systems. Castor gives his planets green days. The double pole-star gives his yellow. In some, the different suns belonging to the same system are variously colored. Says Dr. Burr, in his *Ecce Coelum*, p.136; "And, as if to make that Southern Cross the fairest object in all the heavens, we find in it a group of more than a hundred (100) variously colored red, green, blue, and bluish-green suns, so closely thronged together as to appear in a powerful telescope like a superb bouquet, or piece of fancy jewelry."

And what of the age of these glorious bodies? A few years pass away, and all things earthly gather the mold of age, and the odor of decay. How much in this world has perished entirely! But the stars shine on as fresh as in the beginning. Centuries and cycles have gone by, kingdoms have arisen and slowly passed away; we go back beyond the dim and shadowy horizon of history, go back even to the earliest moment introduced by revelation, when order was evoked out of chaos, and the morning stars sang together, and the sons of God shouted for joy -even then the stars were on their stately marches, and how long before this we know not; for astronomers tell us of nebulae lying on the farthest outposts of telescopic vision, whose light in its never-ceasing flight would consume five million (5,000,000) years in reaching this planet. So ancient are these stellar orbs. Yet their brightness is not

dimmed, nor their force abated. The dew of youth still seems fresh upon them. No broken outline shows the foothold of decay; no faltering motion reveals the decrepitude of age. Of all things visible, these stand next to the Ancient of days; and their undiminished glory is a prophecy of eternity.

And thus shall they who turn many to righteousness shine in a glory that shall bring joy even to the heart of the Redeemer; and thus shall their years roll on forever and ever.

12:4: The "**words**" and "**book**" here spoken of doubtless refer to the things which had been revealed to Daniel in this prophecy. These things were to be shut up and sealed until the time of the end; that is, they were not to be specially studied, or to any great extent understood, till that time. The time of the end, as has already been shown, commenced in 1798. As the book was closed up and sealed to that time, the plain inference is that at that time, or from that point, the book would be unsealed; that is, people would be better able to understand it, and would have their attention specially called to this part of the inspired word. Of what has been done on the subject of prophecy since that time, it is unnecessary to remind the reader. The prophecies, especially Daniel's prophecy, have been under examination by all students of the word wherever civilization has spread abroad its light upon the earth. And so the remainder of the verse, being a prediction of what should take place after the time of the end commenced, says, "**Many shall run to and fro, and knowledge shall be 'increased.'**" Whether this running to and fro refers to the passing of people from place to place, and the great improvements in the facilities for transportation and travel made within the present century, or whether it means, as some understand it, a turning to and fro in the prophecies, that is, a diligent and earnest search into prophetic truth, the fulfilment is certainly and surely before our eyes. It must have its application in one of these two ways; and in both of these directions the present age is very strongly marked.

So of the increase of knowledge. It must refer either to the increase of knowledge in general, the development of the arts and sciences, or an increase of knowledge in reference to those things revealed to Daniel, which were closed up and sealed to the time of the end. Here, again, apply it which way we will, the fulfilment is most marked and complete. Look at the marvelous achievements of the human mind, and the cunning works of men's hands, rivaling the magician's wildest dreams, which have been accomplished within the last hundred years. The *Scientific American* has stated that within this time more advancement has been made in all scientific attainments, and more progress in all that tends to domestic transmission of intelligence from one to another, and the means of rapid transit from place to place and even from continent to continent, than all that was done for three thousand (3000) years previous, put together.

By a series of vignettes the artist has given us in the accompanying plates a birds's eye-view of some of the most wonderful discoveries and marvelous scientific and mechanical achievements of the present age. They represent,-

1. The Suspension Bridge. -The first suspension bridge of note in this country was built across the Niagara River in 1855. The Brooklyn bridge was completed in 1883.

2. Electric Lighting. -This system of lighting was perfected and brought into use within the last twenty years of the nineteenth century. Only two electric lighting exhibits were to be seen at the Centennial Exposition in Philadelphia in 1876. At the Paris Exposition, twenty-four years later, there were two hundred such exhibits.

3. Modern Artillery. -At Sandy Hook, guarding the entrance to New York harbor, is a monster breech-loading cannon 49 feet in length, weighing 130 tons, capable of throwing a projectile, over five feet in length and weighing 2,400 pounds, a distance of twenty miles.

4. The Automobile. -Only a few years ago this machine was entirely unknown. Now automobiles are common in every section of the country, and bid fair to almost entirely supersede the horse carriage as a means of locomotion. Read, in connection with descriptions of the automobile and the railway train, the prophecy of Nahum 2:3,4.

5. The Modern Printing-press. -Presses now used in the large newspaper offices consume in an hour 280 miles of paper of newspaper width, and turn out in the same time 96,000 papers of 16 pages, folded, pasted, and counted. Contrast this with the hand printing-press of Benjamin Franklin.

6. The Telegraph. -This was first put into operation in 1844.

7. The Trolley Car. -The first practicable electric railway line was constructed and operated at the Berlin International Exposition in 1879. Interurban travel by trolley car in many places now nearly equals in speed and excels in comfort the best steam railway service. It is generally believed in fact, that electricity is about to conquer steam on all railway lines.

8. The Telephone. -The first patent on the telephone was granted to Alexander Graham Bell in 1876.

9. The Steam Railway. -The first American-built locomotive was made in Philadelphia in 1832. The use of the steam engine for locomotion has made it possible to travel around the world in about forty (40) days.

10. Ocean Steamships. -Early in the last century the application of steam power to ships revolutionized ocean travel. Ships are now built which cross the ocean in four days, supply every luxury to be found in the finest hotels, and in size far outrank the famous Great Eastern.

11. Modern Battleships. -A single battleship of the present day could easily overcome the combined naval fleets of the world as they were at the middle of the last century.

12. The Typewriter. -The first model of the modern typewriter was put on the market in 1874.

13. The Combination Reaper and Thresher. -Compare the harvesting methods of the present day, when grain is not only cut and gathered, but at the same time threshed and collected in bags ready for the market, by one machine, with the old method of hand reaping, which was in use in the days of our grandfathers.

14. The Type-setting Machine. -This machine has worked a revolution in the art of printing. The first Mergenthaler machine was made in 1884.

15. Oil Wells. -The discovery of petroleum in the last century revolutionized domestic lighting, also affording such indispensable products as benzine and gasoline.

16. The Phonograph. -The first Edison phonograph was constructed in 1877.

17. The Photographic Camera. -The first sunlight picture of a human face was made by Professor Draper of New York in 1840.

18. Wireless Telegraphy. -The first apparatus capable of transmitting wireless messages over long distances was made by Marconi in 1896. Almost every large steamship is now provided with this apparatus, and conversations can be carried on by people on the ocean hundreds (100s) of miles apart. A daily paper is published

on transatlantic liners, giving each day's news of world events, sent out by wireless telegraphy to the ship from the shores of America or of Europe.

19. Air Navigation. -The conquest of the air which has been achieved by the aeroplane, is one of the most noteworthy triumphs of any age. It is now possible to travel through the air from one city to another, hundreds (100s) of miles away, without a stop, and at a speed of over sixty (60) miles an hour. Dirigible air ships also have been constructed which can carry a score of passengers at a time, over long distances at the speed of the average railway train.

Many other things might be spoken of, such as submarine armor for divers, submarine boats for exploring the depths of the sea, and for use in naval warfare, power spinning-machines, and anesthetics to prevent pain in surgery, etc., etc.

What a galaxy of wonders to originate in a single age! How marvelous the scientific attainments of the present day, upon which all these discoveries and achievements concentrate their light! Truly, viewed from this standpoint, we have reached the age of the increase of knowledge.

And to the honor of Christianity let it be noted in what lands, and by whom, all these discoveries have been made, and so much done to add to the facilities and comforts of life. It is in Christian lands, among Christian men, since the great Reformation. Not in the Dark Ages, which furnished only a travesty of Christianity; not to pagans, who in their ignorance know not God, nor to those who in Christian lands deny him, is the credit of this progress due. Indeed, it is the very spirit of equality and individual liberty inculcated in the gospel of Christ when preached in its purity, which unshackles human limbs, unfetters human minds, invites them to the highest use of their powers, and makes possible such an age of free thought and action, in which these wonders can be achieved. [100 years later the wonders are a thousand-fold.]

Of the marvelous character of the present age, Victor Hugo speaks as follows:-

"In science it works all miracles; it makes saltpeter out of cotton, a horse out of steam, a laborer out of the voltaic pile, a courier out of the electric fluid, and a painter of the sun; it bathes itself in the subterranean waters, while it is warmed with the central fires; it opens upon the two infinities those two windows, -the telescope on the infinitely great, the microscope on the infinitely little, and it finds in the first abyss the stars of heaven, and in the second abyss the insects, which prove the existence of a God. It annihilates time, it annihilates distance, it annihilates suffering; it writes a letter from Paris to London, and has the answer back in ten minutes; it cuts off the leg of a man -the man sings and smiles." -*Le Petit Napoleon*.

But if we take the other standpoint, and refer the increase of knowledge to an increase of Biblical knowledge, we have only to look at the wonderful light which, within the past sixty (60) years, has shone upon the Scriptures. The fulfilment of prophecy has been revealed in the light of history. The use of a better principle of interpretation has led to conclusions showing, beyond dispute, that the end of all things is near. Truly the seal has been taken from the book, and knowledge respecting what God has revealed in his word, is wonderfully increased.

We think it is in this respect that the prophecy is more especially fulfilled, but only in an age like the present could the prophecy, even in this direction, be accomplished.

That we are in the time of the end, when the book of this prophecy should be no longer sealed, but be open and understood, is shown by Rev. 10:1,2, where a mighty angel is seen to come down from heaven with a little book in his hand open.

For proof that the little book, there said to be open, is the book here closed up and sealed, and that that angel delivers his message in this generation, see on Rev. 10:2.

12:5: The question, "**How long shall it be to the end of these wonders?**" undoubtedly has reference to all that has previously been mentioned including the standing up of Michael, the time of trouble, the deliverance of God's people, and the special and antecedent resurrection of verse 2. And the answer seems to be given in two divisions: First, a specific prophetic period is marked off; and, secondly, an indefinite period follows before the conclusion of all these things is reached; just as we have it in chapter 8:13,14. When the question was asked, "**How long the vision . . . to give both the sanctuary and the host to be trodden under foot?**" the answer mentioned a definite period of 2300 days, and then an indefinite period of the cleansing of the sanctuary. So in the text before us, there is given the period of a time, times, and a half, or 1260 years, and then an indefinite period for the continuance of the scattering of the power of the holy people, before the consummation.

The 1260 years mark the period of papal supremacy. Why is this period here introduced? -Probably because this power is the one which does more than any other in the world's history toward scattering the power of the holy people, or oppressing the church of God. But what shall we understand by the expression, "**Shall have accomplished to scatter the power of the holy people**"? A literal translation of the Septuagint seems to present it in a clearer light: "**When he shall have finished the scattering of the power of the holy people.**" To whom does the pronoun *he* refer? According to the wording of the scripture, the antecedent would at first sight seem to be "**Him that liveth forever,**" or Jehovah; but, as an eminent expositor of the prophecies judiciously remarks, in considering the pronouns of the Bible we are to interpret them according to the facts of the case; and hence must frequently refer them to an antecedent understood, rather than to some noun which is expressed. So, here, the little horn, or man of sin, having been introduced by the particular mention of the time of his supremacy, namely, 1260 years, may be the power referred to by the pronoun *he*. For 1260 years he had grievously oppressed the church, or scattered its power. After his supremacy is taken away, his disposition toward the truth and its advocates still remains, and his power is still felt to a certain extent, and he continues his work of oppression just as far as he is able, till -when?- Till the last of the events brought to view in verse 1, the deliverance of God's people, every one that is found written in the book. Being thus delivered, persecuting powers are no longer able to oppress them; their power is no longer scattered; the end of the wonders described in this great prophecy is reached; and all its predictions are accomplished.

Or, we may, without particularly altering the sense, refer the pronoun *he* to the one mentioned in the oath of verse 7, as "**Him that liveth forever;**" that is, God, since He employed the agency of earthly powers in chastising and disciplining His people, and in that sense may be said himself to scatter their power. By His prophet He said concerning the kingdom of Israel, '*I will overturn, overturn, overturn it, . . . until He come whose right it is.*' Eze. 21:27. And again, "*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*" Luke 21:24. Of like import is the prophecy of Dan. 8:13: "**How long the vision . . . to give both the sanctuary and the host to be trodden under foot?**" Who gives them to this condition? -God. Why? -To discipline; to "**purify and make white**" his people. How long? -Till the sanctuary is cleansed.

12:8: How forcibly are we reminded, by Daniel's solicitude to understand fully all that had been shown him, of Peter's words where he speaks of the prophets' inquiring and searching diligently to understand the predictions concerning the sufferings of Christ and the glory that should follow; and also of the fact that not unto themselves but unto us they did minister. How little were some of the prophets permitted to understand of what they wrote! But they did not therefore refuse to write. If God required it, they knew that in due time He would see that His people derived from their writings all the benefit that He intended. So the language here used to Daniel was the same as telling him that when the right time should come, the wise would understand the meaning of what He had written, and be profited thereby. The time of the end was the time in which the Spirit of God was to break the seal from off this book; and consequently this was the time during which the wise should understand, while the wicked, lost to all sense of the value of eternal truth, with hearts callous and hardened in sin, would grow continually more wicked and more blind. None of the wicked understand. The efforts which the wise put forth to understand, they call folly and presumption, and ask, in sneering phrase, "*Where is the promise of his coming?*" And should the question be raised, Of what time and what generation speaketh the prophet this? the solemn answer would be, Of the present time, and of the generation now before us. This language of the prophet is now receiving a most striking fulfilment.

The phraseology of verse 10 seems at first sight to be rather peculiar: "**Many shall be purified, and made white, and tried.**" How, it may be asked, can they be made white and then tried (as the language would seem to imply), when it is by being tried that they are purified and made white? Answer: The language doubtless describes a process which is many times repeated in the experience of those, who, during this time, are being made ready for the coming and kingdom of the Lord. They are purified and made white to a certain degree, as compared with their former condition. Then they are again tried. Greater tests are brought to bear upon them. If they endure these, the work of purification is thus carried on to a still greater extent, -the process of being made white is made to reach a still higher stage. And having reached this state, they are tried again, resulting in their being still further purified and made white: and thus the process goes on till characters are developed which will stand the test of the great day, and a spiritual condition is reached which needs no further trial.

12:11: We have here a new prophetic period introduced; namely, 1290 prophetic days, which would denote the same number of literal years. From the reading of the text, some have inferred (though the inference is not a necessary one) that this period begins with the setting up of the abomination of desolation, or the papal power, in 538, and consequently extends to 1828. But while we find nothing in the latter year to mark its termination, we do find evidence in the margin that it begins *before* the setting up of the papal abomination. The margin reads, "*To set up the abomination,*" etc. With this reading the text would stand thus: "**And from the time that the daily sacrifice shall be taken away to set up [or in order to set up] the abomination that maketh desolate, there shall be a thousand two hundred and ninety days.**" The daily has already been shown to be, not the daily sacrifice of the Jews, but the daily or continual abomination, that is, paganism. (See on chapter 8:13.) This had to be taken away to prepare the way for the papacy. For the historical events showing how this was accomplished in 508, see on chapter 11:31. We are not told directly to what event these 1290 days reach; but inasmuch as their commencement is marked by a work which takes place to

prepare the way for the setting up of the papacy, it would be most natural to conclude that their end would be marked by the cessation of papal supremacy. Counting back, then, 1290 years from 1798, we have the year 508, where it has been shown that paganism was taken away, thirty (30) years before the setting up of the papacy. This period is doubtless given to show the date of the taking away of the daily, and it is the only one which does this. The two periods, therefore, the 1290 and the 1260 days, terminate together in 1798, the one beginning in 538, and the other in 508, thirty years previous.

12:12-13: Still another prophetic period is here introduced denoting 1335 years. The testimony concerning this period, like that which pertains to the 1290 years, is very meager. Can we tell when this period begins and ends? The only clue we have to the solution of this question, is the fact that it is spoken of in immediate connection with the 1290 years, which commenced, as shown above, in 508. From that point there shall be, says the prophet, 1290 days. And the very next sentence reads, "Blessed is he that waiteth, and cometh to the 1335 days." From what point? -From the same point, undoubtedly, as that from which the 1290 date; namely, 508. Unless they are to be reckoned from this point, it is impossible to locate them, and they must be excepted from the prophecy of Daniel when we apply to it the words of Christ, "*Whoso readeth, let him understand.*" Matt. 24:15. From this point they would extend to 1843; for 1335 added to 508 make 1843. Commencing in the spring of the former year, they ended in the spring of the latter.

But how can it be that they have ended, it may be asked, since at the end of these days Daniel stands in his lot, which is by some supposed to refer to his resurrection from the dead? This question is founded on a misapprehension in two respects: First, that the days at the end of which Daniel stands in his lot are the 1335 days; and, secondly, that the standing of Daniel in his lot is his resurrection, which also cannot be sustained. The only thing promised at the end of the 1335 days is a blessing unto those who wait and come to that time; that is, those who are then living. What is this blessing? Looking at the year 1843, when these years expired, what do we behold? -We see a remarkable fulfilment of prophecy in the great proclamation of the second coming of Christ. Forty-five (45) years before this, the time of the end commenced, the book was unsealed, and light began to increase. About the year 1843, there was a grand culmination of all the light that had been shed on prophetic subjects up to that time. The proclamation went forth in power. The new and stirring doctrine of the setting up of the kingdom of God, shook the world. New life was imparted to the true disciples of Christ. The unbelieving were condemned, the churches were tested, and a spirit of revival was awakened which has had no parallel since.

Was this the blessing? Listen to the Saviour's words: "Blessed are your eyes," said he to his disciples, "for they see; and your ears, for they hear." Matt.13:16. And again he told his followers that prophets and kings had desired to see the things which they saw, and had not seen them. But "blessed," said he to them, "are the eyes which see the things that ye see." Luke10:23,24. If a new and glorious truth was a blessing in the days of Christ to those who received it, why was it not equally so in A.D.1843?

It may be objected that those who engaged in this movement were disappointed in their expectations; so were the disciples of Christ at his first advent, in an equal degree. They shouted before him as he rode into Jerusalem, expecting that he would then take the kingdom; but the only throne to which he then went was the cross; and instead of being hailed as king in a royal palace, he was laid a

lifeless form in Joseph's new sepulcher. Nevertheless, they were "**blessed**" in receiving the truths they had heard.

It may be objected further that this was not a sufficient blessing to be marked by a prophetic period. Why not, since the period in which it was to occur, namely, the time of the end, is introduced by a prophetic period; since our Lord, in verse 14 of his great prophecy of Matthew 24, makes a special announcement of this movement; and since it is still further set forth in Rev. 14:6,7, under the symbol of an angel flying through mid-heaven with a special announcement of the everlasting gospel to the inhabitants of the earth? Surely the Bible gives great prominence to this movement.

Two more questions remain to be briefly noticed: (1) What days are referred to in verse 13? (2) What is meant by Daniel's standing in his lot? Those who claim that the days are the 1335, are led to that application by looking back no further than to the preceding verse, where the 1335 days are mentioned; whereas, in making an application of these days so indefinitely introduced, the whole scope of the prophecy should certainly be taken in from chapter 8. Chapters 9, 10, 11, and 12 are clearly a continuation and explanation of the vision of chapter 8: hence we may say that in the vision of chapter 8, as carried out and explained, there are four prophetic periods: namely, the 2300, 1260, 1290, and 1335 days. The first is the principal and longest period; the others are but intermediate parts and subdivisions of this. Now, when the angel tells Daniel, at the conclusion of his instructions, that he shall stand in his lot at the end of the days, without specifying which period was meant, would not Daniel's mind naturally turn to the principal and longest period, the 2300 days, rather than to any of its subdivisions? If this is so, the 2300 are the days intended. The reading of the Septuagint seems to look very plainly in this direction: "**But go thy way and rest; for there are yet days and seasons to the full accomplishment [of these things]; and thou shalt stand in thy lot at the end of the days.**" This certainly carries the mind back to the long period contained in the first vision, in relation to which the subsequent instructions were given.

The 2300 days, as has been already shown, terminated in 1844, and brought us to the cleansing of the sanctuary. How did Daniel at that time stand in his lot? Answer: In the person of his Advocate, our Great High Priest, as He presents the cases of the righteous for acceptance to His Father. The word here translated lot does not mean a piece of real estate, a "lot" of land, but the "decisions of chance" or the "determinations of Providence." At the end of the days, the lot, so to speak, was to be cast. In other words, a determination was to be made in reference to those who should be accounted worthy of a possession in the heavenly inheritance. And when Daniel's case comes up for examination, he is found righteous, stands in his lot, is assigned a place in the heavenly Canaan.

When Israel was about to enter into the promised land, the lot was cast, and the possession of each tribe was assigned. The tribes thus stood in their respective "lots" long before they entered upon the actual possession of the land. The time of the cleansing of the sanctuary corresponds to this period of Israel's history. We now stand upon the borders of the heavenly Canaan, and decisions are being made, assigning to some a place in the eternal kingdom, and barring others forever therefrom. In the decision of his case, Daniel's portion in the celestial inheritance will be made sure to him. And with him all the faithful will also stand. And when this devoted servant of God, who filled up a long life with the noblest deeds of service to

his Maker, though cumbered with the weightiest cares of this life, shall enter upon his reward for well-doing, we too may enter with him into rest.

We draw the study of this prophecy to a close, with the remark that it has been with no small degree of satisfaction that we have spent what time and study we have on this wonderful prophecy, and in contemplating the character of this most beloved of men and most illustrious of prophets. God is no respecter of persons; and a reproduction of Daniel's character will secure the divine favor as signally even now. Let us emulate his virtues, that we, like him, may have the approbation of God while here, and dwell amid the creations of his infinite glory in the long hereafter. }}

16. Rule.

An Historical Exposition of the Book of Daniel the Prophet. William Harris Rule, D.D. London. 1869.

{{ *Preface:* The book before us contains an autobiography of the Prophet. Mainly, at least, it must have been written by himself. A few supplementary notes might be added by a later hand, but, be that as it may, the internal evidence of Divine inspiration is present in every line.

From first to last the book is historical. The Prophet relates the dreams of a heathen king which he has interpreted, with important incidents in the reigns of successive kings, and describes the conduct of himself and his friends while occupying positions of trust and danger. He places on record visions and revelations which have been granted to himself; and these verbal revelations are so singularly exact in dates, and so strangely particular in description, as to challenge the severest scrutiny, to which indeed the whole book has been subjected, and its prophetic authenticity is verified by the clearest possible attestation of events. Its historic truth is attested by the fullest confirmation.

There is irrefragable proof that the Book of the Prophet Daniel is of Divine authority as we now have it; that is to say, without the apocryphal additions that crept into Greek manuscripts, and are adopted as canonical by the Church of Rome, just as it was received from Ezra by the men of the great synagogue, and finally included in the canon of the Old Testament in the time of Simon the Just, more than 300 years before the birth of Christ. When Porphyry, a heathen antagonist of Christianity, in a work written towards the end of the third century after Christ, endeavoured to discredit the Old Testament Scriptures, and to make it appear that those prophetic parts of the Book of Daniel, which relate to events later than the time immediately preceding Antiochus Epiphanes, were written after those events, being mere history, clothed in the garb of prophecy, that fiction was instantly rejected by the Christians, and the allegation fully disproved by Jerome in his commentary. But the question might have been left safely to the Jews, who, all over the world, had the original scripture in their own possession for ages.....

On some 'few points my only refuge is in silence, as I have confessed most freely; but there is enough of undoubted fulfilment of the prophecies and literal

confirmation of the history to assist us all in pursuing the future discovery of what cannot yet be known.

An Antichrist like the being pictured in the imagination of some of the fathers I have not found in this book. That Antichrist, to borrow the words of Damascenus, (* Idiotropōs kai exairetōs antichristos legetai, 'ho epi tēs sunteleia tou aiōnos erchomenos.—De Fide, lib. iv. c. 27.) who shall come in a peculiar manner, and as no other has come, to oppose Christ at the end of the world, is not, so far as I can see, contemplated here, whatever may be meant by the Antichrist of whom St. John speaks, but, of course, cannot be alluded to in an historical exposition of prophecy fulfilled.

What is meant by the cleansing of the sanctuary at the end of 2300 prophetic days, as foretold in the vision concerning the daily sacrifice, may not appear with any degree of distinctness until the period shall be more nearly completed. Then, perhaps, the event will open into view as evidently as does now the approaching extinction of the temporal power of the Popes, which is predicted in the vision of the Four Beasts, and is treated of in my tenth section. The other periods named only in the twelfth chapter, with slight clue as yet for their interpretation, are equally beyond my scope. But, as a living commentator well observes, it pleases God to give clearer prophetic intimations of future events as distance of time diminishes, whence it comes to pass that the language of the predictions in the book of Daniel is so particular and full in reference to what should befall his people in the latter days. (Dan. 10:14.)

The subsequent utterances of the two angels on the bank of the river Hiddekel are so obscure as to suggest the notion of remote fulfilment. In less than five hundred (500) years the tissue of clearly predicted history was woven through, and on that accomplishment the Church of God may rest in confidence that not a word will fall to the ground of all that is written. For the expiry of the periods of 1290 and 1335 prophetic days, —whatever may be said of the 1260, —the world must wait. W. H. R. Croydon, February 1869. }}

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Sect. I:The Holy Spirit, to whom the world owes the prophetic visions of this book, and to whose guidance it is indebted for the accuracy of its history, has also, in other historic scriptures, provided as much information as is necessary for understanding the relations between the Hebrew tribes and the Assyrians through a period of not less than eight hundred (800) years before the Babylonian captivity. We may now collate that portion of sacred history with the copious material brought to our hand by Layard, Sir Henry Rawlinson, and their fellow-labourers, in the recovery and deciphering of Assyrian and Babylonian monuments; and it will be my endeavour to apply the results of their studies to the clearer exposition of the first five chapters of the Book of Daniel.....

Now 'Aram of the two rivers' (Tigris and Euphrates), called by the Greeks Mesopotamia, was also called 'the land of the Casdim,' or Chaldees. In a later age it took the name from Babylon, and became known as Babylonia. Like all other countries, Aram was subject to dynastic changes ;'but the whole territory between the Tigris and the Euphrates, from Nineveh to the Persian Gulf, beyond the former river, and on this side the latter, variously governed and variously named, was the seat of the powers employed' by the Lord to subdue and scourge his rebellious people, until, sick of apostasy, they cast away their idols. Then, by means of Cyrus, He sent a part of them back to Jerusalem to rebuild the temple and the city, restore Divine worship, receive among them the Son of David, and thenceforth pursue among the nations of the world that mysterious career which has yet to be accomplished.

(* Professor Rawlinson ('Herodotus,' vol. i. p. 352) borrows from a German critic the following tabular statement of those dynasties. It is in part conjectural, but may be near the truth. We enlarge it to include all the time of Daniel.

Median Dynasty: 8 Kings. = 224 yrs. (2458-2234 B.C.)

Chaldean(? Sumerian-Akkadian): 11 Kings. = (258) yrs. (2234-1976 B.C.)

Chaldean (Neo-): 49 Kings. = 458 yrs. (1976-1518 B.C.)

Arab (Arabian): 9 Kings. 245 yrs. = (1518-1273 B.C.)

Assyrian: 45 Kings. = 526 yrs. (1273-747 B.C.)

Lower Assyrian: 8 Kings. = 122 yrs. (747-625 B.C.)

Babylonian (Neo-): 6 Kings. = 87 yrs. (625-538 B.C.)

To these add,—

Persian (& Medes): 12 Kings. = 207 yrs. (538-331 B.C.))

Sect. II: 1:1-2:The carrying away of the captives is not mentioned here. The fact was of too great notoriety for any recital to be necessary. A few extracts from the Bellino Cylinder, to omit many similar passages from the inscriptions and from history, may serve to exhibit the custom of those barbarous conquerors, and assist us to ponder the gravity of Divine chastisement on the apostate Israelites.

'Then I completely stripped and plundered his palace in the middle of Babylon. I opened his treasure-house. Gold and silver, golden vessels, precious stones, called agartu (carbuncles) and sutasku, goods and valuables, and treasures numerous; his wife, the male and female servants of his palace, his noblemen, the

ten men in command of the divisions of his whole army, and the royal officers of his palace, I carried them all away, and distributed them as a plunder and a spoil.' 'The man Belib, son of him that was governor over the young men educated in my palace (answering, I conceive, to the Melzar of Dan. i. 11), I placed over the land as ruler of . . . and Bursa,' or Borsippa.

'During my return I completely ravaged the country of the following tribes (enumerating the dwellers on the banks of the Tigris and the Euphrates), and all the people of the Arameans. A vast number of the inhabitants, both male and female, 7200 horses and mares, more than 1 1,000 mules, 5230 camels, and sheep, a vast spoil, I carried off into the midst of Assyria.'

'The men of the city of Khismi, impious heretics, who from days of old had refused to submit to my authority, I put to death, according to my religious laws. Not one soul escaped.'

'The city Beth-Kilamzakh (?), their strong city, I utterly destroyed. Their men, their children, their horses and mares, their oxen and sheep, very numerous, from the midst of that city I carried away, and distributed them as a plunder and a spoil. Their smaller cities I overthrew, and I left them in ruins. The temple of Gazab, their royal stronghold, with fire I burned, and the idols which were in it I destroyed.'

'Persons of noble rank, both male and female, horses, mares, mules, oxen, and sheep' (as if all were cattle alike), 'very numerous, I carried away, and . . . them.'

'Then I myself, Sennacherib, King of Assyria, resolved in my piety to accomplish this work' (the reparation of Nineveh), 'according to the decree of the gods. I carried off into captivity a vast number of workmen. All the young active men of Chaldea, and Aramea, the land of Manna, the land of Kue, and the land of Cilicia (?), who had refused to submit to my government, I carried them away as slaves. I swept them all away in order to make bricks for me. The fine timber which I cut down within the land of Chaldea

. . . by the labour of these foreign slaves and work men belonging to me, I brought it home to my city, in order to accomplish this work.'

Besides all this, as we learn from the Cylinder of Esarhaddon, conformity to the king's religion was enforced on the captive multitudes, and this is enough to account for the extinction of what are called the lost tribes of Israel, who had already become as idolatrous as any heathens could be, the tribe of Judah being preserved by the favour of God, who rewarded that constancy in which Daniel and his companions led the way. 'By the labour of foreign slaves, my captives, who lift up their hands in prayer in the name of the great gods, my lords, I built thirty temples.' (* H.F. Talbot, Assyrian Texts translated. No. I. p. 1. London, 1856., pp. 2-7, 10.*)

Sect. II: 2:34-45:I therefore suggest a question where I dare not presume to adventure a decision. Did not such a principle begin with the builders of Babel when they set about establishing a commonwealth without God, founded in a mere human policy, and therefore fell into a false worship, of which the world is full of bitter fruits, and of which the ruins of the tower of Babel and the temple of Bel are yet existing relics? Did not the arbitrary choice of gods in Nineveh and Babylon prove that the religion of those communities was entirely human? And did not the association of those gods with every enterprise, and with every labour, prove that the evil principle pervaded the temporal government, and was united with the kingdom? Although the religion of the Medes and Persians was nearer to the faith of Abraham than that of Babylon, did not the Persian kings reduce it to an instrument

of governing as much as their Babylonian predecessors? The whole history of Greece, and all the proceedings of the Grecian kings in Syria and the East, exhibit notorious evidence that they did the same; and the persecution which aroused the heroic resistance of Mattathias and the Maccabees is one of numberless instances which tell how far the religion of men may be carried for the extirpation of the religion of God. But when we come to the iron and the clay, and recall the history of the declining Roman Empire, and the so-called Christian Empire of the middle ages, with its continuation under the Emperors of Germany and Austria; and when, again, we note how a degenerate Christianity, a Christianity in name rather than in substance, a system human in origin, in spirit, and in administration, was united with all the governments of Europe until three or four centuries ago, and is united still with some of them, but is as continually in conflict with one or another, if not with all of them, may we not reasonably consider whether this mischievous ingredient, the element of weakness, is not the 'seed of man,' the debasing clay mixed with the iron, but refusing to cleave to it —dividing and weakening the kingdom?

If so, is not the whole colossus an emblem of the entire system of temporal government, from east to west, spoiled by the admixture of false and spurious religions, used for selfish purposes, and openly made use of in opposition to God's own kingdom in the world?

The question is not new. It is not meant to convey censure on any form of temporal government, or on the constitution of any church. It cannot, however, be entertained without searching inquiries, and perhaps the result of such inquiries will be to throw much light on the way that lies before us for carrying out the Gospel of Christ into all the world. When that great work is done, the kingdoms of this world will no more totter between strength and weakness. They may be distinct in their constitutions, and severally independent, but all united under the dominion of our Lord. Then shall be heard *'a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ.'* (Rev. 12:10).....

By some stroke of Omnipotence the traditionary kingdom, the uneasy alliance of Empire and Priesthood, must pass away. The stone that no human hand had shaped or moved, rolled of itself from the mountain-side, as if to drop unheeded amidst the mere wastings of time, and was scarcely seen to touch the feet which had seemed to rest firmly on the apparently solid base of the crumbling colossus. The mere contact of the stone imperceptibly changes the heap into dust, light as the chaff of the summer threshing-floors, until, when God's avenging breath shall blow, the hurricane sweeps away the last wreck of those discrowned dynasties. The little stone that rested for so long time just as it had fallen, shall grow at last into a mountain that will cover the whole earth. Then shall this prophecy be openly fulfilled. Those kings of the earth that would not be instructed shall not be able to withstand the killing stroke, but shall *'perish from the way,'* and give place to the Founder of a new and everlasting kingdom. That which is Divine shall bring to nought that which is human.

The Fifth-Monarchy men thought they understood this passage. Now and then enthusiasts have devised the destruction of a kingdom to make way for themselves to reign. They did not remember the Saviour's declaration, that he came not into this world to destroy, but imagined that Christianity would inexorably break in pieces and consume kingdoms. I humbly profess myself unable even to conjecture to what days and to what kings the prophecy refers. The kingdom of heaven is

come, and it steadily in' creases, but at some time not specified, —whether arrived or not I imagine none can tell,—there is, or there will be, set up a kingdom not yet known. To my humble apprehension, the kingdom here referred to is not the kingdom of the Son of man mentioned in the seventh chapter of these prophecies, about which there can be no doubt, but some truly Christian kingdom that shall be honoured with perpetuity to the end of time. This may be a mistake of mine, and I certainly do not contend for it, but crave indulgence and pass on.

Sect. 10: Chap. VII: 1-25: Vision of Four Beasts: B.C. 555 circ.

The four kings, or kingdoms, are not exhibited in their succession, as in the vision of the Great Image, but in their diversity, as they are 'diverse one from another.' Some commentators have called the symbolic animals of this vision monstrous, and we must acknowledge that a living quadruped with wings, if that were possible, would be a monster, as would one with four heads; but artists have succeeded in producing such figures as are described in this prophecy without conveying any impression of monstrosity. The moral to be derived from the imagery now before us, is not the perverseness or depravity of heathen nations, which is notorious enough to be perceived without the help of pictures, but the Divine condescension in adapting the vision to the conceptions of the seer, and in representing prophetic truths under the forms of objects ordinarily regarded with reverence by the people.

A Lion, with eagle's wings, represents the majesty of Babylon. What is meant by wings in symbolic language may be learned from Cyrus, who was a contemporary of Belshazzar, in whose reign Daniel had this vision. Cyrus, when king of Babylon, had a dream, in which he seemed to see the son of Hystaspes, who afterwards succeeded him on the throne, with wings upon his shoulders, shadowing Asia with one wing, and Europe with the other, and interpreted the dream to mean that Darius Hystaspes would reign over: Asia and Europe, and to infer, therefore, that he was then plotting against his life. (* Herodot. Hist. i. 209.) But a lion with eagle's wings was no strange figure to the eye of a Babylonian or Assyrian. To thousands of Englishmen, who have seen similar figures in the British Museum, it is now made familiar. That the Divine sovereignty is represented in Holy Scripture by the shadow of the Almighty's wings, is well known to everyone, and in the present instance the lion's wings evidently signify the dominion of Belshazzar, or rather of Babylon. That kingdom was on the verge of extinction, but it is intimated by the lifting the lion off his fore-feet that he had been overcome by some superior power —by the plucking of his wings that he had been stripped, for a time, of royal power, and by the giving him a man's heart that he had been taught wisdom. This exactly describes the' madness of Nebuchadnezzar, the removal into the wilderness, and the eventual restoration of his reason.

Like a Bear, half risen, hungry, and expectant, having in his mouth ribs from the carcass of his prey, the Medo-Persian is ready to devour the spoils of Babylon.

Like a Leopard, the impetuous Macedonian conqueror will pass through the land, scaring and scattering as he goes. His four heads are the fourfold dynasty, established by the four successors of Alexander. The four wings denote the sovereignty four chiefs exercised over the conquered kingdoms.

Another Beast, strong and fierce, —a beast without a name, — typifies Rome in the height of power....(v. 19, 23)

If Rome be the fourth kingdom '**upon earth,**' Babylon must not only be first of the kingdoms in this prophetic series, but also the first upon earth. Now this is

historically true. About two thousand (2000) years before Daniel, the young population of the post diluvian world, being then of one language, and of one speech, journeyed from the East, found a plain in the land of Shinar, dwelt there, began to build a city and a tower, had their speech confounded, and were scattered abroad upon the face of the earth. But the city remained, a sufficient population settled in it. It was the first city built after the deluge, and while it retained the name of Babel, to mark the confusion of languages which there took place, it stood preeminent as the most ancient city of the world, and the first central seat of power. That power grew to be very great, and although the royal residence was for some time in Nineveh, and Babylonia was included within the empire of Assyria, Babylon recovered its primeval majesty, was again the seat of empire from Nabopolassar to Belshazzar, and was rightly counted the first kingdom upon earth.

Rome was in little more than infancy when Daniel saw this vision. The city had not yet been founded two hundred years; within the narrow compass of that little state kings were in the height of power. The republic began about forty-eight (48) years later. His was the fourth beast, and the '**kingdom**' so represented was diverse from all kingdoms or sovereign powers in the world. It differed from the monarchies of the East, which were absolute in theory, if not always in fact. The power of their kings was, at best, but slightly limited, and any security of the subjects against oppression was most precarious. The barbarians of the West had no institutions resembling those which gave Rome its distinctive character, and, generally speaking, they had no known territorial boundaries. Carthage, daughter of Tyre, inherited from Phoenicia a superior polity, and therefore opposed a more powerful resistance to Roman ambition than any other state, and the Carthaginian system of government might have been taken as the model for the Roman; but Carthage was originally a commercial colony, inheriting the character of the parent state, whereas Rome had no such parentage, but, struggling into consequence amidst a multitude of hostile tribes, was military by necessity, grew and spread by force of arms, and took a permanent military form, wherein it differed from all other states in obedience to the necessities peculiar to its own position.

The supremacy of law was early recognised in Rome. In spite of all errors in administration, all conflict of political factions, and all crimes of public men, the laws were so far held sacred, that above them there was no appeal, and brilliant examples of justice, patriotism, and disinterestedness, were exhibited by the most influential citizens. The general homage rendered to the law upheld a standard of right among the Romans for seven or eight centuries (700-800 yrs) far superior to that of every other nation. The existence of a principle of rectitude was manifest in the respect paid to that which was reputed right; and there was a profound significance in one oft-quoted sentence of a poet of the Augustan age, *Decipimur specie recti*. Legal principles were ascertained and taught, and the body of Civil Law survives to this day as a monument of Roman legislation. This gave internal strength to the republic, and the decay of the empire in later times was coincident with the decline of justice.

A compact and sternly-administered military system was the second distinguishing feature of the fourth kingdom. The infant state had fought for life; the republic fought for empire. A first principle of Roman policy was to seek extension of territory, making war upon the proud, and showing favour to the submissive. In their external relations the Romans proved themselves astute politicians, attaching feeble states to their own interests, and making large use of allies and mercenaries, whom they put under discipline for their own service in wars, and from whom they

collected large tribute in return for military succours. Every Roman citizen was required to serve ten (10) years in the cavalry, or sixteen (16) years in the infantry, before the forty-sixth (46th) year of his age; and no citizen could be a magistrate unless he had served in ten (10) campaigns. Such, at least, was the law as it is laid down by Polybius.

The supremacy of law over all the affairs of life could not have been maintained for a month under an absolute monarchy, an aristocracy, or a democracy. Out of any one of those governments a hostile element would have been evolved on the occasion of any great civil dissension or foreign war, but the Roman Constitution comprehended a certain equivalent for limited royalty in the consuls, —yet the consuls were continually changed, aristocracy in the senate, and democracy in the people. The aristocracy and democracy never changed, S.P.Q.R., *Senatus Populusque Romanus*, remained on the Roman banner to signify the living mass of power temporarily governed by chiefs whose dignity could not be transmitted to their children, and whose counsels and authority could not be confined to any single man, nor held through life by either of the colleagues in that temporary shadow of royalty.

Such were the theoretical securities of rigid law, often inexorable and unjust, yet mighty, so long as it could resist official corruption and popular depravity. Hence came perpetual incentives to ambition, and a constant necessity to keep alive the martial spirit, to grasp the sword stubbornly, and bring down upon any enemy an exhaustless military reserve. The Republic and the Empire in their glory were a power that could devour the whole earth, tread down, and break in pieces. The fourth kingdom was like a beast '*exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet.*' A rude and heartless republic, or a military empire, was fitted for this ruthless work, but was no blessing to mankind, except for crushing yet more barbarous enemies, and could not possibly be permanent. It served to blot out Carthage, to subdue Gaul, to conquer Spain, to lay open Britain, to wear away Greece, to make Germany a battle-field, to annex Macedonia, to force open Lesser Asia, to plant its guards in Syria, to drive out kings from Egypt, to garrison the shores of the Mediterranean, north and south, from the rock of Tyre to the Pillars of Hercules. Rome boasted of her mastery over the whole world, and even left a record of this boast in the imperishable volume of Gospel History, where it is written that Augustus Caesar made a decree that all the world should be taxed, —for no world, no (*oikoumenē*), was acknowledged outside the borders of the empire, —and that the taxing was actually accomplished when Cyrenius was governor of Syria.

This exceeding dreadful beast had ten horns, and, according to the explanation of the angel, the ten horns that rose out of the kingdom it represents were ten kings. The question is *who* those kings were. Bishop Newton names ten, and also gives other lists, observing, that with slight variation, above or below ten kingdoms may generally be counted within the area of the Roman empire.

The learned bishop arrived at his conclusion after anxious research, and so did others, although no two inquirers on the same field ever produced the same list. In deference, however, to their judgment I accepted their principle of interpretation as nearly satisfactory, and had hoped to find it more so on closer examination. Up to the present time, writers on prophecy, whose names are venerable, have agreed in the same method, yet have not fully agreed in their application of it. The difficulty of doing so is great. Accuracy is necessarily given up; and how to draw the political boundary of the Roman empire, and then divide it into exactly ten kingdoms, is the

problem not yet solved. There has, therefore, been a kind of agreement that, as the number of contemporary kingdoms turns out sometimes more than ten and sometimes less, ten is to be taken as an average number—a little more or a little less, according to the date at which the student counts, and a latitude must be allowed, in regard to prophetic numbers, which is not allowed in respect to history.

But this is too loose; it agrees not with the precision of language that characterizes this Book of Daniel wherever an ascertained fulfilment places the passage beyond dispute, and I could wish to find my way to a more definite conclusion. I cannot think it consistent with that exactness in the order of events which characterizes the prophetic anticipation of history, to make the political geography of the sixteenth (16th) or nineteenth (19th) century the ground on which to proceed for counting the kings or states that should rise out of the Roman empire, previously to the springing up of a little horn that shall itself exactly answer to the description given in the vision, and shall also uproot three of those ten kingdoms. This little horn is too like the Papacy to be mistaken for anything else; and taking this for granted, as I believe we may venture to do, ten kingdoms must be found *that came into existence previously to the establishment of the Pope's temporal power in Italy*. I therefore venture to suggest the following enumeration, noting the order of time in which the states arose as the Latin empire gradually broke up. The Latin, I say, partly because the prophetic field changes its central positions, as the leading political influences pass from Babylon to Persia, then to the seats of government in Asia and Eastern Europe, under the successors of Alexander, and, lastly, to Rome. These prophecies do not follow the course of universal history, but of that portion of secular history which more directly relates to the Church of Christ; and partly, again, because the place assigned to the three uprooted horns, in the eighth verse of the seventh chapter of Daniel, when compared with a notorious historical event, limits our numbering *within the then existing boundaries of the Western Empire*.

First, then, let us set down the kingdom of *the Vandals in Africa*, AD. 439. It may be objected that this kingdom lasted but little more than a century, when it was recovered to the Roman emperor, but to this objection the reply is obvious. The African recovery was but nominal, the possession of the territory said to be recovered by Rome was but partial, sharply disputed, and brief.

Second. Venice, which came into existence as an independent state in the fifth century, AD. 452, and long maintained an extremely important position in the affairs of Christendom.

Third. England. Britain was abandoned by Rome early in the same century, A.D. 409; the British cities or municipalities for some time governed themselves; then the Saxons came. But England, properly so called, was founded in the year 455; and, in spite of the Norman Conquest, still retains her independence.

Fourth. Spain. First Gothic, AD. 476, then Saracenic. *Still Spain*, in spite of all that her own tyrants have done to sink her into the depths.

Fifth. France. Gaul conquered by the Romans, lost to Rome under the Visigoths, and transferred to the Franks under Clovis, AD. 483.

Sixth. Lombardy, conquered by the Longobards, AD. 568.

Seventh. The exarchate of *Ravenna*, which became independent of Constantinople A.D. 584, about a century before the separation of the Eastern and the Western empire, and, after that event, flourished as an independent state.

Eighth. Naples, subdued by the Normans about the year 1060.

Ninth. Sicily, taken by the Normans under Count Roger about 1080.

Tenth. Rome, which assumed independence under a Senate of its own, in AD. 1143. This Roman Senate, however insignificant in comparison with that Senate which had made the world tremble, did maintain itself for more than half a century perfectly independent of the empire, which was no longer called Roman, or Western, or Latin, but German, and, in our own day, has had the name of Austrian, thus passing more deeply into shade, for even that is, in fact, ended. But the tumultuary revolution, headed in Rome by Arnold of Brescia, tore away the ancient city from its imperial relations and brought the prophetic period of the ten kingdoms to its close.....(v.20, 24)

The little horn, diverse from the ten, having eyes. and a mouth speaking very great things, whose look was more stout than his fellows, was among the other horns (v. 8), as Daniel saw when he considered them, but *arose after them*. Now the description given of this power exactly answers to the Papacy; yet the rising up here mentioned cannot be applied to the Papal power in general, for that made its appearance early in the seventh (7th) century, and its beginnings were to be traced back to the time (1st cent.) of St. Paul. We must therefore look for some sovereignty, or even some sovereign, that arose after the ten kingdoms just enumerated, or, at least, after the breaking up of the empire into ten parts; and in order to ascertain what power is likely to agree with this part of the prophetic description, we must consider the state of affairs at that period of transition when the last traces of the old Roman empire were fading away, and a new system of society began.

In the latter half of the eleventh (11th) century the power of the emperors over Italy was but nominal; kings were no better than turbulent chieftains; and, in Italy, the municipalities possessed nearly all the true power of government that was to be found. City was divided from city, and each one of the cities was either in active hostility with the others, or in a posture of defense. As for Rome, metropolis of the civilized world, the Roman citizens cast off all foreign allegiance, and set up for a separate existence. Arnold of Brescia, in defiance of Papal curses, was propagating the doctrine that the Pope is Antichrist, and inciting the Romans to stand up for their own rights. At length, about the year 1143, they cried down the magisterial authority which the Popes had gradually assumed over them, repudiated all submission to the Emperor himself in regard to their domestic affairs, and acknowledged him only as chief over the Roman state in common with other states of the empire. Within three years after the awakening of this new spirit, the Romans formed a Senate after the ancient model, and their next step was to confer the title of Patrician on the person whom they chose to be their chief. Historians write slightly of that senatorial shadow of old Roman magnificence, but it is nevertheless true that from 1143 to 1198, fifty-five (55) years, the Roman government was vested entirely in members of the Senate, and, except by a voluntary compromise with the Pope, no one but themselves could have had the least temporal power within the walls. Whatever that power might be called, the sovereignty resided in the people; but, in truth, Italy had nearly fallen into anarchy, and the Italians were quite ready to welcome any revolution that might haply restore order to society.

Then came Pope Innocent III, and although he was elected as the mere successor of a deceased Pontiff, he became first of a line of kings. Nothing was added to his pretensions in the former character, but the latter was then first assumed. He found the patrimony of the Church, as it was falsely called, gone into decay, the Emperor Henry, lately deceased, having occupied all of it, up to the very

gates of Rome, with the exception of the Campagna, and even there the Emperor was feared far more than the Pope. But the Emperor had exacted too much fear, the sovereign authority nearly expired with him, and the Romans were, at that juncture, ready to rejoice in the transfer of power to another. Innocent resolved, therefore, to claim their allegiance, or to seize it by a stroke of state; and his biographer, anonymous indeed, but contemporaneous, and of acknowledged credit, relates the transaction thus:

‘On the day following his consecration, he received into liege fealty, Peter, Prefect of the city, and, by a mantle which he gave him, publicly invested him with the prefecture, whereas *up to that time the Prefect had been bound by oath of allegiance to the Emperor, and had from him received the honour of his prefecture*. From the other barons also, in every direction, Pope Innocent III received the oath of fidelity, and having sent messengers all over the patrimony of the Church, *he caused fealty to be done to himself by all of them*. He put out of office the justiciaries of the Senator who had sworn allegiance to him, and appointed justiciaries of his own.’ Another Senator being elected by his medianus, an officer nominated for that purpose by himself, ‘he recovered the lost patrimony, both within the city and without.” (* Innocentii III Gesta, an. 1198.)

Then, for the first time, the principal Roman citizen paid his vows to a priest, to this effect:—

‘In the name of Christ: I, Peter, Prefect of the city, swear that the land which the Lord Pope hath committed to me in keeping, I will faithfully take charge of (*procurabo*) for the honour and profit of the Church. I will neither sell, nor let out, nor bequeath, nor mortgage, nor in any other way alienate any part of it. Whatever is due in justice and reason to the Roman Church, I will carefully require and receive, and will take care to recover, and, when recovered and had, I will preserve and defend it so long as I shall be kept in charge. I will exercise strict custody and justice. I will be diligent in guarding the fortifications, and will take effectual measures that they be effectually guarded for the honour and service of the Roman Church. I will not change governors and lieutenants, nor introduce others, nor cause the like to be done without orders from my Lord the Pope. Fiefs and vassals belonging to the patrimony of the Church, I will not receive in fealty and service to myself, without a special mandate from my Lord the Pope, nor will I cause any such to be bound for anything to me, except for so long as my own office shall continue. On the lands confided to my charge, I will not have any fortifications built without a special mandate from my Lord the Pope. Whenever I shall be required by my Lord the Pope, or by his Nuncio, or by his letters, I will faithfully render an account of my administration. And whenever I am commanded by my Lord the Pope, or by the Roman Church, I will fully and freely resign. All this I swear that I will faithfully observe, without fraud, to the utmost of my power, saving in all things the orders of my Lord the Pope. So help me God and the Holy Gospels.’ (* Regestorum lib. i. Epist. 577.)

Thus reads the first solemn act of surrender of temporal power to the Pope of Rome, and I venture to regard the assumption of absolute sovereignty over the city and territory of Rome as the uprising of the little horn, diverse, indeed, from all that preceded, as being a sovereign pontiff over a temporal dominion, armed also with military force. Here, too, is the haughty speech, and here are the watchful eyes to survey the newly-usurped dominion, and to spy out ‘far beyond. Muratori, on relating this event, and referring to the document here translated, adds: —‘It is a notice worthy of observation for the knowledge of times preceding, and of those

that followed, for here expired the last breath of the Augustian Rome, and hence forth the Prefects of Rome, the Senate, and the other magistrates, swore fealty to the Roman Pontiff only.'

The Roman editor of Muratori's Annals demurs to the words of the historian, but thankfully accepts his conclusion that then expired the imperial authority in Rome. But that authority over the prefect was but nominal. The prefecture was the real sovereignty, extinguished on the accession of Pope Innocent III. Thenceforth the office ceased. Peter and his successors were not prefects in anything but name.

The first horn had thus fallen, namely, Rome, with the Roman Senate and people. We must find other two which have to fall. But if the falling of a horn represents the moral degradation of a ruling power, then not three, but all kingdoms where Popery was dominant, were fallen, and it will be impossible to reduce to three the number of fallen kingdoms. If, however, the falling of a kingdom be political, as well as moral, so that it ceases to be a kingdom, it maybe suggested that there were two besides the Roman state which fell before the Pope.

Amidst the disintegration of the empire, that part of the Italian Peninsula now known as Naples, and the island of Sicily, attracted the ambition of the Dukes of Normandy, and eventually fell into their power, as we have noted above. Sicily, for a time, became a conquest the Saracens, and while the Pope gave his patronage to the Normans, in order to promote the expulsion of the Mahommedans from 'Christian land, he claimed for himself a larger share of power than the Norman conqueror would willingly concede. Urban IV., therefore, offered both Sicily and the continental Duchy of Apulia to the Duke of Anjou, to be held by him in subjection to the Church, and, to accelerate the transfer, proclaimed war against Duke Manfred. Manfred fell in battle, and, in the year 1266, 'the two Sicilies,' as they were afterwards called, fell under the subordinate rule of a branch of the house of Bourbon, and so continued until our own day, with only such intermissions of revolt as brought down on the enslaved people heavier and heavier calamities. I therefore suggest, as a probable explanation of this part of the prophecy, that Innocent III, with his successors, was the little horn, and that the three which fell before it were (1) the Roman Senate and people, with the so-called patrimony of St. Peter, in the year 1198 (2), Apulia, otherwise called Naples, and (3) Sicily, in 1266. Simultaneously with these events, the work of persecution foretold in the next verses rapidly advanced.....(v. 21, 25)

The spirit of that apostasy from Christianity, which figures so prominently in the history of the Dark Ages, was latent in the time of St. Paul, but was repressed by a controlling power, so long as the Roman empire maintained sovereign authority. It found scope for action so soon as the Emperor of the East conferred the title of Universal Bishop on the Bishop of Rome, Boniface III, and it gained ascendancy when Innocent III became an absolute temporal sovereign. Thirty-five (35) years before his election, the Council of Tours took the first step in the way of official persecution, but it was reserved for this Pope to organise a system for the inquisition of heresy, and capital punishment of heretics. To this work he devoted himself with untiring diligence, and all the fundamental principles and leading practices of the Inquisition were settled under his direction, as is evident by the copious records of his pontificate, which are accessible to every scholar, and of which I have elsewhere made ample use? (* History of the Inquisition, chap. ii. London, 1868.) He and his successors, by the Inquisition, by armies, by mobs, and by every device of oppressive legislation and artful diplomacy, **'made war with the saints, and prevailed against them, speaking great words against the**

Most High, and wearing out the saints of the Most High.' And it is to be noted well, that the temporal power of the Papacy and the action of Inquisitors pass away at equal pace, until both are almost utterly extinct.

Concerning the change of times and laws, a few words will suffice. (* See page 65, on chap. ii. 21, on '*times and seasons*.') **'He shall think to change times'** by a substitution of an ecclesiastical calendar for the civil. He shall ordain festivals, appoint jubilees, and so enforce observance of such times and years as to set aside civil obligations, and even supersede the sanctification of the Lord's days by the multiplication of saints' days. With regard to laws, he will enforce Canon Law in contempt of Statute Law, and some times in contradiction to the Law of God. Laws and times shall be given into his hand; for a time, and times, and half; and '*time*' being customarily equivalent with year, it is generally agreed that three and a half prophetic ($3\frac{1}{2}$) years, or 1260 days, putting a day for a year, is 1260 years. If so, we have yet to ascertain the exact time of the commencement of the term before we can calculate its close. If it began A.D. 606, it closed in 1866; and when time sufficient has elapsed to ascertain the settled results of the events of that year, in regard to the temporal power of the Pope, students of prophecy will be able to speak with greater confidence than we can just now venture to assume.

Sect. XIII. Chap. 8:9-11, 23-25. **Vision: Evening & Morning. Antiochus Epiphanes.** B.C. 553 *circ.*

(8:9, 23) So clearly does this describe the great persecution of the Jews by Antiochus Epiphanes, that if proper names were but substituted for the symbols, what is now prophecy would be an exact and characteristic summary of history. The history of the Antiochean persecution will be given more fully in the section on '**The Scripture of Truth**,' while a few words may suffice on the place now before us.

Antiochus Epiphanes, king of Syria, a descendant of Seleucus, the Macedonian general first after Alexander, was indeed a man of fierce countenance, furious and cruel. The acts of his reign abundantly demonstrate that he understood dark sentences, if darkness be hypocrisy and guile; and he being an exquisitely artful politician, caused craft to prosper in his hand. By peace — peace made with renegade Jews, or cunningly transacted with their weaker brethren — he destroyed multitudes in Jerusalem and Judea. At their expense he prospered. He practised on them with consummate sagacity, and made use of friends and enemies alike by his mastery, as R. Saadiah interprets, of the (*chidoth*), or *enigmas*, of the chief kings, which were in his time the Greek, the Roman, and the Persian. Or, as the Syriac has it, he was skilful in ruling. He waged war successfully against Egypt on the south and Persia in the east, and went up against *the pleasant land*, (*chatzebi*), as it is also called by a contemporaneous prophet (Ezek. 20:6), who uses the very same word, when speaking of the Holy Land. He stood up against the Prince of princes, '**the Prince of the host of heaven**;' that is to say, the chief priest and his priesthood at Jerusalem, who are here described by the same figure as that used by the Prophet Isaiah when he speaks of them. (Isa. 14:13) He stamped upon the stars; trampled cruelly upon the priests of God. His power was mighty, yet he did it not by his own power; for, as Josephus well says) 'his murderous cruelty could never have been perpetrated in Jerusalem but for the villainous apostasy of Jewish traitors. By him, indeed, the daily sacrifice was taken away, and the place of the sanctuary cast down; but at last he was broken without hands: on hearing of the defeat of his forces in Persia and in Palestine, he died of grief. (1st Macc. 6:15,16).....(v, 12-14)

The Sanctuary was defiled, and the daily sacrifice ceased in the 168th year before Christ. Counting days for years, as in preceding prophecies, and according to the rule laid down in the books of Numbers and Ezekiel (Num. 14:34; Ezek. 4:5,6), 2300 years counted from that date will be finished in the year 2132. The king of fierce countenance (v. 23) was to arise in the latter part of the kingdom of the successors of Alexander, which kingdom began about 307 years before Christ. The defilement of the temple, B.C. 168, took place only 102 years before the extinction 'of the Syrian kingdom, B.C. 66, and, therefore, in the latter time of their kingdom, that is to say, the kingdom of the four kings; and must be taken to mark the commencement of the 2300 years, which, on that calculation, will terminate in the year of our Lord, 2132. About that year, therefore, if we correctly understand the prophecy, some state of things is likely to arise, that shall answer to the cleansing of the sanctuary, the restoration of the daily sacrifice, the ending of the transgression of desolation, and the fulfilment of Daniel's vision. I pretend not to define what that state of things may be, as regards either Jews or Gentiles, nor even to conjecture, but whatever it may prove to be, the change will be immense. Oh, that the universal Church of Christ were well agreed not to suffer internal struggles between brethren for the pre-eminence, nor godless debates on points of controversy, but only that we should everyone endeavour to hasten the coming of our Lord's kingdom, '*with power and grace to every heart of man.*' If it should really be foreknown to God, that in little more than two centuries and a half (250 yrs) the Christianity that we men have wickedly corrupted shall be made pure again, the worship we offer pure, the desolation of Christ's kingdom ended, what shall we do to prepare in this wilderness the way for our God?.....(v26-27)

As if the angel had said, Shut up the vision; *seal up, (sethom)*; let no busy curiosity tempt thee to break the seal, for that which God closes no creature has power to break open. Be not impatient to promulgate what thou art not able to explain, for neither is it necessary to publish what God has determined that none shall understand until the time to understand shall come. The vision is for many days. It foreshadows a remote event, an event distant no less than 2300 years. His hand holds back and hides the clue, and until that clue is surrendered to the grasp of man there is no possibility of threading the labyrinth. There is none who understands. Seal it up, therefore, and let it be kept with care, every letter of it, that no rude handling obliterate the finest stroke. Be it archived in the holiest sanctuary of the Church of God, until the day comes when that Almighty Hand shall, at a touch, shatter the seal of mystery.

And you, zealots in prophetic speculations, think not to be wiser than Daniel and his angel, too. More than 2000 years ago they heard this prophecy in reverent silence. Centuries of time yet lie between you and the fulfilment of the promise; and instead of provoking one another to feverish speculations that cannot profit a single soul, meekly confess your ignorance. Do the King's business. Render peaceful submission to Him who requires you to bide your time. Resign the reins to the Lord Jesus, King of kings and Lord of lords, who goes forth conquering and to conquer, for He only has the skill to hold them. This only you can do; you can, in brotherly love and self-renouncing faith, win over souls to Him. You can thus hasten the conversion of the nations by bearing witness to the depth of His mercy, and boundlessness of His grace and love.

'The vision of the evening and the morning' is generally considered to be a title given to this vision of the outrages of Antiochus, and the eventual recompense, on account of the designation ***even-morning***, ('ereb boqer), given to a day (v. 14),

like the Greek (*nuchthēmeron*); just as the title '**Scripture of truth**' is given to the revelation contained in the eleventh (11th) chapter.

The unutterable awe which overwhelmed the aged prophet in presence of the angel, and the dread occasioned by the remembrance of preceding revelations, and events following, with certain knowledge that the ruin of Babylon was at hand, and premonition of the woes that would fall upon his brethren and upon their children for ages yet to come, laid him prostrate. He fainted, and was sick for many days; yet it pleased God to raise him up again, and to preserve him from this time, the third (3rd) year of Belshazzar, to the third (3rd) of Cyrus, at least; crowning his old age with many honours, and giving him strength of mind and body for the vigorous and faithful performance of the king's business, thus leaving to all ages an example of unswerving loyalty and incorruptible integrity in the service of any sovereign, whether good or bad. Such service eminently contributes to the glory of God and to the welfare of mankind.

Section XIV. Chap. 9: 1-19. **Seventy (70, LXX) Years' Captivity.** B.C. 538 *circ.*

(9:1-2): 'Understood by books' does not convey the sense of the Hebrew. Daniel had not failed to understand the determined length of the captivity until the first year of Darius; neither was it to be ascertained by a laborious computation from any obscure *data* in the writings of Jeremiah. The word of the Lord came to Jeremiah about sixty-eight (68) years before this time, and was by him published in Jerusalem in express terms. (Jer. 25:8-12.) About seven years after the carrying captive, Daniel and his companions sent a letter to the captives in Babylon, to assure them by the word of the Lord, that after seventy (70) years were accomplished in Babylon God would visit them, and perform His good word toward them, in causing them to return to Jerusalem. (Jer. 29:10.) There is no reason to suppose that this letter was not made public, and it was not possible to misunderstand its contents. Our translators could not either have misunderstood the Hebrew, but they must have been guided by the Septuagint (*sunōka*) and the Vulgate (*intellēxi*), which so render the original (*binoti*). They should have written, '**I, Daniel, considered in books the number of the years,**' &c. Both in ancient and modern versions I find the text so translated; and, thus read, it states the plain truth, that what Daniel had certainly known for more than sixty (60) years he now pondered.

If it had pleased God to give the captives an indefinite promise of deliverance, while His more faithful servants might endure the long bondage with patience, the apparent delay of fulfilment would provoke anxiety and unbelief in the greater number. In such a state they would be tempted to resist the authority of their masters. But seventy (70) years was known to be the time appointed, and so long as the generally equitable government of the Babylonian sovereigns continued, the Hebrews had little cause for discontent, and no provocation to impatience.

Some fancy that exact numbers are inconsistent with the figurative and mysterious style of prophecy. But numbers are given as a sign whereby the truth of prophecy is tested. The Lord gave such a text to Moses and Aaron in the appointment of forty (40) years for the Arabian pilgrimage: '*Your children shall wander in the wilderness forty (40) years.*' (Num. 14:33) No power could extricate them from the stony desert until that period was complete, and then they were set

forward by a miracle. God turned back the flood of the Jordan, that the people might cross the riverbed in solemn procession, and leisurely enter the land of promise. Isaiah declared that within threescore and five (65) years Ephraim should be broken, and be no more a people (Isa. 7:8); and, counting from the utterance of the prediction at the beginning of the reign of Ahaz to the captivity of the last remains of the ten tribes, and consequent extinction of the kingdom of Israel in Samaria, Ephraim did cease to be a people in just sixty-five (65) years. Isaiah foretold the desolation of Tyre during seventy (70) years (Isa. 23:14-18), and although it is not possible to make out the precise dates, through the obscurity of history, yet, as it is certain that Nebuchadnezzar took Tyre by siege about 573 years before Christ, and then that the Tyrians were so far restored to the condition of a self-sustaining people, that they could contribute ships to the assistance of Darius Hystaspes, and, again, of Xerxes, we can say that it became evident very soon after the interval of seventy (70) years, that they were released from the yoke of strangers, and again had resources of their own. The same prophet denounced the fall of Moab within three years (Isa. 16:14), at which time Shalmaneser invaded their territory beyond the Jordan. Fifteen years' extension of life was promised to Hezekiah in answer to his prayer (Isa. 38:4-6), and the prophecy was fulfilled with the exactness of a promise punctually kept. Beyond all other prophets, Daniel and Isaiah were commissioned to deliver predictions for times appointed.

The seventy (70) years signified by Jeremiah began with the carrying away captive, B.C. 606, and finished with the decree of Cyrus (Ezra 1:1) for the building of the temple, B.C. 536, when all who chose to return to Jerusalem and Judea were free to do so. Two years were wanting to complete the term when the government of Babylon passed from Belshazzar to Darius, and the sudden fall of one dynasty and establishment of another in its place, with the general revolution of affairs that followed, aroused Daniel to anxious thought. He considered again the promise contained in the writings of Jeremiah, and clear as that promise was, it was not more clear than an injunction to pray to God for mercy: *'Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord; and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.'* (Jer. 29:12-14) Daniel's eye rested on these words, and others like. On them in his heart he pondered, and betook himself to prayer. His fasting and humiliation did not betoken the least mistrust of God's faithful promise, but a deep conviction that it was dependent on a condition, — *when ye shall search for me with 'all your heart.'* The boon of liberty, with restoration to the home of their fathers, was held full in view, and the very time appointed, *if* the captives will search for the God whom their fathers forsook, if they will search for Him with all their heart, then not they only, but even the Samaritan outcasts, may be recovered from their wide dispersion, *if* they, too, will seek the Lord. For them we find a supplication in Daniel's prayer. Commending that most admirable prayer to the devout attention of the reader, I shall make it the subject of but a few lines of observation.

On glancing down the margin of our English Bible we find references to the Pentateuch, the historical books of Kings and Chronicles, the Psalms, the prophecies of Isaiah, Amos, Hosea, and Micah, with the contemporary prophets Ezekiel and Jeremiah, the latter of whom, as we have noted, sent some of his writings to Babylon. There are also two marginal references to Zechariah, who lived a few years

later than Daniel; but one of them cannot be made out, and the other, if it were a quotation, which it is not, should rather be sought in Jeremiah. Deducting, however, doubtful references, there is enough of actual quotation left to demonstrate that Daniel had those sacred books in his possession, and that his memory was so richly stored with their contents, that, when freely pouring out his soul in prayer, the sacred language of inspiration came to clothe his thoughts. Anyone who has observed the style of one of those learned Rabbies, whose constant reading is in the Law of the Prophets and the Psalms, but who accept the Talmud for no more than it is worth, will perceive how naturally such a speaker reproduces the words and the sentiments of those Holy Scriptures. In a more perfect, yet similar manner, the prophet Daniel repeats out of the books he has read. We admire the familiarity, ease, freedom, and discrimination with which he adopts their language, and, most of all, we mark the identity of his own spirit with that of other inspired men. This unity of spirit it is important to keep in view in its bearing on the personal history of Daniel, and as it reminds us of the source whence the language of our own prayers may best be drawn, and the channel through which we may most directly imbibe the grace of supplication.

Now read the confession and the prayer.....

Section XV. Chap. 9: 20-27. **Seventy (70, LXX) Weeks.** B.C. 538 circ.

(9:23) The angel declares that seventy (70) weeks, that is to say, 490 prophetic days or years, are determined upon the prophet's people, and upon the holy city, to wait for the accomplishment of great events:—

1. **The finishing, or ending, the transgression**, (*lekalle' happesha'*), which has lasted through so many ages in the stubborn rebellion of the people against God's law.

2. **The making an end of sin**, putting it away by the atoning sacrifice of One who should establish a better covenant thereby. (Heb. 9:26.)

3. **The making reconciliation for iniquity** by the Mediator of this better covenant.

4. **The bringing in everlasting righteousness**, such righteousness as could not be found under any temporary dispensation, as of the patriarchs or Moses: a righteousness that shall never cease, nor ever be impaired: a way of justification that shall never fail; but to the end of time lead repentant sinners to life eternal.

5. **The sealing up of the vision and prophecy** by their fulfilment.

6. **The anointing of the most Holy**. The consecration to some high office of a person worthy to be called **The Most Holy —the Anointed**.

Such is the work of redemption that was afterwards wrought by the Lord Jesus Christ for His ancient people, and for '**many**.' There is no other name given in heaven or in earth by which we can be saved, and, therefore, there is no place for doubt to whom this prophecy should be applied. But, for greater certainty, let us follow the computation of the times.

1. **Seven** weeks of years. 2. **Sixty-two** weeks. 3. **One** week, making seventy (70) in all.

1. **Seven** weeks, or forty-nine (49) years, from the going forth of the commandment to restore and rebuild Jerusalem. The first decree, by Cyrus the Persian, related only to the temple, not the city, and this was followed by other letters of lesser importance; but the great and decisive decree for rebuilding

Jerusalem was issued by Artaxerxes in the 457th year before Christ. This decree is preserved in full in the seventh (7th) chapter of the Book of Ezra, and was, no doubt, to be found in the archives of the realm. For those documents there was a depository at Achmetha, or Ecbatana, or, more correctly still, Agbatana, the northern capital of the Medo-Persian empire; Shushan, or Susa, being the southern. Agbatana, in north-western Media, towards the Euxine, was a very strong and singularly-constructed city or fortress. It was built on a conical hill, having an exceedingly strong castle, or fortified central palace on the top. Seven concentric walls rose around the castle, each so much lower than the one outside that it overlooked it just by the height of its battlements, so that an enemy must win seven successive victories before he could reach the castle with its treasure, and the person of the king or governor. It was the strongest garrison in the Empire, and should rather be called garrison than city. It was sustained by contributions from other cities for the defense of the Empire and for the preservation of things most precious. State prisoners were carried thither, in close custody, to be slain in a place where there was no pity, and whence there could be no escape. The decree of Cyrus was found in safe deposit there in the time of Artaxerxes, but long ago would have been irrevocably lost, consumed in the overthrow, or rotted in the ruins at *Takhti Soleiman*, if the pen of Ezra, or the author of the book that bears his name, had not enriched the world, by copying it into his roll, with other documents of the same kind. The decree referred to in the vision of the seventy (70) weeks is to be found at length in Ezra, 7:11-26. From the issuing of that famous decree to the completion of the work, there is computed to have been forty-nine (49) years, truly described (v. 25) as '*troublous times*.' The last lines, written by Nehemiah, who accomplished the restoration of the temple and of the temple-worship, contain a reference to one of the sons of Joiada the high-priest, son of Eliashub. Now this person must have been in Jerusalem about the year 408 B.C., at the close of the first period of **seven** weeks of years (49 yrs, 1 jubilee, 50th yr), with whose expulsion Nehemiah's work was finished. 2. **Sixty-two** (62) weeks added to the **seven** (7), making **sixty-nine** (69), are 483 years, which, counting from B.C. 457, reaches to A.D. 26, when our Lord was about thirty (30) years of age. He was then **cut off**, (*yikkareth*), solemnly separated, as a victim devoted to be sacrificed, '**but not for himself**.' (* The Hebrew, (*we'en lo*), is most obscure. It appears to be an imperfect reading, and there is no such form as, (*'yn lo*), or (*'yn ly*), or (*'yn lk*), without a substantive, in the Old Testament, not elsewhere in the language, as I believe. No two translators, Jew or Gentile, ancient or modern, so far as I can find them, go beyond conjecture; and the conjectures are surprisingly various, all being gathered from some interpretation of the context, or some honest effort to devise a rendering that shall be equally obscure. It is therefore safer to let our Authorized Version remain unaltered. Even the marginal reading, '**and shall have nothing**,' does not improve upon it, but just the contrary.)

Here let us for a moment take note of a common oversight, in reference to our Lord's age at the time of His death. The correctness of the marginal chronology, as adapted to the text by the translators of our Bible, has been tested by most elaborate research, and confirmed beyond the possibility of successful contradiction. As, however, a clear account of this matter is necessary to our present calculation of the seventy (70) weeks, or 490 years, I must endeavour to give it in as few words as may suffice.

The common calculation of the commencement of the Christian era being incorrect, it cannot be followed without prejudice to our investigation of the

meaning of this most important prophecy. Therefore, to exhibit the order of events, and the exact division of the period in the sacred text, we will take as our basis the Julian period, which, the reader will remember, is made use of by chronologers on such occasions as the present. It extends from 4257 to 4746 [from the Creation of Adam], inclusive of both dates, and the events may be thus tabulated: —

4257 = 457 B.C. The seventh (7th) year of Artaxerxes, when the decree was issued to restore and to build Jerusalem.

4306 = 408 B.C. The seventeenth (17th) year of Darius Nothus, when Nehemiah completed the work which Ezra had begun. With this closes the first division of the period, *seven weeks*, or 49 years.

4709 = 2 B.C., as marked in the chronological tables, but actually the fifth (5th) year before the common account called Anno Domini, and in this year *Christ was born*.

4714 = A.D. 1. Between B.C. 1 and A.D. 1 there intervene three (3) Julian years, 4711, 12, 13.

4741 = A.D. 27. The fifteenth year of Tiberius, when John the Baptist is called of God to preach, and our Lord is baptized, being *about* thirty (30) years of age, but some way advanced in the thirty-first (31st). He now entered on His sacred ministry. The threescore and two (62) weeks are completed from the restoration of the street and the wall to the manifestation, or *Epiphany* of Messiah the Prince. The second division of 434 years.

4746 = A.D. 33. The thirty-seventh (37th) of our Lord's age. It was, most probably, about thirty-six (36) years and a half ($\frac{1}{2}$ yr) since His birth in Bethlehem, when crucified; and He yet remained with His disciples forty days before His ascension into heaven. According to the usual manner of noting years by the sacred writers and by the Jews, it was a week of years from His appearance as the Messiah to His confirmation of the covenant.

This brings us to the close of the entire period, having, by a mere comparison of dates and events, verified the Divine prediction. Here is the summary: 7 weeks = 49 years for completing the restoration of Jerusalem. 62 weeks = 434, until the Baptism of the Lord Jesus.

1 week = 7, from the Baptism to the Resurrection. 490, from Artaxerxes' decree to the Resurrection of Christ, **'cut off, but not for Himself.'**

The confirmation of the covenant for a week —last week of all— obviously refers to the extraordinary ministrations of teaching and miracle during *that momentous term*. First, there was the cry of the Baptist in the wilderness, proclaiming the approach of that Greater One, the latchet of whose shoe he was not worthy to unloose, and vehemently exhorting the congregated populations of awakened cities to repentance. Then the baptism of Jesus, with the Holy Spirit descending on Him, and the voice from heaven, which declared Him to be the Son of God: a title which is quite equivalent with Messiah the Prince. Then the Lord's retreat into the wilderness, abiding in privacy, while John prosecuted his mission with unabated fervour, and Palestine resounded in its whole extent with penitential prayers. Now men felt an intense thirsting after the superior baptism of which he continually spake, with an insatiate longing after that Greater Baptist, of whom He said, *'He must increase, but I must decrease.'* Then, in the midst of the week, came He that should come. The rejoicing herald showed Him to his disciples, with the word, *'Behold the Lamb of God.'* Thenceforth advanced the mighty revolution. Now the Messiah the Prince came forth as He that, by the offering of Himself, should make atonement for the sins of men. The latter half week, or dividing of the week,

—the three years and a half (3½), or perhaps more,— corresponds with surprising exactness to the actual duration of our Saviour's public ministrations.

Here we turn to the original text, the only ground whereon to rest a calculation, and find it confessedly difficult. Much of the difficulty, however, has arisen from the perplexity of translators, critics, and commentators, the language of the text being obscure, and the obscurity deepened when the student has not been enlightened, but confused by the discordant speculations of the learned. My own perplexity is much diminished on perceiving, as I think, the force of just two sentences: (*wehigbir berith larabbim shabua' 'echar shabua' 'echad wachatzi hashshabua' yashbith zebach uminchah.*) **And He shall strengthen the covenant with the many one week (7 yrs): and half the week (3½ yrs) He shall make sacrifice and oblation to cease.** From the time of our Lord's baptism (A.D. 26 or 27) to that of His crucifixion (A.D. 33) six (6+) years or more elapsed, if not fully seven (7). Ample time is left for a half-week, or three years and a half (3½ yrs), to be employed in active ministration. According to St. John, our Lord was present in Jerusalem at *four* Passovers; the last of them being distinguished by the solemnities of that most memorable paschal supper, from which He went out to the Mount of Olives, to His agony in Gethsemane, and to the cross. Between the four Passovers was a clear space of three (3) years; and there might well be half a year (6 mths), at least, allowed for the time of His public appearance at the baptism, fasting, temptation in the wilderness, and probable retreat after His return thence, for gradual separation from the familiar society of Nazareth. Add again fifty (50) days that followed between the Resurrection and the Feast of Pentecost, and then remember that the precursory ministration of the Baptist lasted a considerable time during the former part of the Septennium (7 Years).

Whatever He did or said thenceforth tended to strengthen or confirm the covenant with (or for) the many (*i.e.* the Gentiles), that in the seed of Abraham all the families of the earth should be blessed; and this manifestation of His love to all men was that which chiefly aroused the jealousy and hatred of the Jews. Then, '**half the week He shall make sacrifice and oblation cease.**' Half the week (3½ yrs) He shall be occupied in bringing the temple-service to an end. Half the week (3½ yrs) He shall pursue His holy ministrations in teaching His disciples and the people the rudiments of Christian faith, and preparing them to regard the sacrifice of Himself as the only propitiation for their sins, and the only oblation acceptable to God. This was not done '**in the midst of the week,**' but accomplished at the close of it; and half the week (3½ yrs), the latter half, was spent entirely in that one great work. The close of that half-week (3½ yrs) was also the close of the Seventy (70) Weeks. At the close of the seventy (70) weeks our Blessed Saviour, by His death on the cross for us, and His gift of the Holy Ghost, '**made an end of sins, and made reconciliation for iniquity.**'

I need not now insist on what every careful reader must perceive, namely, the admirable precision of language which thus foretold when the Messiah should cause the sacrifice and the oblation to cease; to cease on the Day of Crucifixion so utterly, that they who believed in the Lamb of God, that taketh away the sins of the world, should pronounce with one accord, '*There remaineth, therefore, no more sacrifice for sin.*'

Incidental particulars in the angel's prophecy to Daniel add fulness to this amazing Scripture. '**The street and wall,**' *the broad area*, the court, the place of judgment, the market, together with the rampart and the trench, all the city, for habitation and for defense, (*rechob wecharutz*), were to be reconstructed and built

up again in troublous times, amidst hostile Samaritans and refractory or half-hearted citizens, amidst alarms of war and heavings of sedition.

'The people of the prince,' the battalions of the Roman Caesar, should come after all the rest, and again raze to the dust both city and sanctuary. The end of these portents would be an overwhelming flood of desolation.

The last verse (27th) is graphic. The Prince Messiah should perform two diverse deeds. On the one hand, He would confirm the covenant **with many**, (*rabbim (larabbim)*), that is to say, with Gentiles. He would raise up children to Abraham from the stones, achieve works of mercy quite as hopeless as that, saving Samaritans, blessing heathen Canaanites, once accounted no better than dogs, and giving audience to Greeks. At last He would taste death for every man, and unite God and mankind in one eternal covenant by the sacrifice of Himself. On the other hand, He was to make the land all desolate, because of the overflowing of abominations; and, no less mighty in wrath than in mercy, He was to lay on the scourge of punishment even until the consummation, and pour out the determined vengeance upon the desolate. The idols He should utterly abolish; and so He did. Read His mournful denunciation of ruin on Jerusalem; read the fulfilment as recorded by Josephus, —true to a letter,— and see how this rudiment of promise, contained within the briefest prophecy, stands in full realization under the glass of history.

Porphyry maintained that this Book of Daniel is a history written after the events in the mere guise of prophecy. Could a Porphyry tell whether the prophecy was forged by a Jew, or by a Christian? If by a Jew, how came the Jew to accredit the history of Messiah the Prince by such a forgery? If by a Christian, how did the Christian manage to get his production inserted by the hands of Jews into all their books, lodged in all their synagogues and libraries, and accepted by the dispersed Israelites in every land? How came it about that the members of the great synagogue from Ezra down to Simon the Just, and the learned scribes of Babylon and Tiberias, did not reject what must have been forged, if a forgery, after Antiochus Epiphanes, whose actual history was almost written with the prophetic pen? A fabrication so modern should have been detected on its first appearance; yet all, with one consent, put it in the same class of Scriptures as the Book of Psalms. Some men may try to explain away what they are not bold enough to repudiate; but honest Jews and Gentiles must agree in acknowledging the undeniable fact, that the prophecy of the seventy (70) weeks was written before the time of the Messiah —before the time of Simon the Just.

With regard to Daniel himself, although there be not a word from his pen to tell us the state of his mind at the close of this vision, and during the interval of two years, more or less, between it and the deliverance of his fellow-captives under Cyrus, it is impossible not to believe that he was both comforted and emboldened by these disclosures, and that, even more clearly than Abraham, he saw the day of Christ afar off, and, seeing it, was glad. The assurance that he was greatly beloved of his God fortified him against all fear of men, nerved him every day afresh to toil in the king's business with unflagging application, and impelled him to charge the king, in the name of the most High God, to hasten the appointed restoration of his Hebrew captives. Nor is it idle to conjecture, that at this time the Persian sovereign and his court were made acquainted with the hope of Israel in the advent of Messiah the Prince, and that this hope was in some degree transfused into the Persian mind. In the reign of Darius Hystaspis the second temple was rebuilt; and in the same reign Zoroaster, as is believed, wrote his Zendavesta, which contains a

prediction that, in the last days, a man would appear and adorn the world with religion and justice; that he would revive justice among the inhabitants of the world, suppress wrongs, and restore ancient customs which had fallen into decay. He foretold—or pretended to foretell—that kings would follow and serve him, that he would establish true religion, and that in his time peace and tranquillity would prevail, dissensions be forgotten, and troubles pass away? (* Hyde, *De Historia Veterum Persarum*. Edit. Oxon. p. 383. Sharistani, a Mohammedan, quoted by Hyde, gives this account of the passage in the Zendavesta.) An expectation of the advent of such a deliverer might well have been raised by Daniel himself, who recorded this prophecy of the seventy (70) weeks, and who appears, from other circumstances, to have made known in Babylon the prophetic scriptures of Isaiah, Jeremiah, and Ezekiel. Full of this expectation Persian magi came from the East to worship Him that was born King of the Jews, and a record of the same is yet found written in their sacred book.

Section XVII. Chap. 11: **Scripture of Truth: Persian Kings.**

11:2.... **'There shall stand up yet three kings in Persia,'** after the king now on the throne, which is Cyrus the Great. The prophet Isaiah foretold his conquest of Babylon. *'Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him.'* (Isa. 45:1.) Then follows a clear prophetic sketch of the taking of the city, with a note of the Divine choice of Cyrus for that service. *'I girded thee, though thou hast not known Me'* (v. 5); and shortly afterwards, in announcing to the Babylonians the destruction of their idols, Isaiah makes further mention of him as *'the man that executeth God's counsel from a far country—a ravenous bird from the East.'* (46:11) And the same prophet does him yet greater honour, when speaking of the Lord, the Redeemer of Israel, *'that saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.'* (44:28.) The writer of the Second Book of Chronicles closes his work thus, —*'Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me, and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up.'* Now it must be noted, that although the wicked are sometimes called God's *sword*, and even His *servants*, they are never called His *anointed*, nor His *chosen*, nor said to be *raised up in righteousness*, having their right hand holden by Him, or appointed to be *His shepherds*, or doing all His pleasure. The repeated calling him by his name, too, for the Lord called *'him by his name, and surnamed him'* (45:3,4), is without example in the prophecies. Cyrus, too, by the remarkable acknowledgment, that the Lord God of heaven had given him all the kingdoms of his empire, goes beyond the utmost that even Nebuchadnezzar and Darius had said, when in circumstances that should have constrained them to make the fullest possible confession. Neither of them spoke of the most High in language which implied constant and unqualified recognition of his sovereignty overall, but, on the contrary, praised their favourite gods as givers of their kingdoms and authors of their conquests. All this may prompt a desire to know something concerning the religion and history of the king so peculiarly honoured by the God of Israel.

Herodotus, describing the religion of the Persians as he had acquainted himself with it in his travels, wrote as follows, —‘Now I know that the Persians observe such laws as these. Images, and temples, and altars, they have none, but consider such things to be foolish, because, as I suppose, they do not, like the Greeks, believe the gods to be of the same nature as men.’ (* Herodot. i. 131.) But Herodotus proceeds to say that they offer sacrifices on the mountain-tops to Jupiter, which, of course, is but his Grecian way of naming Ormuzd; and states very truly that, having so worshipped *from the beginning*, (*archōthen*), they *afterwards learned*, (*epimemathēkasi*), from the Assyrians and Arabians to offer sacrifices to heaven. But Herodotus came much later than Zoroaster.

The first chapter of Zoroaster’s book contains a beautiful account of the fall of man by the malice of an evil one, —‘Ahriman, pregnant with death.’ This is merely a poetic rendering of the Scriptural account, indicating incontrovertibly that the first chapter of the Vendidad, or Zendavesta, and the first three chapters of Genesis, narrate the same event —that the second composition is but a depraved repetition of the first. After this tolerable beginning, the religion of the sacred book of the Persians degenerates into dualism, with heaven-worship, rightly set down by the Father of History as a secondary and later doctrine, adopted from Assyrians and Arabs. (* Heeren’s ‘Asiatic Nations,’ vol. ii. p. 305.*)

But still appealing to our great authority, Sir Henry Rawlinson we find that the latest inscriptions of Darius Hystaspis, and even the inscription on his tomb, contain none of the peculiar notions of Zoroaster, who, indeed, had scarcely emerged from childhood when that king died. (* Rawlinson’s Herodotus, Appendix, b. i. Essay v.*) All that might be attributed to the religion of Persia at the death of this monarch would be, possibly, a little more frequent mention of Ahriman, and of darkness, slightly, if at all, in advance of the primitive commencement of the Zendavesta. If so, which, after all, is not certain, that would strongly tend to account for an allusion in one of the prophetic passages just now quoted, ‘*I am the Lord, and there is none else. I form the light and create darkness: I make peace and create evil: I the Lord do all these things.*’ (Isa. 45:6,7) These words were addressed to Cyrus himself. They were in one of the sacred books which Daniel had in his possession. They were, no doubt, shown to Cyrus by the venerable prophet who awaited his arrival in the palace of Belshazzar, and, not having any idols, he could cordially accept the Divine sentence of Isaiah. Xenophon, with all his willingness to make his hero as nearly Greek as possible, could only say that he *tolerated* the Magi, *the other Persians*, in the worship of their gods, as he calls their spirits, or angels. (* Cyropaedia, viii. i, 23-25.*)

I reverently think that this accounts for the choice of such a man as Cyrus to be the conqueror of Babylon, and the second founder of Jerusalem. His heart was open to that holy impulse of the spirit of the true God, which he himself acknowledges. Being a thorough iconoclast, he would not sanction any idolatrous defilement of the Lord’s house, nor, indeed, would any of the Persian kings of whom we have to speak in this section. Neither could any Israelite reasonably take offence at the high commendations bestowed on the deliverer of his nation, nor was there any idol-priest among the servants of the king to plot against the nation that he favoured, under pretext of zeal for the objects of his adoration.

Herodotus and Xenophon supply what is known of the early history of this great king.

Cyrus the Great was son of Cambyses, by Mandane, daughter of Astyages. Astyages was a king of Media. When his daughter Mandane was yet a child, he had

a singular dream concerning her, which the wise men interpreted to mean that she would overflow all Asia. Jealous of the girl, as soon as she became marriageable he gave her to a Persian, named Cambyses, considering a Persian to be so far inferior to a Mede that, by such a union, she was placed beneath all temptation to aspire to be queen. Persia was then a subject province, and the Persian kings were servants of the kings of Media, yet kings they were. Their humbler dynasty was ancient and honourable; every member of the family of the *Hakhamamish*, or Achaemenides, boasted of his royal blood, and the ancestral roll was sacredly treasured in every house. Cambyses, marrying the princess royal of Media, did not think himself too highly honoured, and, in the first year of their wedded life, Astyages, restless again, dreamed that from his daughter a tree issued, which grew until it overshadowed the whole of Asia. The magicians again interpreted, and this time explained the dream to mean that the offspring of his daughter would reign over Asia in his stead. Their king, to prevent this, sent his daughter an apparently affectionate invitation to visit him. She came accordingly, far gone with child, and was delivered of a boy.

To destroy the infant being now his object, he commanded one, Harpagus, a trusty servant, to take the child born of Mandane his daughter, carry him home, slay him there, and bury him as he would. Harpagus durst not seem reluctant to obey, but took the infant home, and, weeping tears of pity, gave it to his wife. They, too, fearing to disobey the king, determined to entrust the babe to a herdsman of Astyages, whom Harpagus desired to carry it away and expose it in the woods, somewhere in the mountains north of Agbatana, near the Euxine. The herdsman took the infant in his arms, hastened to his hut, and found that his wife, who had from day to day expected to be put to bed, was delivered of a stillborn child. Unexpectedly to the woman, her husband brought her a living infant at the very moment when she found herself a disappointed, weeping mother. The dead child was quickly clothed in the embroidered linen of the son of Cambyses, and the living child laid in the woman's bosom. 'Our dead babe,' said she, 'shall have a royal funeral, and this living child shall not be deprived of life.' For three days the infant corpse lay in costly covering in the cradle, and then a messenger was sent to announce to Harpagus that the child was dead, and Harpagus sent certain of his guard to see. They saw, of course; came back and certified that so it was. Astyages was satisfied. Mandane, helpless, heard that her babe was dead and buried. (* Herodot. i. 107-13.)

Herodotus dwells upon the story at great length, and being a Greek, he is the more suspected of high colouring; but the narrative is said to be confirmed by independent witnesses. The secret was not kept, Harpagus, having been treated barbarously by the king, in due time informed Cyrus of his royal birth, and urged him to raise the Persians in revolt against Media, which then became subject to the Persian, who, being young, at first led the army of Darius the Median, and on the death of Darius took the crown. Xenophon, who lived and wrote in the court of Cyrus the younger, and had access to sources of authentic information, substantially agrees with the Father of History; and after making any reasonable concession to unbelieving critics, enough remains to justify the persuasion that the infant Cyrus was preserved for a great work by the good providence of God. Cyrus the Great died at the age of seventy (70), 530 years before Christ, just four years after the vision of Daniel, which now engages our attention.

Three kings were to follow Cyrus, and then a fourth.

The *first* of them was Cambyses III, no better than a madman. This is supposed to be the Ahasuerus of Esther.

The *second*, Smerdis, or rather Gaumata the magician, supposed to be Artaxerxes, a Mede. This man was an impostor, who falsely pretended to be a son of Cyrus the Great. He reigned no more than seven months, until, the imposture being discovered, he was murdered by a party of Persians, one of whom became king. This was

The *third*, Darius the son of Gushtasp, or Hystaspis. He well spent a reign of thirty-six (36) years in repairing the mischief done by his two worthless predecessors. He put down revolts in many of the subject kingdoms, and every successful struggle with a discontented king left him stronger than before. It was he who renewed the decree of Cyrus in favour of the Jews, which neither Cambyses (Ahasuerus) nor Smerdis (Artaxerxes) would have done, but, on the contrary, encouraged their enemies. The extent of his dominions, when he had been king five years, is best stated in his own words from the Behistun inscription.

'Says Darius the king, —These are the countries which have come to me. By the grace of Ormuzd I have become king of them; Persia, Susiana, Babylonia, Assyria, Arabia, Egypt, those which are of the sea (islands), Saparda, Ionia, Media, Armenia, Cappadocia, Parthia, Zarangia, Aria, Chorasmia, Bactria, Sogdiana, Gandaria, the Sacae, Sattagydia, Arachotia, and Mecia; in all 23 provinces . . . they have brought tribute to me.'

Over them all he ruled with wisdom and energy, and having found the empire a wreck, left it enlarged and flourishing, with a full treasury, to his own son, the fourth king, who thus found himself at once far richer than all his predecessors together.

The *fourth* king, Xerxes (from B.C. 485 to 465), reigned twenty-one (21) years over the vast extent of territories left him by his father, and by his strength, through his riches, he stirred up all against the realm of Grecia. Darius, during the latter part of his reign, had been quarrelling with the Greeks. The Persian and the Grecian provinces were conterminous in Lesser Asia, and the insular possessions of Darius in the Mediterranean were claimed by the Greeks, or the continual intrusion of Persians into those islands was regarded with justifiable jealousy. Darius, not restrained by any sense of international equity, was a mere warrior, impelled by the necessity of self-defense, or stimulated by lust of conquest. But whereas Darius had found his dominions in confusion, and most of the provinces ripe for revolt, and had to reduce them to order, Xerxes entered on an empire much enlarged by the annexation of newly conquered kingdoms, and consolidated by sagacious administration, with a treasury immensely rich. Excepting the Egyptians, whom Cambyses had provoked into rebellion, his subjects were all of them reasonably content to own the Persian as their sovereign; and Egypt he pacified by force of arms.

How rich he was may be loosely conjectured by any who can try to estimate the cost of his armament for the invasion of Greece. How freely he lavished his money may be inferred from an anecdote related by Herodotus. There lived in the ancient city of Celaenae, in Phrygia, a man of extraordinary wealth, named Pythius, who entertained Xerxes when on his march toward the Hellespont, and feasted his vast army in a most magnificent manner. Having done this, he offered the king a gift of money towards the expenses of the war. Amazed at the man's munificence, Xerxes asked his attendants who he was that could venture on such an offer. They answered that it was he who gave Darius, the king's father, the golden plane-tree which was then in the citadel of Susa, and is mentioned with admiration by several historians, and the golden vine which overshadowed the couch whereon the kings of

Persia slept; the vine being of pure gold, and the clusters consisting of the most costly precious stones. Pythius, they added, was the richest man they knew of in all the world, except Xerxes. This led to conversation between Xerxes and his wealthy host, who frankly told him the extent of his disposable stores, —two thousand (2,000) staters of silver, and of gold four millions (4,000,000) of Daric staters, wanting seven thousand (7,000). This is calculated to be near five millions of our money [in 1869]. 'All this,' said Pythius, 'I willingly make over to thee as a gift; and when it is gone, my slaves and my estates in land will be wealth enough for my wants.' Instead of the silver and gold, Xerxes graciously accepted his friendship, thanked him for his hospitality, and presented him with seven thousand (7,000) staters of gold, to make up the round four millions (4,000,000) which he might call his own? This was wisely done, for Xerxes, by chance of war, might lose all the money at a stroke; but he esteemed the friendship of Pythius more sure than gold.

No man ever stirred up the realm of Grecia as did Xerxes. First of all, he entered into a league with the Carthaginians, who engaged to divert the forces of Greece by attacks on the Greek colonists in Sicily and Italy. Aided with money from Xerxes, Hamilcar hired a great number of mercenaries in Spain, Gaul, and Italy, and brought into that war no less than three hundred thousand (300,000) men by land and sea. Meanwhile, Xerxes moved westward with an army collected from all the provinces of the Persian empire, during four years of preparation, and the historian guesses an equal number of attendants, thus: —2,641,610 armed men to serve by land and sea. 2,641,610 attendants in equal number. 5,283,220 total multitude.

Ctesias thinks the computation of Herodotus too high, and estimates the military and naval force at 1,531,610 men, but Eschylus agrees with Herodotus. An exact roll could not be kept, nor is the question between the two narrators of very great importance. The memorable expedition marched first from Susa, swelling as it went. Contingents flowed in from all the subject nations. They wintered at Sardis, crossed the Hellespont at Abydos by a bridge of ships, which must have been more than a mile in length, and ravaged Greece from Byzantium to Athens, which Xerxes took, but could not hold. Exhausted, bewildered, deserted, beaten at sea, beaten on land, he fled shamefully, lingered for a little at Sardis, and at last was murdered in his bed.

The Persian failed, indeed, as to his immediate object, but he most effectually roused the realm of Grecia. He broke forever the isolation which had hitherto covered the eastern and western worlds from the sight and fear of one another. He kindled the revengeful hatred, cupidity, and ambition, of the most warlike and intelligent Europeans. He threw into conflict the races of Asia and Europe, and seemed as if he had sown the seeds of an imperishable enmity. But it was not so, after all. The multitudes, at first confounded in battles not their own, were eventually associated in commerce, in family, and in reciprocal intelligence. With the amazing passage of the Hellespont began a train of events that issued in the elevation of mankind to higher civilization, and opened the way for that glorious religion, whose first work is to publish the glad tidings of peace in all regions of the habitable globe, and whose final triumph is to make all the kingdoms of this world the kingdom of our God and of His Christ.

Not the least immediate benefit of this enormous expedition was the levelling a deadly stroke on all idolatries by the Persian invader. Cambyses had madly stabbed and killed the sacred ox in Egypt, and even that was something. The Egyptians were, perhaps, a little the wiser for seeing their god die of the wound. But there was a religious grandeur in the assault of Xerxes on all idol-worship. It looks

like a stroke of retribution, inflicted on many nations, for the onslaughts made by heathens on the worshippers of the God of heaven for ages gone. Pausanias, who travelled over Greece in the second century of the Christian era, more than 600 years after Xerxes, traced his footprints in many places. In Athens he gazed on statues of gods and men, which Greeks themselves had carried away into Asia when the citizens fled from Athens, and which Antiochus sent back afterwards to be replaced in the temples. (* Pausaniae Descriptio Graeciae. Attica, viii. 5.) At Thermopylae, the traveler stayed to survey the pass where brave Leonidas fought so long against the barbarian invaders, and trod the paths on Mount Oeta, by which the traitor led round the enemy to 'take the heroic Spartan in the rear. (* Laconica, iv. 7, 8.) On the site of what once was Brauron, a town of Attica, he revered a famous brazen statue of the goddess Diana, first carried across the sea by some retreating Persians, and then brought home again by some counter chance of war. (* Arcadica, xlvi. 3.)* From the lips of priests of Apollo at Delphi, he heard some accounts of the attack and pillage of the temple by a detachment from the Persian army: a statement, by the way, more to be believed than a legend to the contrary recited by Herodotus. (* Phocica, xxxv. 2.)* And, elsewhere, he is shown the bare sites of temples burnt down by Xerxes. (* Ibid. 6.)*

11:3....This relates to the reaction produced in Greece by the Persian invasion, which issued in the famous expedition of Alexander the Great, and the subsequent partition of his dominions among the four kings. It is a repetition of the prophecies explained in the notes on chapters 7:6, and 8:5-8, 21,22.

When Alexander crossed over into Asia, the train of events which steadily advanced until a great part of Asia, and of Europe too, was converted to the profession of Christianity, was already in progress. Perhaps two centuries before this expedition, and about half a century (50 yrs) before Xerxes entered Athens, Pythagoras was in Egypt and Chaldea seeking for wisdom. It is not likely that the philosopher could appreciate, perhaps he did not thoroughly perceive, the differences between the religious systems of Egypt, Chaldea, Persia, and Judea, although they bore a very distinct external impress; and, as to the last, it was prostrate, might seem to be extinct, and a foreign inquirer could not gather much information concerning it. He could see Jerusalem in ruins, he might hear now and then a wail of mourning, but that was all. But his journeyings were noticed with general approval, his relations were heard with avidity, and it is, at least, certain that he introduced into Greece the new idea, that there was some wisdom to be gleaned among the barbarians of the East. Between Xerxes and Alexander flourished Socrates and Plato. The wisdom of Socrates was proverbial. Gods cannot be counted among trustworthy witnesses; but, come whence it might, the eulogy of him attributed to Apollo was acknowledged to be just.

(*Sophos, Sophoklēs, sophōteros d' Euripdēs: Andrōn de pantō Sōkratēs sophōtatos.*)

The oracle pronounced that Sophocles was wise, that Euripides was wiser, but that Socrates was of all mankind the wisest. If so, it was because fountains of wisdom were opened in the very heart of the heathen world in his day, which had not been known before. His wisdom was nearer to that of inspiration than any of his Grecian predecessors ever had possessed; and, say what they please, no one has been able to substantiate the vulgar charges of immorality that have been laid against him. He had the honour to be reviled by the licentious. It was no disgrace to him that he despised their gods, and we learn from his disciples that he believed in the existence of one God, perfect and supreme. The most eminent of those disciples

was Plato, who advanced, in apprehension of spiritual truth, even beyond his master; and, by the philosophic diligence of a long life, succeeded in making an indelible impression on the mind of his age: an impression which certainly prepared myriads of his countrymen, four centuries after his decease, to regard favourably the doctrines of Divine revelation.

We are now marking the fulfilments of prophecy, and tracing, in the steady progress of events, the hand of God. The evidences of providential interposition are clear as day. We cannot discern, indeed, the secret operations of this One controlling power; but it is not conceivable that it should operate on so grand a scale in the events of universal history, and not antecedently exert a determining influence on the hearts of men. He who girded and commissioned Cyrus, who raised up Xerxes, and cleared the way for Alexander, did not He teach Plato? Was it not the inspiration of the Almighty that gave him also understanding?

So the dawn advanced, and, with equal speed, ran the current of events. The God of Israel, who had made Himself known in Babylon, and raised up witnesses to His omnipotence, and teachers of His truth in the court of Persia, is confessed by His own people, honoured by strangers, and revered both far and near. Long time did not elapse before the books of the Old Testament were translated into Greek in Alexandria, and read not in Egypt only, but in every place where there were Greek-speaking Jews.

Zeno, father of the Stoics, could scarcely have missed the light of the Septuagint version, and from no other source could so clearly have proceeded the truth, that God is the Father of all mankind, as from the one book that, before all others, teaches it. Beginning with Zeno, *that* truth became a peculiar feature of the sect. It was Cleanthes, personal disciple of Zeno, who sang that 'we are all His offspring'; and, while that sublime hymn was yet on the lips of the Athenians, St. Paul appeared on Mars' Hill, to teach the Areopagites, declaring to them the God whom they ignorantly worshipped. And this book of the prophet Daniel, written with a more than worldly pen, is a document of highest authenticity, exhibiting the revival and progress of saving truth among the nations of the world. From the carrying away into captivity at Babylon, until the crucifixion and ascension of the Saviour, a gradual awakening of the human mind prepared the world to perceive the importance of that truth; and, mankind being more enlightened, to detect the hollowness of their ancient systems; the time was hastened when the servants of God could best go forth to publish the very consummation of His mercy. At the point, however, to which we are now arrived in the study of these prophecies, we chiefly admire the providence of God, who sent His Hebrew servants to publish that truth among the greatest nations of Western and Central Asia, not allowing the prince of Grecia to invade the East until the leaven of Divine revelation had there been cast into the lump.

We are sometimes invited to believe that the mythology of Greece was providentially interposed as a link between the religions of Moses and of Christ, that it might soften down the barbarism of the Old Testament, and prepare mankind for the easier acceptance of the New. But let the reader ponder the facts now before him, and consider whether the ameliorating influences, which undoubtedly existed, came not from the East.

Section XVIII. Chap. 11: **Scripture of Truth: Kings of Egypt & Syria.**

The Scripture of Truth, written from the voice of the angel by the inspiration of the Holy Ghost in the memory of the prophet, corresponds, sentence by sentence, with the history of Grecian dominion in Asia and Egypt, from Alexander to Augustus, but with greater fulness from the partition of the Macedonian conquests to the death of Antiochus Epiphanes. A few brief notes, sufficient to mark the course of the history—a history that should be read and studied elsewhere—is all that can here be written. But although I cannot even sketch the history, I hope to illustrate the text, and to show the reader how far the prophecy has been fulfilled.

The kings of Syria are called by Daniel kings of the North. They of Egypt are of the South. For the sake of reference, I prefix to this Section the following Table of the Kings of Syria and Egypt, and of the Captains and Kings of Judea, with the dates of their accession. The numbers after the names, from Ptolemy Soter to Antiochus Epiphanes, refer to verses in Dan. 11. The dates are of the years Before Christ (B.C.).

I. **Syria: North:** (Verses)

312 Seleucus Nicator. (5)
279 Antiochus Soter.
260 Antiochus Theos.
245 Seleucus Callinicus. (7, 8).
225 Seleucus Ceraunus. (10)
222 Antiochus Magnus. (13-19)
136 Seleucus Philopator. (20)
175 Antiochus Epiphanes. (21-45)
164 Antiochus Eupator.
162 Demetrius Soter.
150 Alexander Balas.
145 Demetrius Nicator.
140 Antiochus Sidetes.
130 Demetrius Nicator *again*.
125 Zebina.
123 Antiochus Grypus.
96 Seleucus Epiphanes Nicator.
92 Philip.
83 Tigranes.
66 *Pompey Conquers Syria*.

II. **Egypt: South:** (Verses)

323: Ptolemy Soter. (5)
284: Ptolemy Philadelphus. (6)
246: Ptolemy Euergetes. 7-9.
221: Ptolemy Philopator. (11,12)
206: Ptolemy Epiphanes. (13)
180: Ptolemy Philometor. (25)
145: Ptolemy Physcon.
96: Ptolemy Lathyrus.
80: Alexander.
65: Ptolemy Auletes.
51: Cleopatra.
22: *Augustus Caesar takes Egypt*.

III. *Judea*.

166: Judas Maccabeus, *Captain*.

160: Jonathan.

143: Simon, *King*.

135: John Hyrcanus.

106: Aristobulus.

105 Alexander Jannaeus.

78: Alexandra.

69: Aristobulus.

63: Hyrcanus.

40: Antigonos.

37: Herod.

A.D. 3 Archelaus.

A.D. 8 *Judea Declared a Roman Province*.

11:5....Ptolemy I. called Soter, the Saviour, by the people of Rhodes, in thankfulness for his delivering their island from the enemy, was an illegitimate son of Philip of Macedon, and one of Alexander's generals. After Alexander's death, Ptolemy took Egypt as his share of the conquests. He was indeed strong. To borrow the words of Jerome,—

'He was a man most prudent, most brave, most rich. A man of so great power, that when Pyrrhus, king of the Epirotes, was expelled, he restored him to his kingdom, and obtained both Cyprus and Phenicia. Having conquered Demetrius, son of Antigonos, he restored to Seleucus, king of Syria, that part of his kingdom which had been taken from him. He also obtained Caria, with many other cities and regions, of which this is not the time to write. For, passing by other kingdoms, as Macedonia and Asia, the prophet only speaks of the kings of Egypt and Syria, because, Judea being situate between them, it was occupied sometimes by the one, and sometimes by the other; and it is not the purpose of Holy Scripture to compose any history foreign from the Jews, but only that which has relation to the Israelitish people.'

Josephus relates how this king took Jerusalem on a Sabbath-day, when the Jews would not do anything to resist him, lest they should break the Sabbath, and how he carried multitudes of them into Egypt; and, confiding in their faithful observance of oaths and covenants, gave those captives their liberty, with many privileges in Egypt, but exceedingly oppressed Judea. Many Jews, attracted by the favourable reports of their brethren, emigrated to Egypt, and contributed largely to the prosperity of that country. (* Joseph. Antiq. Jud. xii. 1.)

. . . and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

The printed Hebrew text is confused and difficult. The letter (*wau*) seems to be twice intruded, and, if so, the translation would be, '**. . . and one of the princes shall be strong above him;**' that is to say, *stronger than he*. The Greek translator did not find these (*waus*), or, if he did, he did not acknowledge them, and his version is very clear, —(kai 'eis tōn archontōn autōn enischusei ep' auton, kai kurieusei kureian pollēn). **. . . and one of these princes shall be stronger than he, and shall have rule over a great dominion.** This does not alter the sense, but improves the reading. The prince intended is Seleucus Nicator, or Conqueror, first king of Syria. It is said that he became sovereign of not less than three-fourths

(3/4ths) of all the Asiatic dominions conquered by Alexander, but now appended to the crown of Syria.

11:6....Jerome brings the whole story into compendium. The two kings are now Ptolemy Philadelphus of Egypt, and Antiochus Theos, *the 'god'*, of Syria. 'This Antiochus fought many battles against Ptolemy Philadelphus, second of that name, who reigned over the Egyptians, bringing against him all the forces of Babylon and the East. Therefore, after many years, Ptolemy Philadelphus, wishing to bring this troublesome contention to an end, gave his daughter Berenice to Antiochus in marriage; Antiochus having two sons by Laodice, his first wife, who was yet alive; one of the sons called Callinicus, and the other bearing his own name, Antiochus. Philadelphus himself took his daughter to Pelusium, and brought with her, under the name of dowry, many thousands of gold and silver. Whence they called him (*phernophoros*), *dowry-bearer*. But Antiochus, at first professing to have Berenice for consort in the kingdom, and to retain Laodice as concubine, after long time was overcome by the love of his first wife, and took Laodice and her children back to the palace. Laodice, fearing that Berenice would win the heart of her uncertain husband over again, employed her servants to take away his life by poison, and then delivered Berenice herself, with a child that she had borne to Antiochus, to Icadion and Genneus, princes of Antioch, to be murdered, and made her eldest son, Seleucus Callinicus, king instead of his father. This is what is meant by Ptolemy Philadelphus and Antiochus Theos joining themselves together after many years; and the daughter of the king of the South, that is, of Ptolemy, coming to the king of the North, Antiochus, that father and husband might be friends; but, as the prophecy says, she, the daughter, could not retain her power, nor could her issue stand in the kingdom of Syria; (* *Semen ej'us*, like '**whom she brought forth**,' which is our marginal reading, correctly represents the original, (*haiyolidah*.) but both Berenice and they who brought her, that is her servants, were murdered. (***They who brought her**', must mean her servants. Polyaeus, quoted by Bp. Newton, says that her waiting-women, who were preparing to defend her, were many of them put to death before her.*) King Antiochus, too, who strengthened her in those times, was poisoned.'

11:7....Still, to quote Jerome,—

'After the murder of Berenice, and after the death, in Egypt, of Ptolemy Philadelphus, her father, her own brother, Ptolemy Euergetes, the third of those kings, as one who sprang from the same roots as herself, came with a great army, and entered into the province of the king of the North, Seleucus Callinicus, then reigning in Syria with his mother Laodice, revenged himself upon them, and possessed himself of Syria, Cilicia, the parts beyond the Euphrates, and almost all Asia. Afterwards, when he received intelligence in Egypt that a sedition had arisen, he seized on the kingdom of Seleucus, took forty thousand (40,000) talents of silver, precious vessels, and images of gods, to the number of two thousand five hundred (2500), among which were those that Cambyses had carried out of Egypt into Persia. Then the Egyptian people, being wholly given to idolatry, called him Euergetes, or Benefactor, because, after many years, he had brought them back their gods.'

An expression in the eighth (8th) verse is remarkable. It is said that the king of the South should continue more years than the king of the North, which was strictly fulfilled, inasmuch as Ptolemy reigned twenty five (25) years, and Seleucus twenty (20), Ptolemy surviving the other four years. But the superior stability of the Egyptian throne to the Syrian appears yet more remarkably on a comparison of the

two dynasties. Of the Lagidae, or Egyptian, there were only eleven kings in 301 years, whereas, of the Seleucida, or Syrian, there were eighteen in 246 years. The average length, then, of a reign in Egypt was about $27 \frac{1}{3}$, but in Syria only $13 \frac{2}{3}$, being but just half. The atrocious cruelty of the Syrians, and especially their inexorable oppression of the Jews, is enough to account for the shortness of their lives to anyone who takes into consideration the retributive providence of God, who scourges unjust kings by their discontented subjects.

11:10....The two sons of Seleucus Callinicus, king of the north, namely, Seleucus the Thunderer and Antiochus the Great, were stirred up to make efforts for the recovery of what had been taken from them by Ptolemy Euergetes. The elder brother at first, and, after his brief reign of three years, the younger, raised yet greater forces, but the two brothers were both young, ill agreed between themselves, and perplexed by the revolt of several of their eastern provinces, and it was not until after the death of Ptolemy Euergetes that Antiochus advanced with a large army to attempt the recovery of Syria from his successor, Ptolemy Philopator. Then he '**certainly came**,' overflowed the land with his forces, passed through, and came again even to the fortress of Raphia, a few miles north of Rhinocorura, the last city of Egypt on the frontier of Judea.

11:11-12...This was most exactly fulfilled in the great battle of Raphia, between Antiochus the Great, king of the North, and Ptolemy Philopator, king of the South. The eighth chapter of the fifth book of Polybius contains a description of that battle, more remarkable for its abrupt and unlikely issue than for the skill or the bravery of either captain.

Ptolemy marched from Alexandria with 70,000 foot, 5000 horse, and 73 elephants. Antiochus had collected an army of 72,000 foot, 6000 horse, and 102 elephants. After various cautious movements, the two kings encamped with a space of about ten stades (stadiums) between the outposts, and five days were wasted in trifling skirmishes between small parties. At last they drew up their forces in order of battle. Each centre consisted of a Macedonian phalanx, the two being face to face. Wing facing wing, on the right and left, horse to horse and foot to foot. Elephants confronted elephants. The Syrian army, however, had much advantage over the Egyptian in point of number, and in variety of weapons. As soon as they were formed in order, the kings rode in front of their respective armies, each attended by his officers and friends, and Arsinoe, sister of Ptolemy, riding by his side. Neither of them had yet acquired any military reputation, and could only try to move their troops to courage by descanting on the fame of their ancestors. On the signal sounding to engage, the elephants advanced first, and after the men that filled the towers had fought hand to hand with lances for some time, the beasts rushed together with fury, and soon the huge bodies of the Indian elephants outweighed the lesser bulk of those from Africa, driving them back upon the ranks of the Egyptians, and quickly putting their left wing to flight. A similar onslaught on the other side drove back the left wing of the Syrians. Each of the two kings rejoiced for a time in chasing his enemy, and each, accordingly, fancied himself the conqueror, until an old general, riding beside Antiochus, desired him to look back and see a cloud of dust driving towards the Syrian camp. By this time the kings found it their first duty to cease from the doubtful fight and bury their dead, but it became apparent that Ptolemy had the better fortune, and after counting the slain, nearly ten thousand (10,000) infantry, and more than three hundred (300) horse, with five (5) elephants, on the side of Antiochus, and with fifteen hundred (1500) foot, seven

hundred (700) horse, and seventeen (17) elephants, on the side of Ptolemy, the Syrian marched back.

But the fulfilment is not yet complete. When Ptolemy had taken away the multitude, —the multitude of recovered subjects who, according to Polybius, came crowding to do him homage after the retreat and submission of Antiochus, one of his first movements was a Sort of triumphal progress to Jerusalem. The Jews of Jerusalem, mindful of the benevolence of Philadelphus, sincerely loyal towards the kings of Egypt, under whose rule their brethren enjoyed so many privileges, and naturally ready to pay honour to one who was now become their sovereign, welcomed him with festivity. For his part, he proceeded to the temple, and offered costly sacrifices to the greatest of all 'gods', (*tō megistō Theō* (* 3rd Macc. 1:9.*) The elders of the city, and the priests, had come far out of the city to do him early homage, and the sacrifice, at least, was due.

'Then was his heart lifted up,' and he could not be satisfied without going into the holy of holies, to see what was there. The priests represented to him that it was against the law of their God for persons of any foreign nation to enter into that sanctuary, and not even the priests might ever set foot there, but only the chief priest of all, and he but once in the year. The king made light of this, and persisted in declaring that, whether *they* could go into the holy place or not, *he* would. On hearing such words, the priests, clad in their sacred vestments, fell down and implored the Lord to send help in that moment of necessity, and turn aside the king from the determination he had formed so wickedly. The inhabitants of Jerusalem forsook their houses and thronged the streets, wild with terror. Maidens rushed out of their chambers, and lying-in-women [after-birth recovery] left their beds, tearing their hair, casting ashes on their heads, and rending heaven with their shrieks. A dreadful noise of mingled prayers and imprecations filled the city, and reverberated in the temple-courts. Voices of men and babes, and clashing of arms, with horrid threats of vengeance. The elders of the people pressed round the royal heathen, and implored him to desist, but he was immovable. Then there was a great cry, calling for prayer to Him who has all power in His hand, and Simon, the high-priest, calmly knelt down before the sanctuary, and lifted up his hands to heaven.

Stronger than terror, faith and reverence subdued the tumult. Faith clothed the priest with power to plead with God in remembrance of his mighty deeds of creation, of judgment, and of mercy upon Israel. He made confession of the sins of his people, and besought forgiveness of the same, with protection from the profaneness of their enemies, 'that transgressors,' as he said, 'may not boast against us in their anger, nor exult over us in their pride, nor say, "We have trodden the house of the sanctuary as if it were a house of idols."' He prolonged the supplication until the all-seeing holy God gave ear, and smote the man who came elate with pride and insolence. The king of Egypt reeled from side to side, like a reed shaken with the wind, sank to the pavement without speech or motion, and his affrighted guards lifted him up senseless, and carried him out of sight. Stupefied with dread, yet hardened, he went back to Alexandria, sullenly commanded that none who worshipped gods other than his own should be admitted into his presence, degraded all the Jews in Egypt, called them worshippers of Bacchus, and ordered them to be branded with an ivy-leaf, under penalty of being made slaves. Of the many thousands of Jews in Egypt, only about three hundred (300) retained their civil rights by openly denying the God of their fathers, and worshipping idols. Thus did he cast down many ten thousands (10,000s), **but was not strengthened by it.** (* All this is related in the Third Book of the Maccabees.*)

11:13...Antiochus the Great, having long despised the cowardly insignificance of this Ptolemy Philopator, who had abandoned himself to habits of the vilest licentiousness, raised an incredibly large army in the upper provinces of Babylonia and Media, intending to make war on him again. Death removed Philopator from that chastisement, and the northern armament came down upon his son, Ptolemy Epiphanes, the Illustrious, an infant of four years. The treaty with Philopator expired with him, and Egypt, without regard of the infant king, was treated as a hostile state. (* Hieron. in loc.*)

11:14...Syria and Egypt being at war, Judea, lying between, was internally distracted by hostile parties, some favouring Antiochus, and others Ptolemy. At that time Onias the priest collected a large number of Jews, with whom he fled into Egypt, was honorably received by Ptolemy, accepted the region called Heliopolis, and, with the king's permission, erected a temple in Egypt like the one in Jerusalem. That temple was standing in the time of Vespasian, two hundred and fifty (250) years afterwards. During the reign of Ptolemy Epiphanes, countless multitudes of Jews fled into Egypt, but it does not seem quite correct to call them '**the robbers of thy people**;' and the Hebrew, (*ubeni paritze 'ammeka*), may better be translated, as I venture to think, **the sons of the separatists of the people**, or the **dividers**, or **scatterers**. The word exactly applies to persons who secede or separate, as did the adherents of Onias. These people exalted themselves to establish the vision, as political religionists are very apt to do; but they fell, as all such are likely to fall, for both Heliopolis and the schismatic temple were in due time swept away. The city was declining before Onias went to it. Antiochus, for his part, occupied Judea; and Scopas, one of young Ptolemy's generals, gave him battle there, gained the day, recaptured some of Ptolemy's chief men, who had been made prisoners, and returned with them into Egypt? (* Hieron. in loc.)

11:15-16...'For Antiochus, bent on recovering Judea, and many of the cities in Syria, attacked Scopas, Ptolemy's general, at a place near the springs of Jordan, where Paneas (or Caesarea Philippi) now stands, and shut him up in Sidon with ten thousand (10,000) armed men. To deliver Scopas, Ptolemy sent three famous generals, Eropus, Menocleas, and Damoxanas, but they could not raise the siege, until Scopas, pressed with famine, surrendered, was disarmed with his companions, and suffered to depart. And what is said of casting up a mount, and taking fenced cities, signified what took place when Antiochus sat down before the citadel of Jerusalem, into which the Jews had admitted a garrison of Scopas, and when he took other cities of Syria, Cilicia, and Lycia, which had been held by the friends of Ptolemy.' Jerome enumerates thirteen of these. 'And when it is added that he should stand in the glorious land, which by his hand should be consumed, or, as the Septuagint interprets, according to *His will*, (*kata to thelēma autou*), that is to say, as it may please God, that refers to Judea, and especially Jerusalem, where, being honorably received, he persecuted those that were on the side of Scopas.'

So writes Jerome, and his exposition is sufficiently distinct to preserve the thread of events in a history of great confusion, crowded with incidents of very secondary interest.

11:17...Antiochus shall set his face to enter Egypt with an overwhelming array of all the force of Syria, now that this force is increased by the accession of so many cities that are lost to Ptolemy, whose territory is diminished, and whose generals are beaten. '**And upright ones with him**,' is too dry an imitation of the mere syllabic structure of a Hebrew phrase to have any meaning. The margin gives the sense, **equal conditions**. '**Thus shall he do**,' he shall offer his daughter, a

beautiful girl, known as 'Cleopatra the Syrian,' here called poetically, '**the daughter of women**,' to be the wife of the boy-king Ptolemy. His intention to corrupt her, after she becomes Ptolemy's wife, by inducing her to betray his interests as king of Egypt to her father, who thinks himself as sagacious as he is vile, and imagines that his daughter will suffer herself to be made use of to defraud her young husband of his kingdom. So the alliance was formed. Ptolemy and Cleopatra were married, but Cleopatra would not be corrupted, and, faithfully standing by her husband, refused to be involved in her father's perfidy. Appian and Justin are quoted in confirmation of these facts. Livy relates the arrival of ambassadors at Rome from Ptolemy and Cleopatra, bringing congratulations that the Consul, Manlius Acilius, had expelled king Antiochus from Greece, advising that an army should be sent into Asia, since all fear of Antiochus was cast away, not only in Asia but in Syria, too, and declaring that the king and queen were ready to do whatever the Senate might think proper. Thanks were returned to the king and queen of Egypt, and handsome presents were ordered to be given to each of the ambassadors. (* Livii Hist. xxxvii. 5.*)

The prophecy now brings us to the critical period of the reign of Antiochus, the very crisis of these times. We approach towards the conclusion of a busy career of six-and-thirty (36) years of this warlike prince, who struggled for ascendancy in Asia, and towards the first appearance of Rome on what we must here call the prophetic field of action. Livy traces the course of Antiochus with graphic simplicity, as he '**turns his face unto the isles, and takes many**,' takes them, indeed, but only to lose them again, and hazard all beside. The Roman fleet will disperse his ships, first in the engagement off Corycus, on the coast of Cilicia, and then under the promontory of Myonesus, not far from Ephesus, where his naval power was annihilated. (* Livii Hist. xxxvi. 28 ; xxxvii. 21.*) Then came 'a prince,' Lucius Scipio — the Consul who effectually caused the reproach to cease, which his successful operations at sea, in alliance with the enemies of the republic, had, for a time, brought upon Rome. That was done in the decisive victory near Magnesia, which is fully narrated from Livy in the note on chapter 2, verse 40, in our fourth section.

The single phrase, '**turn his face**,' denoting the deliberate formation of a purpose, has a special significance here. Antiochus was to turn his face, and take many. On the other side, a prince, for his own behalf, would cause the reproach of this aggression to cease. '**Without his reproach**,' whether it means without the reproach of that prince, or of Antiochus, it is not easy to determine, '**he shall cause it**,' the aggression, '*to turn upon him*.'

Now it is evident that these sentences, which indicate a line of policy deliberately pursued, and a difference between two great powers eventually settled by the sword, cannot be explained by a single incident in history. If I mistake not, one of the books of Appian contains a statement of the whole matter, which only has to be transcribed to set before the student of this prophecy a full exposition of the passage now before us. The author, be it noted, was an Alexandrian Greek, who flourished in Rome, during many years, in the first half of the second century of the Christian era. He was neither Jew nor Christian, but a cool-headed, heathen lawyer, who held offices of public trust, and made large use of his access to state records, and other authentic writings. From those sources he composed a Roman history, written in Greek, and divided into books, according to the countries he treats of. The Book on Syria is complete as far as it goes, and time will not be wasted in comparing with our text the information it affords.

1. 'Antiochus,' says Appian, 'son of Seleucus, grandson of Antiochus (*Theos*), king of the Syrians, the Babylonians, and other nations, sixth from that Seleucus, who, after Alexander, reigned in Asia near the Euphrates, first attacked Media, Parthia, and other provinces which had fallen away from his ancestors, for his many mighty deeds was called "the Great." Elated with successes, no less than with his title, he invaded Coele-Syria also, and part of Cilicia, and took those provinces from Ptolemy Philometer, the infant king of Egypt. Then, content with nothing less, he carried war towards the Hellespont against the Eolians and Ionians, as belonging to his own dominions as king of Asia, to whom those provinces had once been subject. Thence, crossing into Europe, he subdued Thrace; the Thracians yielding to a force they were not able to resist. He fortified the Chersonesus, and repaired Lysimachia: a citadel which Lysimachus, king of Thrace after Alexander, had built for his defense against the Thracians themselves, who demolished it after his death. Antiochus, however, commanded it to be occupied again, recalled citizens who had gone into exile, redeemed those that were in slavery, and sent others to make up the population; giving them cattle and sheep, with iron for implements of agriculture, and doing everything necessary to make the city, intended to be a fortress in time of war, respectable, populous, and strong. He considered the place most suitable to keep Thrace in awe, and, at the same time, to serve him both as a granary and arsenal for the prosecution of any future schemes.

2. 'Here first began those differences which soon afterwards broke out between Antiochus and the Romans. For, when the king invaded the Grecian cities that are in those parts, many others gave him their adherence, and accepted his garrisons, afraid of being compelled to it by force. The Smyrneans, however, the Lampsacenes, and others, having put themselves into a posture of resistance, sent ambassadors to Flaminius, the Roman general, who had lately beaten Philip the Macedonian, in Thessaly. 'For at that time the affairs of Macedonia and Greece were much confounded, as we have shown. Hence, there were messages' and replies passing between Antiochus and Flaminius that led to no conclusion. Mutual suspicions possessed both parties. The Romans thought that Antiochus would not be quiet so long as he was in full enjoyment of power and prosperity. Antiochus thought that the Romans, and none else, stood in the way to hinder his advancement, and prevent him from ranging over Europe. But there had not yet been any open declaration of hostility, when ambassadors came to Rome from Ptolemy Philopator, complaining that Antiochus had taken from him Syria and Cilicia. That occasion the Romans caught, and sent ambassadors to Antiochus, under pretence of wishing to reconcile the kings, but in reality to spy the intentions of the Syrian, and keep him in check as far as possible.

(3) Cnaeus, chief of the legation, asked the king why he could not leave Ptolemy, a friend of the Roman people, in quiet possession of all his paternal kingdom, and why he could not leave their freedom to those Asian cities which Philip of Macedon had possessed. He told Antiochus that it was unjust for him to usurp what the Romans had taken from Philip, and that it was most strange for a king to come with so large a fleet and so numerous an army from Media to the coast of Asia, and then infest Europe, build cities, and subjugate Thrace, unless he meant to make that the beginning of another war. Antiochus answered that, as for Thrace, formerly possessed by his ancestors, though fallen into the hands of strangers while they were occupied in other matters, he took it back again, and he had there rebuilt Lysimachia, to be the residence of a son of Seleucus. As for the cities of Asia, he would leave them free to say if they, not the Romans, would thank him for the

favour. As for Ptolemy, “I,” said Antiochus, “am his relative; in due time I shall be his father-in-law, and I will see that he thanks you for your good offices. But I wonder by what right the Roman people meddle with Asia, while I never interfere with Italy.” So the matter ended for the moment, but, ere long, both parties came to open threats.’

For a time Antiochus was diverted by a false report of the death of young Ptolemy, and by negotiations with Hannibal of Carthage, in hope of engaging him to join in his European enterprise, but without effect.

(4) But preparations for war with Rome were no longer secret. He set about forming matrimonial alliances with other kings. He sent his daughter Cleopatra to Ptolemy in Egypt, giving Coele-Syria as a dowry with her, the province which he himself had taken from him, thinking to keep the boy quiet during the Roman war. Antiochus sent to Ariarthes, king of Cappadocia. A third remaining daughter he offered to Eumenes, king of Pergamus; but Eumenes, when he saw that Antiochus was contriving war against the Romans, and was merely making use of him on that occasion, refused the gift.’

Sometime more was spent in negotiations before either Antiochus or the Romans would strike the first blow, but as soon as Antiochus felt quite ready he rushed into the war, as we have already noted, and pursued it until Scipio defeated him at Magnesia, in the battle described from Livy in a former section. On that event it is enough to say that, while Scipio wiped off the stain of defeat from the Roman name by his conquest of Antiochus, Antiochus fought bravely, and suffered no disgrace when conquered. Roman discipline prevailed, and thus, **‘without reproach,’** the tide of battle turned upon him.

11:19...This was most literally fulfilled, after the battle of Magnesia, when Antiochus fled to Antioch. There, his bravery in battle was tarnished by an attempt to rob a temple in Elymais, in order to make up an instalment of the money he was bound to pay to Rome by treaty with Scipio. He shamefully perished there; the whole dishonesty of his life rose to memory, he stumbled, and fell, and was not found.

11:20...Seleucus Philopator, eldest son of Antiochus, whom his father had left in Antioch, when he went to the East to raise money, succeeded to the throne. He had that peculiar talent, which merited the appellation in the text, **‘Raiser of taxes,’** and successfully pursued the vocation which it signifies during a reign of eleven years. His exactors did indeed pass over the glory of the kingdom, and inexorably wrung from the people the money necessary to preserve the crown to the ruling dynasty. He perished ingloriously, but not in war. Appian says that he died at Athens, being there on his way from Rome, by the plot of a courtier named Heliodorus. (* Appian. De Bellis Syriacis, xlv) There is little related of him, if we except a very diffuse account of an attempt of his by means of the same Heliodorus, to take away the treasure from the temple of Jerusalem. (* 2nd Macc. 3.)

We have now passed very rapidly over the reigns of the kings of Syria and Egypt, or, more accurately speaking, of North and South; two series of sovereigns, whose domestic troubles and almost incessant warfare with each other, and their relations with Jews, Romans, Grecians, and Barbarians, make up a mass of history confused and obscure, although voluminous, extending over a century and a half, the exposition of which would be more complete if the patience of the reader could have been taxed with an array of those minute particulars which serve so well to identify the historic portraiture; they are too tedious to adorn. Yet even such brief

summaries as the present, the facts being all attested by independent witnesses, generally heathens, irresistibly prove the Divine inspiration of the Book of Daniel.

Section 19. Chap. 11: **Scripture of Truth: Antiochus Epiphanes.**

11:20-21...Porphyry wrote his treatise on the book of the prophet Daniel sometime in the latter half of the third (c. 275) century. He was a Jew by descent, by birth a Syrian, and, having abandoned the religion of his fathers, became a heathen. He studied philosophy in Athens, under Longinus, and again at Rome. By successful study he made himself a good Grecian, and wrote in Greek. Like renegades in general, he was a Zealot, as appears from his writing a work against the Christians, in fifteen books, one of which consisted of an effort to disprove the prophetic character of the book of Daniel, and in effect to impugn the honesty of its writer. He would maintain that it is a history composed in prophetic style, but, like all histories, written after the last of the events.

The man was impious, no doubt. There was little place for piety left in the heart of a Jew who could deliberately renounce the truths of Divine revelation, and, having cast the truth out of his bosom, persist in labouring to quench the strivings of the Holy Spirit, and fill the void with lies. But although Porphyry was indeed impious, as his Christian antagonists always called him, his writings bore witness that he was familiar with the affairs of his country, Syria, and we must acknowledge that none but a thorough scholar could have made himself so familiar with the native writers of Greco-Syrian history as well as with the sentences of Holy Scripture. None but a well-grounded historian could have carried through his difficult task of plying historic facts so cleverly in the desperate attempt to pull down so firm and fair a fabric as the grand evangelic preparation of one of the greatest of inspired men. When he had gratified the persecutors of Christians by demonstrating to their satisfaction that the book of Daniel was too true to be genuine or authentic, a few heathens would of course be found to forestall criticism by their cry of triumph. We, for our part, perceive just the contrary, and regard Porphyry as an antagonist who, unconscious of so much himself, is proved to be one of our most valuable coadjutors. We have palpable evidence that the book of Daniel was written, and admitted into the canon of the Old Testament long before Christ, and that it was familiar to the writers of the New Testament. As a historian Porphyry was well qualified, and as a scholar and a controversialist was wise enough not to expose himself to refutation on questions of mere fact, fact already patent to thousands of living men around him. Whenever the book of Daniel was written, 'the **Scripture of Truth**,' which we are now endeavouring to explain, was a faithful prophetic mirror of History; for History, even in Porphyry's day, was become a faithful mirror of this '**Scripture of Truth**.' Here, —whenever written, or whatever called,— here is a profoundly exact and pregnant summary of the history of Antiochus Epiphanes and his time. So Porphyry contends, and in spite of the man's sinister design we agree with him on the facts, and are thankful.

Christian writers have not only been sometimes too abundant in their epithets when speaking of Porphyry, but extremely indiscreet in their zeal to differ from him as widely as possible in their interpretation of this book; and not content with denying his conclusion, which is absurd, they labour to demolish his historic demonstration, which we should rather be thankful to receive, even from an enemy, more thankful indeed than if it was wrought out by a friend. —Yet it has even been thought a necessary sign of orthodoxy to maintain, against Porphyry, that the latter part of the eleventh chapter of the book of Daniel is a prophecy of Antichrist,

whoever Antichrist may be. Two eminent men, who flourished in the latter half of the fourth century, 'may be considered leaders of the two schools of interpretation, namely, Jerome and Chrysostom.

Jerome was ordained presbyter at Antioch, in Syria, travelled much in Europe, but returned to the East, and settled at Bethlehem. He was learned, zealous, impetuous, and controversial, —controversial, indeed, most men in those days were. He was an honest interpreter, yet not profound: a good linguist, but often imaginative where the expositor should be sternly critical. He caught at the Antichrist idea, so far as he could venture, yet not without betraying hesitation, and after applying the nineteenth verse to Antiochus, in agreement with, I believe, all Christian interpreters, at this point he diverges from the line of history.

'*Thus far the order of history is followed*, and between Porphyry and our interpreters (*nostros*) there is no dispute. The rest that follows to the end of the volume he interprets of Antiochus, surnamed Epiphanes, &c. &c. And while much that we shall now (*postea*) read and expound *agrees to the person of Antiochus*, they will have him (*volunt*) to be the type of Antichrist, and the things which had their first fulfilment in him, they will have to be quite complete in Antichrist. This Porphyry interprets of Antichrist, &c. But our people (*nostrī*), according to the superior sense, interpret it all of Antichrist, who is to be born among the Jewish people, and to come from Babylon, and to conquer the king of Egypt first,' &c.

Against this we need not stay to argue.

While Jerome was pursuing his monastic enterprises in Palestine, and, in the same breath, uttering brilliant sentences of scriptural wisdom, and very dark sayings on the asceticism of the cell, John Chrysostom, in Constantinople, was delivering his imperishable homilies, wherein sound common sense, a profound insight into the meaning of Holy Scripture, the depths of the human heart, and the necessities of fallen sinners, were admirably combined. In those days Christians did not generally revenge themselves upon the Jews with persecution, but addressed them with arguments drawn from the Old Testament, collated with the New. So did Chrysostom, and in his second book against the Jews he gives a brief running comment on the latter sentences of the book of Daniel, 'from 11:31 to the end, all of which he explains with exclusive application to the person of Antiochus Epiphanes. I must accompany Chrysostom and the best modern commentators, at least to the end of the eleventh chapter. Chrysostom cannot here be counted with Jerome's *nostrī*. (* Chrysostomi Opera, edit. Savil. tom. vi. pp. 329, 330.*)

When Seleucus Philopator died, his only son, Demetrius, was on his way to Rome to be hostage in his stead for the payment of the debt still remaining, according to the engagement of Antiochus the Great, after his defeat by Scipio. A brother of Seleucus, also named Antiochus, had been hostage in the imperial city for several years, but was to return on the arrival of his nephew. It was while young Demetrius was on his journey from Syria that Heliodorus had Seleucus poisoned, intending to usurp the throne in the absence of the rightful heir. Antiochus, being at Athens when the news reached him of his brother's death, also conceived a desire to usurp his nephew's inheritance, and accordingly made court to Eumenes, king of Pergamus, and Attalus, his brother, whom he engaged to help him. On his arrival in Syria he offered to govern the people with much greater clemency than his brother had shown them, and with less taxation. To Rome he sent back messengers with rich gifts, promising to pay punctually the money still due, and to render constant submission to all that the Roman Senate might require. His overtures were accepted

at Rome. His arrival was welcomed by the Syrians, who flattered his vanity by giving him the surname of Epiphanes, *Illustrious*.

But he was '**a vile person**' after all, and many, in derision, called him *Epimanes* —**Stark Mad**. When a hostage in Rome he had degraded himself beneath contempt, not only mingling with the lowest of the people, but surpassing the lowest of them in indecency. Even buffoons in the theatres had been known to avert their faces from him in disgust. This vile person stood up in the estate, or stead, of his brother Seleucus, but the Syrians gave him not the honour of the kingdom. He came in *softly, by stealth*, (*beshalwah*), flattering the people, flattering his Roman masters, flattering his mercenary allies, and treacherously abandoned to the humiliating position of a hostage the rightful heir to the throne he was usurping.

11:22...With troops of his new subjects who joined him in Syria, and with strong contingents from Pergamus and from Egypt, he entered Antioch and cut down at a stroke the traitor Heliodorus, who had no power to resist. Even the prince of the covenant, the chief person in Jerusalem, the pious high priest Onias, was violently displaced by him, to make way for his brother Jason, to whom he sold the high priesthood for 360 talents of silver.

11:23...After the league made with Jason, Antiochus worked deceitfully by selling the sacred office again to a third brother, Menelaus, who offered the vile person three hundred (300) talents more than Jason had paid. No king had ever before deposed a high priest, as Josephus mournfully observes when he records the third instance of the kind, when Herod deposed one Ananelus. The deposition of Hyrcanus by Aristobulus was the second. So that we may note this abuse of power by Antiochus as the first prostration of the priestly dignity, the fall from which it never afterwards recovered. '**And he shall come up,**' Head, and, not '**for,**' beginning a new sentence and relating a distinct fact, namely, that Antiochus did not gain power by conquest, nor by right, but by craft.

11:24...The province into which he enters is Judea, now a province of Syria, as it had been of Persia, and before that of Babylon. Epiphanes, surpassing all his predecessors in reckless prodigality —fool that he was— lavished his wealth in costly expenditure, and scattering gifts with an unsparing hand, abounded in wastefulness beyond all the kings that went before him. (* 1st Macc. 3:30) He also bestowed great attention on, ('al), not 'against,' the citadels and fortifications of the whole country, both his own and those of the enemy, '**even for a time,**' so long as was necessary, or so long as it suited his convenience or his purpose. He strongly fortified his frontier towards Egypt, that he might be ready either for active hostility or for a posture of defence in case of war.

11:25...Jerome explains this verse in a very few words. 'Porphyry interprets this of Antiochus (Epiphanes), who led a great army against Ptolemy (Philometor), king of Egypt, his sister's son. But the king of the South too, that is to say, Ptolemy's generals, were provoked to war, having many powerful auxiliaries, but were beaten in a great battle between Pelusium and Mount Casius.'

This is fully stated by the writer of the First Book of Maccabees. (*1st Macc. 1:17-20.)

Portion of meat, (*pathebag*), is explained in my note on Dan. 1:8, and the use of the word in this place confirms that note, and serves to indicate the obligation which followed the acceptance of such meats. By this allusion it would appear that some of the members of Ptolemy's household, or court, were guilty of treason in this war.

11:27...There can be no doubt that Antiochus made peace with Ptolemy, sat with him at a banquet, and laid plots against him the while. It is equally certain that Ptolemy's generals rejected all his pretended overtures. Ptolemy might seem to so clever a deceiver quite within his grasp, but he was not less than seventeen (17) years of age, quite old enough to play apart successfully under the instruction of those astute counsellors and guardians. Direct evidence of the state of the two kings' hearts, as they were trying to deceive each other, cannot be expected from history, yet history is not quite silent on the conduct of Epiphanes in that visit to Egypt, for in the passage of the first book of Maccabees just referred to, it is stated that after all their friendly communication and feasting, he took spoils of the strong cities in the land of Egypt, and then returned. Polybius, too, describing his ostentation of great wealth, says that the riches he displayed consisted partly of what he got in Egypt, when he broke a covenant with Philometor, the king, at that time but a boy. (* Polyb. apud Athenaeum, lib. v.*) Philometor, too, might have gone through the forms of a covenant without any intention of keeping it beyond the first moment of possible escape. Lies must have been spoken without scruple on both sides. Epiphanes, strongly armed, invaded Egypt, and called the invasion a friendly visit to his nephew, being all the while determined in his heart to force the young king and those around him to submission. When there he assumed an air of magnanimity and kindness. So long as Epiphanes remained in occupation it was vain to resist, and dangerous to irritate him. With one hand he robbed his victim, whom with the other he caressed, but neither could the artifice of the stronger nor of the weaker prosper. Thinking to overcome Egypt by smooth and crafty management, as he had overcome Syria, he preferred the arts of perfidy to the manly art of war, and feasted at Memphis when, if he meant to master Egypt, he should have disarmed the Egyptians, and planted garrisons of his own. The young king, guided by veteran counsellors, could only endeavour to put off the evil day, and while he pretended acquiescence, and allowed himself to be addressed as an ally, when he was no better than a prisoner in his own palace, held down by the enemy, and betrayed by courtiers who professed fidelity, he, too, trusted for the time to artifice. But artifice never prospers beyond its day. He who is the only ruler of princes suffered them to carry on the mockery **'until the end should be at the time appointed.'** What that time was, we shall find at the thirtieth verse. Here we may close the first part of the story of Antiochus Epiphanes, so far as it relates to the prophetic Scripture; and here we pause before entering upon the most important section of his history as a persecutor of God's people.

Section 20. Chap. 11: **Scripture of Truth: Antiochus Epiphanes.** (cont.)

11:28...The enmity of Epiphanes against the Jews' religion is now marked in the **'Scripture of Truth,'** and the man himself will make it manifest. His heart is against the holy covenant, as that religion is emphatically called." (* Compare the following passages of the Old Testament — Lev. 26:42, 45; Deut. 4:13; 9:9; 2nd Kings 23:21; Mal. 2:10 — with those of the New — Acts 7:8 (covenant of circumcision); Heb. 9:1 (first covenant); 8:6 (better covenant); 12:24 (new covenant); 13:20 (everlasting covenant). Many other passages there are which show the use of the word **'covenant'** in Holy Scripture, where the religion of Israelites and of Christians is so called. The former depended on the covenant made with Abraham and his children. The latter depends on the covenant made with the

Incarnate Son, and the Christian faith consists in trust in the Lord Jesus Christ, who fulfilled the condition of that covenant by dying for our sins, and the sins of the whole world.) The tyrant must have learned, if it were only during his nefarious transactions in buying and selling the high priesthood, how tenaciously every good Jew held fast the principle of obedience to the God of his fathers, and with what horror the best of the people regarded the sin of sacrilege. It was well known by what had happened to Heliodorus that the treasures of the temple were guarded as no other treasures were, and that kings and princes, when they presumed to approach the consecrated courts of the Lord's own house, had no more any superiority over other men. The sanctions of that holy covenant which the Lord made with Abraham, confirmed by the ministration of His servant Moses, and, for ages, honoured with signs, wonders, and victories over the heathen, did not allow the prostrate submission to a heathen despot that Epiphanes required. His heart was naturally set against it, and he thought to use the spoil of Egypt for effecting the utter subjugation of God's people. Full of this enterprise, he returned to the metropolis of Syria, his own land now. (* 1st Macc. 1:24.*)

11:29...**'At the time appointed,'** or, *at an opportune time, (lammo'ed)*, he returned to Egypt; but what had he been doing meanwhile? Between his return from Egypt to Antioch, B.C. 170, and his next expedition into Egypt, B.C. 168, there was an interval of two years, more or less. In that interval took place an exact fulfilment of the prediction, **'His heart shall be against the holy covenant, and he shall do, (we'asach), and return to his own land.'** Jerusalem lay between Egypt and Antioch. As he was leaving Egypt, a report came that incensed him excessively against one of his creatures, Jason the priest, and the Jews. The writers of the first and second books of the Maccabees give, between them, a full account of the matter.

A false report was circulated in Jerusalem that Epiphanes had died in Egypt, and Jason, hoping to recover his office of high priest, which Menelaus had obtained by outbuying him in the way we have described, collected in haste a company of not fewer than a thousand (1000) men, attacked the city, and terrified the inhabitants, many of whom betook themselves to flight, while Menelaus shut himself up in the castle. Jason, treating his fellow-citizens as if they were enemies rather than brethren, made a horrible slaughter in the city. While this went on, the report was carried to Epiphanes that the city was in insurrection against him, on which he quickened his march, soon reached the gates of Jerusalem, entered them with fury, killed all whom he met, without distinction of persons, broke into the houses, massacred the inhabitants, and in three days left eighty thousand (80,000) corpses of men, women, and children, made forty thousand (40,000) prisoners of war, and sold another forty thousand (40,000) for slaves. Then, led by the wretch, Menelaus, he went into the temple, 'and with wicked hands took away the sacred vessels, which other kings and other cities had presented for the ornament and glory of the place, but he contemptuously and shamefully defiled. But not those treasures only: he took the golden altar, the golden candlestick and all its lamps, the table for the shewbread, the cups for the drink-offerings, and the golden censers. The veil of the sanctuary he tore down, and the holiest places he made empty.'

Silent as the grave, Jerusalem made no remonstrance. A few thousands (2-3,000s) of people were hidden in the desolated habitations, and wept in secret. As many as could flee the scene of horror, or the slaves that would have chosen death rather than life, told their tale in the country round, and *'there was great*

lamentation in every place of Israel. For the princes and the elders mourned; the young women and the young men were made feeble, and the beauty of the women was changed. Every bridegroom took to mourning, and she that sat in the marriage chamber was in heaviness. The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.' Glutted with carnage, heavy with plunder, and haunted with the curse of sacrilege, the tyrant went on to Antioch; there to devise new schemes for the annihilation of '**the holy covenant,**' for the utter subjugation of Egypt, and for evading all such restraints as the offended humanity of Rome might now impose upon him. Rome he could not but fear, for, although not quite a tributary, he was yet a debtor to that great Republic, which might have swept away the Syro-Grecian power from the face of the earth, when the vanquished Syrian was in Sardis at its mercy; but Rome let him off with the cession of a strip of territory, and accepted a pecuniary fine in commutation for all the rest. His pretext for the former expedition into Egypt was to urge on his nephew, Ptolemy Philometor, some terms of agreement with his brother, who disputed possession of the kingdom, although everyone knew that his real object was to take Egypt for himself. Then, as it seems, he endeavoured by intrigues — probably with the traitors mentioned in the 26th verse, they who fed of the portion of the king's meat, —to involve the two brothers in a civil war. But the brothers, in fear and abhorrence of their uncle's doings, came to an amicable understanding between themselves. Vexed at his failure, Epiphanes contrived to make out some case of war, threw off the mask, and marched upon Egypt —not now a false protector, but an open enemy. But, however cleverly he could play out a conspiracy, or head a massacre, he was not man enough to execute so serious an enterprise; and on this occasion, it was not with him as on '**the former,**' when he came slyly into Antioch; nor as on '**the latter,**' when he crept into Egypt, and sowed treason and discord in the palace of Memphis.

11:30...After pondering various opinions, I understand the Hebrew sentence, (*uba'u bo tziyim kittim*), to mean that **ships from the West** should come against him. The Vulgate has *trieres Romani*, Roman triremes; the Amsterdam-Spanish, *naves de Romanos*, Roman ships of war. The numerous differences of rendering are not material, and the meaning of the text is exactly conveyed in a statement of Livy, the substance of which I borrow, as the best note that can be given.

Epiphanes, provoked to much more bitter enmity against the two brothers than formerly against the one, had prepared for war. Without delay, he despatched a fleet to Cyprus; and, early in the spring, himself set out with an army for Egypt, marching through Coele-Syria. Near Rhinocorura he was met by messengers from Philometor, who sent him acknowledgments that, by his help, he had received the kingdom of his fathers, and begged him to have regard to the gift of his own hands, and rather tell him what he desired, than, from being his ally, become an enemy acting against him by force of arms. To this he answered that he could neither recall the fleet, nor march the army back again, unless Ptolemy would give him all Cyprus and Pelusium, with the country extending to the Pelusian branch of the Nile. Epiphanes fixed a day until which he would wait for an answer to the conditions he then laid down. After letting pass the day appointed, he proceeded to march towards Alexandria. Without encountering any opposition from ships at the mouth of the Nile, nor from the people of the country extending from Arabia and Pelusium, as far as Memphis, and partly with the favour and partly with the fear of the inhabitants of Egypt in general, he made way by easy marches. Having crossed the river, and come to a place called Leusine, about four miles from Alexandria, they

were met by Roman legates. After saluting them, Epiphanes was in the act of offering his hand to one of them named Popillius; but, instead of taking it, Popillius gave him the written tablets he had brought, and bade him read that. Having read over the tablets, Epiphanes said that, before he could give him any answer, he must advise with his friends as to what should be done. The Roman, assuming great severity of countenance, drew a circle round the Syrian king with a rod that he had in his hand, and sternly said, "Before stepping out of this circle thou must tell me what answer I shall give the Senate." Astounded at the peremptory command, and not daring to hesitate for a moment, he meekly replied, "I will do what the Senate may please to order." As quickly Popillius recalled a smile, gave the king his right hand, as an old companion and friend; the day was immediately fixed when Epiphanes should quit Egypt; and, concord being established between the two brothers, and confirmed under the authority of Rome, the ambassadors set sail for Cyprus, and there dismissed the fleet of Epiphanes, which had but just before beaten the ships of Egypt.' (* 4' Livii lib- xlv. cap. 8.)

Hence his grief, and his enforced return into Syria, about two years after his former visit to the Egyptian court, and furious assault upon Jerusalem. The interval of two years is noted by the author of the first Book of Maccabees. (* 1st MacC. i. 30.) After two years he sent his chief collector of taxes to all the cities of Judea, and this officer entered Jerusalem with a strong force. By this time the city must have been fully inhabited again, and the population somewhat reassured by a period of tranquillity. At first he obtained as much money as he could by pleasant words, and then proceeded to extort by violence. This tax-gatherer let loose the soldiery upon the people, and slaughtered for the sake of terror. He sacked the city, burned down houses, made breaches in the walls, and then withdrew, carrying away a multitude of women and children to be made slaves, and left a formidable garrison in a newly-erected citadel in '*the City of David*,' a part of Jerusalem so called. The citadel entirely commanded the Temple, which the soldiers horribly profaned. Jerusalem was then again deserted of its inhabitants, whose place was quickly occupied by heathen strangers, who took up their abode there, as by right of conquest. The solemn worship of God ceased; and, at the times appointed for the great festivals, the few remaining faithful Jews shut themselves up to mourn in secret. Epiphanes then issued a decree, commanding all persons in his dominions to be of his religion, and to renounce every religion of their own. Without any very painful scruple, the idolaters in general consented to a community of gods, and many of the people of Israel, unfaithful as their fathers had been from the time of Moses, sacrificed to idols and profaned the Sabbath. Then, fulfilling the prophecy, he had intelligence with them that forsook the holy covenant.

11:31.... **'The Sanctuary of Strength'** —*the Sanctuary, the Fort, (hammeqedosh hamma'oz)*, must be the Temple itself, which had been inviolable, a place of refuge, and strongly fortified against those to whom regard for its sanctity would have been no defence. In contempt of religious reverence, and breaking through the material fortification, the army of Epiphanes polluted the sanctuary. **'The abomination that maketh desolate'** may be a general designation of the idolatry that was committed there, or it may mean that **'abominable idol of desolation'** * which Epiphanes set up over the altar of God —a statue of Jupiter Olympius, as it is called in the Apocrypha. (* 1st Macc. 1:57. *2nd Macc. 6:2)

11:32-33...Many of the apostates did wickedly against the covenant, were corrupted by the agents of Epiphanes, and easily induced by flatteries to join in persecuting their former brethren. When new altars had been erected in the courts

of the temple, and swine's flesh sacrificed thereon, the apostates took part with the heathens in everything they did to defile the place. Many of the people joined those who had fallen away from the law of their God, and did evil over all the country, as if they were greedy to make gain of their own apostasy, paying court to the enemy who had bought them to do evil. On the other hand, the people who knew their God, whose religion consisted in personal experience, not expediency, nor tradition, these people *were strong, and did*. They acted up to the power which God had given them. **'They that understood among the people,'** the Maccabees, whose illustrious deeds are narrated in the books that bear their name, instructed many during their great struggle, and opened a new era in the history of their nation.

The fifteenth day of the month Cisleu (*Kislev*) is marked as the triumphal day of idolatry in Jerusalem. On that day, the statue of Jupiter, —if Jupiter was the 'god', — was placed upon the great altar in the Temple. Incense and sacrifices were offered there, and all over the streets of the city before the doors of the houses. Fires were lit, and the apostates brought copies of the law and the prophets, and cast them into the flames. Similar things were done in all the towns of Judea. Thenceforth the worship of the God of Abraham was to be regarded as a crime. Mothers, who circumcised their infant sons, were cut to pieces, and the children strangled. But such atrocities frustrated the object they were intended to accomplish; for many others of the people bound themselves not to eat unclean meats, which to do was the required signal of apostasy, but rather die. A venerable priest, Mattathias by name, taking his five sons with him, had fled to the mountains, and they were joined in that solitude by other fugitives. There the good old man rented his garments, put on sackcloth, sat in ashes, and surrounded by his sons, who followed his example, wept and prayed. The refugees gathered together to hear him discourse on the departed glory, the humiliation, and the sufferings of Israel.

Around Mattathias and his sons their brethren gathered in greater numbers from day to day. Those discourses of the patriarch were followed with solemn conference, and the whole mountain-country became the refuge of confessors, and the seat of a new power, such a power as had never been known since the Hebrew nation came into existence. Then came commissioners from Epiphanes, bringing with them a horde of renegades to invite Mattathias to offer sacrifice, but they only moved him to declare, that though all nations were to offer sacrifice in obedience to the king, *they* never would. Mattathias, his sons, and their brethren would never abandon the religion of their fathers. Scarcely had the last word left his lips when a certain Jew presented himself to do sacrifice on an altar which the commissioner had set up in the place. Mattathias, enraged at the sight, drove his sword through the man, laid him dead upon the very altar, and then, by a second stroke, cut down the chief commissioner. *Thus* he instructed many! So instructed, the prostrate people took heart again, and a war instantly began, in which, of course, many of the faithful ones fell **'by sword and by flame, by captivity and by spoil, many days.'**

11:34...The noble insurgents were indeed holpen with a little help. Judas the Maccabee, and his brethren, succeeded to their aged father, whose expiring strength was devoted to launching a resistance in the cause of religious liberty, which he could not live to follow up. Judas now led the holy war, and God honoured him with marvellous success. For a time their numbers were increased by the accession of many whose only policy was to follow on the side where victory might be expected to insure them a prize, and where, meanwhile, superior strength

afforded chance of safety. When those cowards fell in battle, the proofs of apostasy were found upon their persons, and wherever such ones got into the ranks of the Maccabees, those ranks were broken in the fight. (* 2nd Macc. 12:40.) Thus reduced, the help actually received by the Maccabees was indeed but small.

11:35...So did the wise learn more wisdom, and so did murderous persecution and fierce war serve to test and purify the Church of God. But all this is yet in preparation for a time appointed, when the children of Abraham, instructed by experience, and raised up out of stagnant indifference and unbelief, shall be prepared to welcome their Divine Deliverer.

Section 21. Chap. 11: **Scripture of Truth: Antiochus Epiphanes.** (concl.)

11:36...It is here predicted of Antiochus Epiphanes that he will (1) endeavour to control, or to suppress, all religions established within his dominions; (2) that he will set up a new 'god', instead of the 'gods' known to his fathers; (3) that he will be at once extravagant and greedy; (4) and that he will not regard the desire of women.-

1. As to his endeavour to suppress all the established religions, and to exert control over all his subjects in regard to their religious worship, that was declared in the decree mentioned in the note on the thirtieth verse of this chapter. According to Polybius, quoted by Athenzeus, 'he took possession of the images of all that men call gods or demons, or even heroes,' and 'pillaged most of their temples.' (*Athen. Deipnosophist, v. 4.) Mad as he must have been to think of such an enterprise, he only carried to its conclusion the principle maintained by the Assyrian and Babylonian kings.

2. He did not regard the 'god' of his fathers, but, in its stead, honoured a 'god' whom his fathers knew not. What this 'god' was can only be conjectured. As his fathers knew it not, it could not be Jupiter Olympius, although the statue he set up in Jerusalem is so called in the Greek of the Maccabees. The remaining portions of the General History of Polybius afford us no light; neither, so far as I can find, does any other. The text calls his idol ('*eloah ma'uzzim*'), which is literally **the god of fortresses**; as if the tyrant had conceived the notion of adopting some *foreign divinity*, ('*eloah nekar*'), some sort of Oriental Mars, some such patron of warriors as the Assyrian Assarac, or the Babylonian Merodach, to be *his* guardian god, after the manner of those kings, and had set it up over all his martial undertakings. The statement in verse 39, that thus should he do in the most strong holds, the **battlements of fortifications**, with this strange 'god', entirely agrees with this view of the matter. For a 'god' that is set up in such places as those (*mibtzey ma'uzzim*) must have martial attributes. The Syriac version, ('*aloha' 'ashino'*'), *strong 'god'*, conveys the same idea; and certainly the man who could attempt to set aside the succession of the Hebrew pontificate, require the Jews to deny their own God, expel all other 'gods' from their seats, and rob and defile their temples, would not hesitate to *choose* a 'god' for himself, assign him his place, and keep him to it, and, if he thought well, suppress or change his name, or even make for himself a 'god' entirely new. (Isa. 44:17)

3. His extravagance was notorious, from the time when he used to scatter money in the streets of Rome for them to catch who could, to the times when he wasted ill-gotten gold on spectacles and banquets, and exhibited in one procession golden images covered with embroidered robes that also glittered with gold, and a boundless variety of rare and precious

objects, surpassing all we read of in history, or even in fable. (*Polybius in Athenaeus, ut supra.) His greed was as insatiate as his vanity was boundless, and it impelled him to every possible excess of rapine, sacking towns, robbing temples, and draining his victims of all that military exactors could get by force. So did he **'divide the land for gain,'** and so did he honour his new-made 'god' **'with gold and silver, and precious stones, and pleasant things.'**

4. He was ferocious, not brave; a brute rather than a man. He did not *regard* the 'god' of his fathers, nor did he (*regard* is understood) the desire of women, nor yet did he *regard* any 'god', for he magnified himself above them all. Now the meaning of one sentence in the description, ***nor the desire of women,*** (*wi'al`chemeddath nashim*), has to be considered. If **'desire of women'** is to be taken in its lowest sense, it cannot be said of Epiphanes that he did not regard it, but quite the contrary. Or, if it pleases the commentator to make Antichrist the subject of discourse, there has not yet been an Antichrist of any sort of whom it can be truly said that he had no such desire. Ascetic as they may profess to be, they are all human. But the verb which governs here is (*yabin*), which denotes not animal desire, but *intelligent regard*. The noun, (*chemdath*), means elegance, beauty, charm, feminine grace, —that which commends woman to manly respect and care. Hence comes the chastely elevating influence of woman, both in social and domestic life. Hence that noble chivalry which, in a Cyrus, or even an Alexander, in every man that is not mean, forbids undue familiarity, and is the shield of protection to the woman in moments when she is otherwise most helpless and exposed. **'Vile persons'** are insensible to this, as was Epiphanes. There was nothing too sacred for him to desecrate. His treatment of women and children in Jerusalem is proof that he did not regard the grace of womanhood. The charm and pleading of a tender mother, heightened as it is by pious care of the infant at her bosom, was to him nothing. Such matrons were the women of Jerusalem who circumcised their infants when there was neither priest nor husband left to perform the rite. Epiphanes made his ruffian soldiers drive those women to the fires, with the dead bodies of the fresh-murdered infants hung upon their necks; or, in the chambers, they first hanged the babes in their mothers' presence, and then hacked the mothers to pieces with their swords. This exhibits the last touch of diabolical brutality in the portrait of Antiochus the Furious —(*epimanēs*) (*2nd Macc. 5:12-17)

11:40-41...**'The time of the end'** is come when Epiphanes has wreaked his utmost vengeance on Jerusalem and the Jews. Porphyry says, that in the eleventh year of his reign he went to war again with Ptolemy Philometor, his sister's son, who, on hearing of his approach southward, gathered together many thousands of people. (*Apud Hieron. in loc.*) But Antiochus rushed onwards like a tempest, with chariots, horsemen, and a great fleet besides. The fleet did much damage along the coast, and on shore he laid the country waste wherever he came. His line of march lay through Judea, the **'glorious,'** or goodly land; and there was the citadel he had built at Jerusalem from the ruins of the city walls. Thus he came to Egypt. The Idumeans, however, the Moabites and the Ammonites, he did not trouble; that is to say, he left Arabia untouched. Thus far Porphyry adduces the facts, but the Maccabean historians and Josephus, quite absorbed in the affairs of their own nation, and intent only on relating the glorious-struggles of their brethren against the king their persecutor, give little or no information on foreign matters.

11:42-43...If we possessed the histories that Jerome enumerates, it is probable that we should be able to demonstrate a literal fulfilment of this portion of the prophecy, but we can just catch one gleam of evidence. Jerome rather laboured

to make it appear that Antichrist was the personage intended, yet, after perusing the documents we now desiderate, he could not but concede to Porphyry that *haec Antiochum ex parte fecisse legimus*; he had read that Antiochus did those things in part, and acknowledges the probability that when the people of Libya and Ethiopia heard of the doings of Antiochus in Egypt they would be troubled. Thus Jerome concedes that the invader did actually, at this time, penetrate into Egypt. The Hebrew, however, does not affirm that he passed through Libya and Ethiopia, as Jerome and the Vulgate read, but that the Libyans and Ethiopians would be at his steps, —that those ancient allies of Egypt would fall away from Philometor to Epiphanes. (* Ezek. 30:5.*)

11:44...Here, again, we recover our footing on the firm ground of historic evidence. We do not, indeed, find any account of what the tidings out of the East and North were that troubled Epiphanes, but it is certain that during the struggle in Palestine between his troops and those of the Maccabees he had some occasion for leaving them to themselves on the scene of action, and marched away to Persia. According to the First Book of Maccabees, he heard, when he was in the upper provinces, that the city Elymais, in Persia, was very noble and full of riches, having abundance of gold and silver, and a temple containing much treasure. (* 1st Macc. 6:1,2.*) According to the Second Book, the city was Persepolis. (* 2nd Macc. 9:2) Porphyry, as quoted by Jerome, understood that he went to the province of Elymais, saying nothing of a city. The object of his visit, according to the prophecy, was **‘to destroy, and utterly to make away many.’** The first and second books of Maccabees note a temple in the city. Porphyry says it was a temple of Diana, and Appian takes the goddess to be Venus. (* De Syriacis, 66.*) But Elymais, if, indeed, the city bore that name, is probably the same as Persepolis; and it may have been the same Persian idol that the western historian calls Diana, and the other Venus. Not only are these differences immaterial, but their very diversity shows the independence of the sources whence they are derived. All agree in the fact that the same person attempted to rob a temple, but encountered such powerful resistance that he decamped. The same failure of heart that overtook him when panic-stricken before the Roman ambassadors in Egypt, made him order his troops to retreat when opposed by the people of the Persian city.

From the North, too, tidings had disturbed him. The Maccabean historians throw no certain light on this matter, but Appian does, where he says that, during his reign, ‘he took Artaxias the Armenian; (* De Syriacis, 66.*) and Tacitus relates, that while he was endeavouring to destroy the superstition of the Jews, and teach them Grecian manners, Artaxias had escaped from connexion with him. (* Tacit. lib. v., ‘*ea tempestate Arsaces desciverat.*’ Tacitus must have given this name to Artaxias, as one of the Arsacidæ, for the retreat of Epiphanes from Persepolis was in the year B.C. 164, and three years later than that Artaxias was yet alive, and sending ambassadors into Cappadocia. —**Moreri, Artaxias I.***) Appian enables us to perceive the uncertain character of the relations between this dynasty of Syrian kings and their Armenian tributaries, by an observation that on an occasion when one of the Ptolemies was invading Syria, the Parthians, of whose empire Armenia became a part, fell away from the government of the Seleucids, seeing that it was troubled. (* De Syriacis, 65.*) Subsequently to this defection, Epiphanes succeeded in making a prisoner of Artaxias, but when he was in trouble from the reaction he had provoked in Syria, with the exhaustion of his resources after his mad profligacy at Daphne, Artaxias broke loose again; and well might the tidings from the North trouble him, and set him on an expedition to the East, whence he had received

some similar tidings that might serve him as a pretext, at least, for a hostile invasion, hoping to recruit his forces by the spoil to be taken at Persepolis.

We say Persepolis, but doubt whether the city in question was known by that name in the East. There was, however, a city called Persepolis by the Greek historians, and the fame of its wealth attracted the cupidity of needy princes. A passage from Quintus Curtius (* Q. Curt. vi. 1.) tells how naturally such an one would look to that place for spoil. It is to the effect that Alexander the Great encamped before Persepolis, where his army rested for a night, and on the morrow he called his captains together, and told them that there was no city more hateful to the Greeks than the metropolis of the ancient kingdom of Persia. He reminded them that first Darius and then Xerxes came thence, bringing all the horrors of war into Europe. After an inflammatory harangue, Alexander led a phalanx into the city, and found that of all cities that the Greeks had ever taken, this was, beyond comparison, the richest. 'Hither the barbarians had brought together all the wealth of Persia; gold and silver piled in heaps; robes without number; furniture, not for use only, but for ornament, show, and luxury.' The account of this loot is long, and closes with a picture of the frantic delight of soldiers reeling underloads of gold and jewels, and the waste and destruction of precious things, which were too abundant to be brought away.

Antiochus the Illustrious could not tread in the steps of Alexander the Great. The men of this royal city, which no doubt was Susa, were forewarned of his approach, met him, and drove him shamefully away. Thence he proceeded towards Agbatana, and on arriving there, heard of the defeat of his general, Lysias, in Judea, with the cleansing of the temple of Jerusalem, and restoration of Divine worship there. (* 1st Macc. 6:5-8. 2nd Macc. 9:3.*)

Mad with disappointment, shame, and anger, he set out with his dispirited army to take vengeance on the Jews, but after enduring the journey for a considerable distance, fell sick and died. He came to his end and none could help him. The words of the prophecy, '**and he shall plant the tabernacles of his palace,**' &c., are probably intended to describe his encampment when death seized him. (*weyitta' 'ahaley 'appadno ben yamin lihar tzebi qodesh*) **and he pitched his palaa' tents between the seas towards the glorious holy mountain.** Or it may refer to his encampment outside Jerusalem, when he came thither in great pomp with his army, on his way from Egypt to Persia, in contrast with the sudden sickness, and the ignominious close of his career after the rout at Persepolis, and the utter defeat of his arms in Palestine. The place where he died is not known. Polybius (* Polybii Excerpt. Valesii, p. 144.) says that he died in the town of Tabas, in Paraetacene, a wild, mountainous region, between Persia and Media; and the author of the Second Book of Maccabees says that 'thus the murderer and blasphemer suffered most grievously; and as he had treated other men, so he died a miserable death in a strange country among the mountains.' (* 2nd Macc. 9:28.*)

So ended the life of Antiochus Epiphanes, and at the same time the latter kingdom of Judah took its beginning, and the Jews had either a captain or a king from Judas and Jonathan the Maccabees, and their first king Simon, down to Archelaus, when, in the eighth year of the Christian era, Judea became a Roman province. It might seem, indeed, that too much prominence is given to one man, Antiochus, in this part of the Book of Daniel, if the interpretation now given is correct; and it may be thought a presumption against this interpretation, that while the Latin and Greek historians say so much of Antiochus the Great whom Scipio conquered, they say so very little of this one of his successors. For this comparative

silence in those historians the reason is obvious: they narrate in full the histories of barbarians with whom their countrymen were at war, or otherwise held correspondence: but they little knew, and less heeded, the internal affairs of Syrians, Jews, Persians, Egyptians, and Armenians. So Livy describes in full the intervention of the Roman Senate to prevent Epiphanes from getting a footing in Egypt, but is content to let him alone, whether in peace or at war, while he keeps beyond the bounds of the Empire and its allies or tributaries. On the other hand, the Jewish historians who recorded the sufferings and triumphs of the Maccabees, wrote fully all that they knew concerning those events.

This prophecy was revealed for the express purpose of making Daniel understand what should befall his people in the latter days (10:14); and it is worthy of admiration and thankfulness that the vision was so full and clear. Surely certainty and clearness cannot be made a ground of objection. The faith of every intelligent reader of the Bible must be greatly confirmed when he considers with what minute precision the event answers to the prediction after an interval of not less than 370 years, as well as a multitude of other events which took place through all that period. The complication of the whole tissue of events, and yet the ever-prevailing tendency of them all to contribute to the establishment of the kingdom of Christ our Lord, heightens the wonder, and challenges the student of prophecy to pursue his investigation of some of the less familiar fields of history with patient research. Pursuing such research, he finds that facts only are the key of prophecy, not theories nor preconceptions, but public and undeniable facts.

Section 22. Chap. 12: Scripture of Truth: Restoration: Kingdom to Jews: Resurrection of Dead promised. Book is Closed.

12:1...At *that* time. At the close of the Syro-Grecian persecution, Michael the angel-prince, which came to the help of the Jews in the reign of Cyrus, stood up again for the children of Daniel's people, the descendants of those more faithful Israelites who accepted deliverance and restoration to the land of their fathers. In that day (B.C. 163 *circ.*), full 370 years later than the prediction, was the Divine interposition in time of their extremity. On the death of Antiochus Epiphanes, his son Antiochus Eupator, a child of nine years, being in the power of Lysias, his general in Judea, was by that general declared king. Epiphanes, on his death-bed, had appointed another person to be guardian of his son; but Lysias, having little Eupator with him, assumed the guardianship, and declared him king; while Demetrius, nephew of the deceased monarch, claimed the crown, but his claim was not supported. Meanwhile Lysias was distracted from affairs of war to cares of State —to the detriment of the army; and the state was weakened in consequence of the infancy of King Eupator, and the agitation of the Pretender Demetrius. When this agitation began the Syrians were as yet in great strength; one division of their army closely besieging Jerusalem, while the other dislodged the Jews from Beth-sura, a very strong fortress, about six miles N.E. of Jerusalem. Hunger forced them to capitulate. The troops and the inhabitants of Jerusalem also languished under the pressure of advancing famine; and if the Syrians had not been weakened by scarcity of provisions, and, to some extent, disabled by civil discord, there was no human power at hand to prevent them from taking the holy city and laying the land waste. Nicanor, commanding the besiegers, plied his engines to the utmost, seemed to be breaking into Jerusalem, and threatened that he would burn down the temple.

In this time of peril the priests came and stood before the altar of the Lord, weeping, and imploring help against the enemy. Judas the Maccabee, who had won

many battles, but whose strong limbs now trembled, and the brave soldiers that had fought under him, now faint with hunger and disheartened, still fought, or strove to fight, but had neither strength nor hope —this Judas came and pleaded hard before the altar of the Lord. In that awful presence the great captain prayed, that as the angel of the Lord had slain the host of Sennacherib, when his tents covered the same ground where now the Syrians were arrayed, so would He again destroy the enemy. Then the armies joined battle on the thirteenth day of the month Adar; the Gentiles, not long resisting, were put to flight, cut down with great slaughter as they fled; and when the men of Israel had sated themselves with victory, and refreshed themselves with food gathered in the enemy's deserted camp, they returned in triumph to Jerusalem, bringing abundant spoil, and carrying on high the head of Nicanor, and the right hand that he had lifted up in blasphemy against the God of Israel. (* 1st Macc. 6; 7.*). An angel had turned the tide of war. Michael, the great prince, stood up for the children of Daniel's people.

Judah had now a chief again. The victorious Maccabee did not assume a crown, but was content with the humbler name of captain of the people; and after him came Jonathan, and then Simon, bearing the like dignity. After many sanguinary battles, the power of the Assyrian melts away, and, glad for peace, the Syrian king acknowledges Simon first king of Judea after the captivity (B.C. 143.) Then Judah held the sceptre, for a century and half, until Shiloh came. The sceptre fell from the unworthy hands of Archelaus, whom they deposed in Rome in the very year when the son of David, a boy of twelve years, took his seat in the Temple to silence the vain wisdom of the doctors of tradition there.

Outlines of Jewish history, from the Maccabean victories, have been sketched by many hands; but the chief, almost the only sources of authentic information, are the first book of Maccabees, and the writings of Flavius Josephus, down to the destruction of Jerusalem by the Romans.

Hardly were the Jews delivered from the Syro-Grecian tyranny, when they 'heard the fame of the Romans, that they were mighty and valiant, and agreeable to all things that were required of them, and that they made peace with all that came unto them.' They heard of their conquests in Europe and in Asia, of their severity towards the obstinate, and their faithful amity with their friends, and gentleness towards those who cast themselves in their protection. Trusting, then, on the Romans for protection, they sent messengers to Rome. The Hebrew messengers laid before the Roman Senate tables of brass, inscribed with articles of alliance, offensive and defensive, on terms highly advantageous to Rome, and almost reducing Judea to the position of a tributary state. The articles, of course, were readily accepted. . . . And there shall be a time of trouble, such as never was since there was a nation even to that same time.

This '**time of trouble**' is clearly distinct from '**that time**' noted in the beginning of the verse. The time of trouble is the same as that which our Lord foretold when He saddened His disciples by saying to them, '*There shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be.*' Then came '*the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place.*' (Matt. 24:21, 15; Dan. 9:27). The passage referred to by our Lord is duly noticed above. (* I venture to maintain, until better instructed, that the same event is again predicted here. But God's mercy was to be signalized no less conspicuously than His judgment.*).

. . . . **And at that time thy people shall be delivered, every one that shall be found written in the book.** The parallel continues between the

sentences of our Lord and those of the prophet. The later prediction is in these words, —‘Except those days should be shortened, there should no flesh be saved, but for the elect’s sake, those days shall be shortened.’ (Matt. 24:22). ‘*The elect*’ and ‘**the written in the book**’ designate the same persons, who, as in Daniel, so more frequently in the New Testament, are said to have their names written in the Book of Life, or in the Book of the Lamb, or in heaven. (Luke 10:20; Phil. 4:3; Rev. 3:5; 13:8) The mark of exemption from a great calamity contributes to identify them with the same event, which in reality accomplishes the fulfilment of a twofold prophecy. Eusebius the historian, although he does not appear to perceive the exact relation between this part of his narrative and any passage of Holy Scripture, supplies direct evidence of the fulfilment. He says that ‘the people of the Church in Jerusalem, having been required by a certain oracle (*kata tina chrēsmon*), delivered to certain holy men in Jerusalem before the war, to remove out of the city, and take up their abode in a certain city on the other side (the Jordan), called Pella, all who believed in Christ left Jerusalem and went thither. It was then as if, when those holy men had utterly abandoned the royal metropolis of the Jews and the whole country of Judea, the judgment of God had overtaken and swept away that wicked race for all that they had done against Christ and His apostles.’ (* Euseb. Hist. Eccles. iii. 5.*) Epiphanius relates what appears to be a popular tradition, one of those old and all pervading memories of certain events that may never be forgotten, when he says that the disciples, being warned by an angel, left the city before the siege began. (* Epiphan. De Mensuris et Ponderibus, xv.*)

We have now interwoven the threads of prophecy and history, steadily following a path of more than fifteen centuries. We have marked the exode of Israel out of Egypt, and noted the chief events in the history of the Lord’s people, and its relations with the greatest nations of antiquity, down to the time when Israel was dispersed again. Subjecting the book of Daniel the prophet to a perfectly independent study, we have everywhere found confirmations of its history and its historical predictions, not so much in learned argument, —for that course had been taken by others with triumphant success— as in the most ancient monumental remains of Assyria and Babylon, and in the records of contemporaneous writers, some of them bringing the evidence of public documents, others that of their own personal knowledge of the facts related.

An extremely small portion of the book, consisting of but a few verses in the seventh chapter, and other few in the twelfth, does not obviously lie open to historical exposition by a synthesis of facts like that which proves demonstratively the Divine inspiration of the book in its prophetic parts. Often secular history, not merely confirms or illustrates, but actually gives complement to the historical portions of the text, as that Power which reigns invisible and yet supreme had bidden two men write —one with his pen in that one book that shall never go out of print nor be laid aside forgotten, and the other with the chisel, or the style in marble, to be buried in the dust for scores of centuries and then brought to light, slowly deciphered by help of the writing in the book, and returns information from the unaltered marble to be matched with written sentences of the inspired book, and to pour new light, and impart a wider compass to the sacred narrative.

So clear is the literal demonstration, with the slight exceptions we have now acknowledged, that there has not been any room left for indulging in the romance which is too often supposed to lend its charm to all prophetic study. Students who need the stimulant of mystery may find it in the Apocalypse, but not to any considerable extent in the book of Daniel. It was to be found there back in the dark

ages, when all truth was overshadowed, but now the true light shineth, and we have a more sure word of prophecy. But although the simple method of collating this sacred book consecutively with secular histories now ceases, a few lines remain that will still repay us for careful study.

12:2...Faith in a Divine Power to awaken from the sleep of death had already cheered the Lord's witnesses. Not to cite elder instances, we may refer to the Maccabean martyrs, of whom in part it is so beautifully said in the Epistle to the Hebrews, that '*they waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection.*' (Heb. 11:34,35). 'Thou murderer,' said one of the seven brethren to king Antiochus Epiphanes, 'thou takest this present life from us, but the King of the world will raise us up which die for His laws, in the resurrection to everlasting life.' (* 2nd Macc. 7:9.*). Many prophets and righteous men in former ages, with noble armies of martyrs, whose numbers never ceased to multiply as ages passed away, lay asleep in the dust of the earth; but the angel declared that they should all wake up again to everlasting life, while some who had ignominiously sought to escape temporal death by denying their God should wake up to shame and everlasting contempt. In all the Old Testament there is not a sentence more explicit, perhaps none so full. Thus, when the Scripture of Truth has no more to say concerning events of this world, it speaks distinctly of the next.

The resurrection of *many*, be it noted well, does not imply that all will not rise; for not only would such a limitation be contrary to the express teaching of Holy Scripture, but inconsistent with the words of this very angel, that both the wicked and the good will awake out of the sleep of death. The word (rabbin) not only means many, but is used to denote a multitude, and, specially, the multitude of Gentiles.

12:3...On the day when the Lamb of God died for sinful men, when the graves opened, and the bodies of the saints arose, went into the holy city and appeared unto many, on that day the Gospel dispensation was complete. Thenceforth the ambassadors of the King of Heaven were to execute their divine commission, going forth into the whole world to preach the gospel to every creature. These preachers of salvation *that be wise*, (hammaskilim), rendered in the margin teachers, being a Hiphil participle, properly means *they who instruct*; by teaching they make others wise. They turn *the multitudes*, (harabbim), to righteousness. They are a new order of men, the Prophets of Christianity; and they invite all mankind, whether Jews or Gentiles, to come into the fold of Christ. Their mission is to all —as many as are capable of resurrection from the dead. They are intelligent messengers of Christ, and however importunately zealous they may be, they fail not to instruct fully all whom they invite. They invite the 'many' for whom the Lord Jesus bare the sin (Isa. 53:6); all of us whose iniquity was laid upon the Man of Sorrows (Isa. 53:6); for 'He died for *all*.' (2nd Cor. 5:15) The saving truth of Christianity *must* be preached to all, for the efficacy of the atonement is as universal as the blight of death, and, but for the obduracy and impenitence of mankind, would be as universal as the resurrection of the dead. The prophet is reminded that, after death, the righteous shall enter into everlasting life, when they who have turned many to righteousness shall shine as the stars in heaven for ever and ever. This is truly gospel tidings. It is just the truth to be unfolded to the world in the times of restitution, when mankind shall have passed beyond ages of tribulation, and when the healing power of the Saviour's death takes the place of the penal chastisements of God's just displeasure. Not war, nor captivity, nor pestilence, nor famine, but reconciliation

with God through faith in the atonement and intercession of the Incarnate Son. Here, in effect, the gospel is predicted, and with this glorious prediction the Scripture of Truth closes, being, so to speak, the culmination of all Daniel's prophecies. Thus completed, the book of Daniel appears in perfect symmetry, and under a variety of symbolic imagery; and notwithstanding the continual association of facts and visions, there is that unity of design apparent in the whole book, which always distinguishes the genuine from the spurious and apocryphal. It is certainly not too much to say that the publication was as opportune as the structure is symmetrical and complete. After many ages of apostasy the Jews had renounced idolatry, and thus placed themselves in a posture of antagonism to the Gentile world. The hostility soon became active, and the vast masses of heathendom threatened to overpower and annihilate the little remnant of the nation. Soon the Maccabean soldiers would have to take their crowns of martyrdom, and after them, through ages more, myriads of Christian confessors would have to lay down their lives for Christ's sake. In anticipation of those events, at least, this clearest of all Old Testament declarations of the resurrection of the dead was delivered, and before the test of martyrdom was applied, the believers in Divine revelation were provided with a strong assurance of immortality, and instructed to look forward with sure and certain hope for the resurrection of their now mortal bodies to a better and an eternal life. In due time the Prince of Life came in His own person, and having raised the dead, and raised His own body also from the tomb of the Arimathean, He sent forth the apostles to proclaim everywhere, '*Jesus and **the** resurrection*'—that very resurrection of which Daniel spake. '*And now,*' said St. Paul to king Agrippa, '*I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come.*' (Acts 25:6,7).

12:4...Here is a command to preserve the prophecy revealed to Daniel in the third year of Cyrus, and written by himself. Like all other such writings, it was then shut up in deep mystery, but now the fulfilment of every particular has made it plain from the beginning to the end. The time of the end, therefore, so far as this portion of the book of Daniel is concerned, has fully come. Yet many may wish to understand how knowledge is to be increased by running to and fro, and what knowledge it is that shall be thus augmented.

There is a popular application of the last sentence of the text that must be parted with, as utterly irrelevant to the subject. The subject of the discourse is the sealed book with its hidden words. The book was to remain shut unto the time of the end, but it would be eventually opened and understood; for many should *diligently search, and the knowledge* (of it) *would be increased* in consequence of their investigation, not only of the written contents of the book, but of whatever was necessary to be known in order to understand their meaning. This is the sense of the Hebrew, (*yeshotetu*), translated in the Latin Vulgate '*pertransibunt,*' and in the English, 'shall run to and fro.' We must understand the verb (*shotet*). It is the Pilhel conjugation of (*shot*), and, following its mere grammatical form, 'to and fro' is the exact adverbial phrase to convey its force. In use, however, it is found not so much to denote the repetition as the object of the action, and to signify active inspection for the sake of search. (See Jer. 5:1; Amos 8:12; Zech. 4:10; 2nd Chron. 16:9) A note of Jerome shall speak on this passage. He says:—

'He who had revealed to Daniel manifold truth, while he intimated that the things which he had spoken were obscure (*occulta*), commanded him to wrap up the words and seal the book, that many might read and search out the truth of history,

but because of the great obscurity they would form different opinions. But when he says *pertransibunt*, that is *percurrunt*, *plurimi*, he indicates reading. For we are accustomed to say, *Percurri librum*; *pertransivi historiam*, “ I have run over the book; I have gone through the history.” Isaiah, too, speaking of the obscurity of his volume, says, “*The vision of all is become to you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.*” In the revelation of John, we see a book sealed with seven seals within and without; and when no one could loose the seals, John says, “*I wept because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders said unto me, Weep not, behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.*” For he who understands the figures (sacramenta) of scripture, and the sayings that are dark because of the greatness of the mysteries, can open that book, and can explain its parables. Then the letter that killeth is changed for the spirit that giveth life.’

So far as I have thought it necessary to refer, I find the rabbies entirely agreed on the meaning of this passage; which, in truth, is very easy. Aben Ezra refers to Amos, 8:12, as parallel, the same word being used —‘*they shall run to and fro to seek the word of the Lord.*’ Saadiah takes the ‘**many**’ to be the disciples of the wise. Eben Yakhya paraphrases, ‘*Many shall seek diligently to interpret these things.*’ The Greek of Theodotion is (‘*heōs didachthōsi polloi*’), *until many learn*; and the old Latin in Saba tier is *quoad discant niulti*, ‘inasmuch as many shall learn.’

Into this ‘**Scripture of truth**’ and the whole Bible, many have searched diligently, and by their studies knowledge has been much increased; but it is to be lamented that, in this day, not many, but comparatively few, very few indeed, busy themselves in earnest Biblical research. Hence, large masses of our congregations live content in ignorance, while other and larger masses are sunk in scepticism or open infidelity, and intelligent persons suffer unutterable disgust at the voluble ignorance which often wastes precious hours in pouring out floods of flippant absurdity over golden texts. This wilful incompetence is unpardonable. It would not be tolerated by the men themselves in any temporal transaction, and it is lamentable that they, who would not proceed at random in a matter of money, appear utterly unconscious of impropriety —sin is not thought of— in playing at random with God’s holy Word. But the expositor, who labours in humility to ascertain the meaning of the sacred text, is so far acting under the Divine sanction, and may take encouragement from the assurance, that ‘**many shall diligently search, and knowledge shall be increased by their means.**’

12:5-12...Nothing certain can be advanced here in the way of interpretation. The man clothed in white linen, who swears that it should be for a time, &c., in answer to a question of one of the two angels which stood on the banks of the Tigris, is evidently the same glorious angel that delivered to Daniel the Scripture of Truth, to which these verses (5-13) may therefore be taken as the supplement. But what is *it*?

12:13...This last verse, indeed, is intelligible, being a solemn dismissal of the aged prophet from the toils of a holy and honourable life. Recorded as they appear to be, by Daniel himself, they are probably the last words extant from his pen, for few persons are likely to contend that the apocryphal ‘part of the Book of Daniel,’ as it is called, is of any credit. No authentic writing mentions the time, or place, or circumstances of the prophet’s death; but no doubt he went to his rest soon after

this last vision, and the promise remains that he shall stand honourably in his lot at the end of the days. Theodotion translates thus —(*anastēsē eis ton klēron sou, eis sunteleian 'hēmerōn*): **Thou shalt rise again to thy lot at the consummation of the days**; understanding the original with reference to the general resurrection. As for the place of his death, a general tradition in the East fixes on Shushan, where, as the same tradition has it, he resided during the latter years of his life, and where they say he built a castle. Perhaps the tradition was the occasion of a 'tomb,' or cenotaph, erected either by Jews or Mohammedans, on the east bank of the Shapur, under the ruins of Susa, concerning which many trifling marvels are told; but, in truth, '*no man knoweth of his sepulchre unto this day.*' The fulfilment of prophecy is his world-wide monument enduring to the end of time. }}

17. Pusey.

Daniel the Prophet, Nine Lectures, Delivered in the Divinity School of the University of Oxford with Copious Notes. By Rev. Edward Bouverie Pusey, Doctor of Divinity, Canon of Christ Church; Regius Professor of Hebrew in the University of Oxford. London. 1864. (This work is extremely learned & scholarly; very helpful for those who seek advanced hermeneutics. "Edward Bouverie Pusey was an English churchman, for more than fifty years Regius Professor of Hebrew at the University of Oxford. He and his current lineage Paul George Pusey 1964 to present, are still one of the main promoters of the Oxford Movement." --Wikipedia.)

{{ Preface: The following lectures were planned, as my contribution against that tide of skepticism, which the publication of the "Essays and Reviews" let loose upon the young and uninstructed. Not that those Essays contained anything formidable in themselves. Human inventiveness in things spiritual or unspiritual is very limited. It would be difficult probably to invent a new heresy. Objectors of old were as acute or more acute than those now ; so that the ground was well-nigh exhausted. The unbelieving school of Geologists had done their worst. Chronology had been pressed to the utmost long ago. The differences of human form and of language lay on the surface. The Jews had tried what pseudo-criticism could do against the prophecies as to our Lord and His Church. German rationalism had been deterred from no theory in regard to Holy Scripture, either by its untenableness or its irreverence. The Essays contained nothing to which the older of us had not been inured for some forty years. Their writers asserted little distinctly, attempted to prove less, but threw doubts on everything. They took for granted that the ancient faith had been overthrown; and their Essays were mostly a long trumpet-note of victories, won (they assumed,) without any cost to *them*, over the faith in Germany. They ignored the fact, that every deeper tendency of thought or each more solid learning had, at least, done away with something shallow, something more adverse to faith. They practically ignored all criticism which was not subservient to unbelief. Yet the Essayists, Clergymen (with one exception), staked their characters, although not their positions, on the issue, that the old faith was no longer tenable; that it was dead and buried and the stone on the grave's mouth fast sealed. Their teaching was said to be "bold." Too "bold" alas ! it was towards Almighty God; but, from whatever cause, its authors shrank, for the most part, from stating explicitly as their own, the

unbelief which they suggested to others. They undermined men's faith, without denying it themselves in such definite terms as would materially risk their offices or positions. This, however escaped notice; and the shock was given, not by the things which were said, (for the same had been said more clearly in publications avowedly infidel,) but that the faith was attacked by those, who, from their position, were expected to be its defenders. Kegarded as, (what the Essays were, after a time, understood to be,) a challenge to the Church of England to admit their misbelief as allowable denial of truth, it has not befallen me to read another book so cowardly.

(* "First then to ascertain the real meaning of the passages extracted, and I must say that this is no easy task. *If the author had studied to express his sentiments with ambiguity, I doubt if he could have been more successful.*" Dr. Lushington on Dr. Williams, Judgment, p. 18. "I turn to Mr. Wilson's own words. It is indeed to be regretted that Mr. Wilson in his Essay has *frequently* expressed himself in language so ambiguous as to admit of opposite constructions." Dr. Lushington, lb. p.83. "This sentence is open to diverse interpretations, and some of its terms are self-contradictory." lb. p. 34. "Mr. W. use of these contradictory terms, 'supernaturally communicated speculation,' together with his imputing blame to those of the Clergy who would hase the Church of Christ, as a society, upon the possession of this 'supernaturally communicated speculation,' rather than upon 'the manifestation of the divine life in man' might leave upon some readers the impression that Mr. W. *doubted whether the Holy Scriptures had been supernaturally communicated*, and that he doubted whether the doctrines, as distinguished from the moral teaching of Chrsitianity, were the necessary basis of the Church. Without saying this impression of this passage is false, I cannot say that is *necessarily* the true, especially considering this is a criminal case. —*As a criminal charge*, this Article cannot be supported." p. 34, 5. "The drift of all the reasoning contained in these passages is to prove that subscription to the xxxix (39) Articles does not impose on the Clergy *the obligation of honestly believing them* to be true and binding on their consciences." lb. 38.

"What is meant by '*passing by* the side of the first five Articles, and' as to the humanifying of the Divine word and the Divine personalities, without directly contradicting impugning or refusing assent to them? 'The Clergy are bound by the King's declaration to take the Articles in their literal and grammatical sense; the first five Articles are the most important of all. Is it consistent with their literal and grammatical sense to 'pass by' them? I think not. Is it consistent with the declaration that 'they are agreeable to the Word of God?' If so, why pass by? Is it consistent with the declaration 'I do willingly and ex animo subscribe, &c ?' I think not. And yet, according to Mr. W., the clerk is to 'pass by' these articles 'without *directly* contradicting, impugning or refusing assent to them.' In my opinion, this is not possible. I think that the substance of what Mr. W. has written ia this; to suggest modes, by which the Articles subscribed may be evaded, contrary to the King's declaration and the terms of subscription." lb. p. 39, 40. Of the other writers, the Rev. Prof. Powell was soon removed from human judgment to the Judgment-seat of God. Mr. Pattison contented himself with shewing the weakness of Evidence-writers of the last century, without hinting on what grounds men's faith in Jesus and His Gospel rests. He did not mention doctrine, except to say that the command to destroy the Canaanites and the eternity of future punishment are "questioned," (he does not say "denied,") by "natural conscience." Continued study of Professor Jowett's Essay makes one think sadly, "What does there remain of Christianity, which the writer can believe?") Had the writers ventured, in plain terms a, to deny

half the truths, as others to deny, they would have aroused the indignation of the whole believing people of England against them, that they denied such truths and remained ministers of the Church of England.

Others, who wrote in defense of the faith, engaged in larger subjects; I took, for my province, one more confined but definite issue. I selected the book of Daniel, because unbelieving critics considered their attacks upon it to be one of their greatest triumphs. The exposure of the weakness of some ill-alleged point of evidence has often thrown suspicion on a whole faith. The exposure of the weakness of criticism, where it thought itself most triumphant, would, I hoped, shake the confidence of the young in their would be misleaders. True! Disbelief of Daniel had become an axiom in the unbelieving critical school. (* "Auherlen indeed defends [Daniel] but says, 'Die Unchtheit Daniel's ist in der modernen Theologie zum Axiom geworden.' " Dr. Williams in Essays, p. 76. "It is one of the highest triumphs and most saving facts of the more recent criticism, to have proved that the book of Daniel belongs to the time of Antiochus Epiphanes." A well known writer, now dead.*) Only, they mistook the result of unbelief for the victory of criticism. They overlooked the historical fact that the disbelief had been antecedent to the criticism. Disbelief had been the parent, not the offspring of their criticism; their starting-point, not the winningpost of their course.

In other books of Holy Scripture, disbelief could and did sever what, if true, (as it is,) was necessarily Divine, from what admitted of being represented as human. Rejecting what, if they accepted, they must own to be from God, they assigned to man the humanized residuum. They laid down, to their own satisfaction, that the miracles, related in any historical book of Holy Scripture, were magnified representations of the real truth, or that insulated prophecies were inserted after the event ; or that a long-lived prophet lived to recast his prophecies, and gave to his prophecies of nearer events a definiteness which, (they stated as confidently as if they had lived and had heard them,) they had not when he uttered them, or, if the events prophesied were too remote to be so accounted for, that the prediction must have been given close upon the events, when human sagacity could, (they held,) foresee them, and then, without prejudice to their unbelief, they could afford to admire what they claimed to be man's own. The old prophets, (they tacitly assumed,) were inferior to themselves; still, for their own times, they were, "amid frailty and national contractedness," above their age.

The book of Daniel admitted of no such compromises. Its historical portions are no history; for the people, as such, had, in the period of their Captivity, no history. The period was like one of those in the book of Judges, whether of oppression or of rest, in which their whole condition exemplified God's Providence and dealings with them, and no marked change occurred. Jeremiah had bidden them, in God's name, live as peaceable denizens in the land of their captivity. "Build ye houses, and dwell; and plant gardens and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof ye shall have peace.".....

Contents: 9 Lectures:

Lecture I: Introduction. Real grounds of objections raised to the book of Daniel, its prophecies and miracles. Unity of his book. His character one throughout.

The Chaldee and Hebrew portions are from the same writer. Ground of the variation of language. No Greek words, except the names of two or three musical instruments, which were imported with them. Musical Instruments in Daniel not Macedonian. Macedonian Greek words in Daniel a fiction. Early intercourse between Greece and Assyria. The pesanterin of Daniel on Assyrian monuments. The Hebrew of Daniel and his use of Aryan words agree with his time and circumstances. Remarkable difference of the Aramaic of Daniel and Ezra from that of the Targums; the basis of the Targums was early. Shallow criticism on the Aramaic of Daniel repeated in the Essays and Reviews. Cumulative evidence from the union of such Hebrew and Aramaic as those of Daniel.

Lecture II: The prophecies of the four empires, Babylonian, Medo- Persian, Greek, Roman, and the establishment of the kingdom of Christ during the fourth Empire. Balaam's prophecy as to the Eastern and Western Empires. **i.** Circumstances and characteristics of the revelation of the four world-empires to Nebuchadnezzar. Daniel's prophecy of the kingdom of Christ conceded. Greatness of the admitted prophecy. Inconsistency of rationalist objections. Both the metals and the parts of the human form in the image of Nebuchadnezzar's dream significant, in regard to the 4 empires. Characteristics of the 4th empire, **ii.** Correspondence of the parts of Nebuchadnezzar's dream of the 4 Empires with Daniel's vision; of the 2nd Empire with the Medo-Persian; the third with the Macedonian. Heaviness, characteristic of the aggressions of the Medo-Persian Empire; activity and intelligence of the third; terribleness and permanent subdual, of the fourth. Periods distinguished in the fourth Empire in Daniel's vision. The ten "horns" or kingdoms belong to a later period, yet are simultaneous. Contrast of Roman Empire with those before it in Dionysius. The kingdom of God the chief subject of Nebuchadnezzar's dream and Daniel's vision. The title, "the kingdom of God" taken from Daniel and part of the popular belief before Christ came. Belief in the Messiah, as Man but more than man, also rested on his prophecy before our Lord, as shown in the book of Enoch. Title, "Son of Man," as used by our Lord, taken from Daniel. Daniel prophesied the worship of the Son of Man. **iii.** Symbols in Daniel's second vision, which are explained, in Daniel, to represent Persia and Greece, correspond respectively with those of the 2nd and 3rd Empires, and disagree with those of the 3rd and 4th. Antiochus Epiphanes does not correspond to the Anti-Christ either of the 7th or 9th chapter of Daniel. Contrast of his character with that of the Anti-Christ in Daniel ch. 11. Rationalists miss the special character of this Anti-Christ and pervert the prophecy of his death. It is in conformity with nature, that there should be types of Anti-Christ. Eastern tradition of the 4th Empire and of the Messiah derived from Daniel.

Lecture III: Attempts to make out four Empires, (subtracting the Roman,) which should end with Antiochus. Four different experiments tried. The advocates of each solution agree in holding the other three to be untenable, **i.** Ewald's. The 1st Empire, the Assyrian, and Daniel an adaptation of an earlier Assyrian Daniel, who is to have prophesied the overthrow of the Assyrian empire. Ezekiel's mention of Daniel, in each place, suits Daniel himself. Grounds of the selection of Daniel with Noah and Job as examples of righteousness, and of the order in which Ezekiel names them. No explanation of Daniel's being named in Ezekiel unless he was the prophet. No ground for Ewald's imaginary Daniel. Daniel's vision on the Hiddekel. Rivers, places of prayer among the Jews. The human-headed winged-lion of Nineveh was an essentially different symbol from the eagle-winged lion of Daniel; probably it, as well as the human-headed bull, was a religious symbol, certainly not a symbol

of Assyrian *empire*. The lion or eagle were symbols of Babylon, as well as of Assyria, **ii.** Babylonian Empire under Nebuchadnezzar not a distinct empire from that of his successors. Greatness of the Babylonian empire, under him, both in conquest and internal policy. Medo-Persian inferior to Babylonian. Faint character of Nebuchadnezzar's successors; in no sense a separate empire, **iii.** Medo-Persian empire owned never to have existed as two. Its unity presupposed in Scriptures which Rationalists allege the writer of the book of Daniel to know, and in Daniel himself. The authority of Darius stated in Daniel to have been delegated. Xenophon's account likely, confirmed in part against Herodotus by Inscriptions. Policy of placing Median Vice-King at Babylon. Evidence from Daniel that lie spoke of the Medo-Persian empire as one. Inferiority of Persian empire to Nebuchadnezzar's, its immediate degeneracy after Cyrus, and permanent miserableness. Disagreement of the symbol of the Persian empire in ch. 8. from that of the 3rd Empire in ch.7, and **iv.** of symbols and prophecies as to Alexander's successors from those of the 4th Empire. Alexander's successors were one kingdom, only as one with him. Alexander's central plan, to Hellenize Asia, and blend Greece and Asia, followed by his successors. Union of Jews and Greeks in Egypt, Cyrene, and Asia Minor. Lasting influence of his plan in God's Providence. No ten-fold division in Alexander's empire. Failure of the varied attempts to make out ten kings of Alexander's successors, or three who should be uprooted. Attempts contradict Daniel and history. Roman world empire could not be foreseen at the date of people's alleged Pseudo-Daniel, 174, B.C. Evidence from the 3rd Sibylline book and from the 1st book of Maccabees, that Roman Empire was not anticipated.

Lecture IV: The prophecy of the 70 weeks and of the death of the Messiah, and the attempts to make the 70 weeks end with Antiochus Epiphanes. General character of the prophecy; why the date, although fixed within a limited time, may not have been fixed precisely; only four possible dates, from which the 70 weeks could be counted, ending in four exact years; ground for selecting the 7th of Artaxerxes: his date: agreement of the whole period of 7 and 62 weeks, and of the 7 weeks by itself, with history; "strait of times;" the three years and a half, our Lord's ministry; indications of a fourth Passover in His ministry; main subjects of the prophecy, the gifts of pardon and righteousness and of grace at the end of the 490 years; "holy of holies," not "the holy of holies;" "anointing," in Daniel's time, spiritual only; the title "Messiah," current in and before our Lord's time, derived from this place, since here only it is used absolutely; extent of prophecy combined as to the Messiah, before our Lord came; "cut off" always used of death, inflicted by God or man; two-fold aspect of cessation of sacrifice; the general scope of the prophecy not varied by various renderings; connection of the destruction of the city and the temple with the cutting off of the Christ; fulness of the prophecy, as fulfilled exactly in the Gospel. Unnatural explanations, to get rid of the prophecy. Supposed non-fulfilment of Jeremiah's prophecy, which all knew to have been fulfilled, and its eking out by Daniel's; impossible construction of the words, "72 weeks, the street shall be built;" absurdity of making the 4th year of Jehoiakim the starting-point. Impossible problems which unbelief had to solve in regard to the prophecy of the 70 weeks. Corrodi's theory and admissions. Shifts of Marsham. Eichhorn's capricious amendment of Marsham's theory, dishonest criticisms, unnatural expedients. Paulus' arbitrary amendment of Eichhorn's arbitrariness. Bertholdt's theory, that 62 is a 'round number' and unnatural expositions. Re-casting of old theories in opposition to Hengstenberg. Wieseler's unnatural expedients and admissions. Lengerke's fantastic theory incontrovertible in his own eyes. Ewald's two attempts

to take the numbers in their natural order; arbitrary dates assumed by him, and arbitrary expedients to get rid of the superfluous years. Mutual exchange of theories. Assumption that the fault as to the chronology was Daniel's, not theirs, contrary to their own assumption that the writer knew the history; the charge recoils, since the years are too many for their theory, not too few. Naturalness of the interpretation that Jesus was the Messiah said to "cut off," owned by Hitzig. Rationalist agreement, in pulling down only; their disagreement in constructing. Table of their variations as to the 70 weeks. Their failure as to the last week, the supposed agreement of which was to be the basis of the whole. Dates in the reign of Epiphanes. Events at its close ; his death no relief to the Jews; the 2300 days probably had a double fulfilment. Events of the last 7 years agree with no 7 years of Epiphanes; aggravations of the failure; unmeaningness of the meanings imported by rationalists into the prophecy. Contrast of the whole prophecy with the rationalist expositions of it. The Messiah was not expected, when, according to Daniel, He was not to come; when, according to Daniel, He was to come, He was expected.

Lecture V: The minuteness of a portion of Daniel's prophecies is in harmony with the whole system of Old Testament prophecy, in that, throughout, God gave a nearer foreground of prophecy, whose completion should, to each age, accredit the more distant and as yet unfulfilled prophecy.

Argument of rationalists and the Essays against the prophecies of Daniel involves the denial of all supernatural prophecy. Prophecy, and prediction, which the Rationalists distinguish from it, are alike human, according to them. Indications of minute prophecy, throughout the Old Testament. 1) Test given to distinguish the true prophet from the false, Deut. 18:20,21. 2) Struggle between the false prophets and the true. 3) Urim and Thummim. 4) "Enquiring of God." 5) "The Seer." Old Testament prophecy related to a nearer or a more distant future of temporal judgment and mercy, and the Redeemer. Predictions to the Patriarchs. Continuous fulfilment of the blessings of Jacob and Moses, a continuous witness of God's foreknowledge and Providence. "Until Shiloh come;" no temporal fulfilment can be made out. Series of individual prophecies. Prophecies to the ten tribes. Minute temporal prophecies to Israel end in larger. Succession of prophets in Judah. Prophecies of the Christ, connected with Jerusalem, imply that it would continue in being prophecies against Sennacherib and Babylon; prophecies of exact dates; ends of cities foretold, minute but varied; Jeremiah's distinct unvarying prophecy of the destruction of Jerusalem, and lesser intervening prophecies. Jeremiah and Ezekiel foretell details of the capture of Jerusalem; the event improbable to the Jews beforehand; prophecies on individuals. Isaiah's and Jeremiah's detailed prophecies of the capture of Babylon; genuineness of Isaiah 13,14 and of Jeremiah 1, 51. Ezekiel's prophecy of the duration of the two kingdoms and as to Egypt; its 40 years desolation and permanent abasement; decay in Egypt before its temporary recovery under Amasis; the 70 years of the captivity; Zechariah's prediction of Alexander's victories in Palestine and of the subsequent victories of Jews over Greeks, utterly improbable, but very definite and accurate. Rationalist expedients to get rid of them, and their failure. Daniel's predictions suited to a transition-state. Daniel a teacher for the times before our Lord. In the Gospel also, and in the prophecies of our Lord, there is a foreground of minuter prediction and a large future. Rationalist misstatements as to prophecy. Capture of Tyre by Nebuchadnezzar, gradual concessions of rationalism. Fulfilment of God's judgments slow through His mercy. Prophecy independent of time unless time is expressed. Daniel has all the varieties of prophecy.

Lecture VI: On the proof of the genuineness of the book of Daniel, furnished by the date of the closing of the Canon of the Old Testament, and by the direct reference to it in the Canonical Scriptures, and in other books before or of the Maccabee period.

Josephus' statement of the closing of the Canon, and of the ground, why it was closed about 400 B.C. The intervening period before our Lord, one of much mental activity. Date of the Wisdom of the son of Sirach fixed by the mention of Simon son of Onias and Euergetes in his grandson's preface, early in the 3rd cent. B.C. His grandson attests that the Canon was closed when his grandfather wrote. The lowest date of the son of Sirach, and the existence of his book out of the Jewish Canon, prove the early date of Daniel. The son of Sirach alludes to the Canon. Tradition insisted upon by rationalists, as to Nehemiah's collecting the scattered books of the Canon, relates, not to an original collection, but to the gathering of books already in the Canon, which had been dispersed. Gradual formation of the Canon. The Pentateuch laid up from the first; gradual accessions implied in Scripture itself. The Pentateuch an authority before Jeroboam's schism. Each later prophet presupposes the earlier prophets. Gradual accessions of the historical books. Probable date of Joshua, Judges, Samuel, Ruth; the Books of Kings before the close of the Captivity. Prophetic documents probably embodied in the Books of Kings. Gradual formation of the Psalter; the first book wholly David's; the 5th book alone implies times after the Captivity; no one Psalm contains any indication of the Maccabee period; those selected as such belong to the Captivity. The Psalter probably translated by the LXX before the Maccabee times. The accession of Proverbs of Solomon, in Hezekiah's time, to the collection already existing, shews that ch. 30, 31 alone can be later than Hezekiah. Job quoted from early times. The age of the Canticles and Lamentations unquestioned. Extent of Hagiographa extant before the captivity. Invalidity of the arguments from language or history, that Ecclesiastes was not written by Solomon. Book of Esther written by a contemporary; the Chronicles prior to the book of Ezra and by its author; they allude to nothing later than Ezra; the one genealogy, alleged to prove a later date of the book, does not prove it, even if it is part of the book. The book of Ezra is one whole; the Chaldee portion, written by a contemporary, inserted by Ezra. Invalid arguments against authorship of Ezra. Nehemiah wrote the book which bears his name. Thoughtless objection founded on the use of the different names of God. Use of those names in Nehemiah. The name of Jaddua did not originally stand in Nehemiah. Careless objections to the book. Coincidence of Nehemiah and Malachi. Principle of the Jewish arrangement of the Canon; hagiographa, sacred books by men in secular office. Jewish distinction between writing through the spirit of prophecy and by the Holy Ghost. David and Daniel, both being prophets, were placed on the same principle among the hagiographa. The "silence of the son of Sirach" would have been remarkable, only if Daniel had been placed among the prophets. Direct evidence of the existence of the book of Daniel before Antiochus Epiphanes. *i.* Use of language of Daniel's prayer by Nehemiah. *ii.* Two of Zechariah's visions presuppose Daniel's prophecy of the 4 empires; one, very obscure, unless explained by aid of Daniel's prophecy, *iii.* Book of Baruch, written probably soon after the close of the Canon, incorporates much of his prayer, *iv.* Testimony to Daniel in LXX version of Pentateuch, *v.* The Jewish writer of the 3rd Sibylline book, about 170, B.C., quoted book of Daniel, found nothing in it to support his temporal hopes, *vi.* Extreme accuracy of the first book of Maccabees. Internal evidence of exactness of Mattathias' speech. Exact, but simple reference to book of

Daniel in it. First book of Maccabees, probably before B.C. 125, certainly before B.C. 105. History in the 1st book of Maccabees contradicts unbelieving theories as to the book of Daniel, **vii**. Evidence from the Greek additions to the book of Daniel, the historical mistakes of the translator and his falsifying of the prophecy of the 70 weeks, to make it bear on the times of Epiphanes. Long interval between the book of Daniel and its translation owned by opponents, **viii**. Book of Enoch. The doctrine of the Messiah as the Judge of the world in it taken from Daniel; that of the angels altered from the doctrine in Daniel. Date of the book probably not later than Judas Maccabeus or Simon, anyhow not later than John Hyrcanus. Testimony of our Lord stands alone, as infallible.

Lecture VII: On the "historical inaccuracies" falsely imputed to the book of Daniel, and the "improbabilities" alleged, i. Agreement of dates in Daniel together, and iv. The doctrine of Angels, their numbers, nature, interest in us, as revealed before Daniel. "The Angel of the Lord," throughout the O.T. probably a created Angel, with special Divine Presence. The "Angel-interpreter" of Job. The Seraphim, the Cherubim. "The Angel of the Lord" probably Michael. The doctrine of Angels in Daniel the same as in other Scriptures. The revelation in Daniel, that other nations, besides the Jews, were under the care of Angels, in harmony with Daniel's relation to the Heathen world. Daniel does not associate the creature with the Creator; "gods of counsel," in Heathenism, astrological only.

Doctrine of Angels earlier than Magism. Imperfection of the supreme god of the Aryans; time, light, space, co-existent with him. Zoroastrism only a modification of Vedism; dualism in its earliest writings. The six Ameshaepentas, too near to the supreme god of Parsism, yet mere genii of the same sort as other genii of Parsism; supreme god of Parsism prays to them; extensive devotedness to Mithra, Anahita, the Haoma, probably coeval with Parsism. Parsee genii, or gods, dependent upon man. Prophets warned Israel against idolatries of Babylon and Persia. Men borrow idolatries or trick out their own false systems, do not refine the errors of others. Parsee traditions against the antiquity of their books; their present books, unauthentic traditions. No development or corruption in the Zend books before Christ. No one likeness between Ameshaepentas and Archangels.

v.1. Fasting prescribed throughout the O.T. Fasting of the day of Atonement; that of women regulated; public and private; abuses of it attest its use; Daniel's fasts such as are prescribed by Joel; all self-affliction forbidden by principles of Parsism. v.2. Objections to Daniel's prayer, v.3. "Prayer three times a day," the natural filling-up of prayer morning and evening; David mentions it in Ps. 55. Parsee worship of the five times of the day, wholly unconnected with prayer to God thrice a day. Traces of Parsee prayer to the sun three times a day, subsequent to our Lord, but immaterial.

v.4. Daniel's advice to Nebuchadnezzar about alms ascribes to them no "magical effect," but agrees with the N.T. Summary. To answer objections can only prepare for faith, which God gives. The temptation of this day truth-sacrificing compromise. The objects of our faith as certain to us as our being.

Lecture VIII & IX: The points of doctrine and practice mentioned in the book of Daniel, which are alleged to indicate a date later than that of the prophet, are identical or in harmony with the other Scriptures of the Old and New Testaments; nor was any doctrine or practice, mentioned in the book of Daniel, borrowed from Parsism. Notes A-F. (p. 558-627)

Note A. The Aryan words in Daniel explained by Max Müller. (p. 565-570)

Note B. Alleged indications of the "lateness" of the Hebrew of Daniel. Eccentric character of the alleged proof. Words and idioms of Daniel, i) peculiar to himself; ii) common to the middle as well as the later age of Hebrew; iii) those in common with the later age; iv) those revived from the Pentateuch, or v) adopted from Ezekiel. (p. 571-594)

Note C. Bare words in Daniel, retained or lost in the Syriac, later Chaldee, or at the date of the LXX. (p. 594-8)

Note D. Aramaic words in Daniel, lost or rare in the Targums or Gemara. (p. 598-606)

Note E. Variations in the LXX of Daniel, indicative of a long period having elapsed between the writing of the book and its translation. (p. 606-619)

Note F. Temporal prophecies, alleged by Dr Stanley, as being equally definite with those of the O.T. (p. 619-627)

Addenda & Corrigenda. }}

Lecture II: ***Prophecies of Four Empires, Babylonian, Medo-Persian, Greek, Roman, & of Establishment of Kingdom of Christ during Fourth Empire.***

Two great subjects of prophecy in Daniel, plainly and on their surface, extend into a future beyond the sight of one who lived even in the time of Antiochus Epiphanes; 1) the prophecies of the fourth Empire; 2) that of the 70 weeks and the Death of the Redeemer.

Before entering on the first, let us advert to the ancient prophecy of Balaam, in which the conquest of the East by the West, and the subsequent perishing of the Western Empire in its turn, are predicted in the plainest terms. They are the words with which Balaam's prophecy closes. They are without a figure, and relate to things (he himself says) far distant. (*Num. 24:21-24) *He beheld the Kenite, and took up his parable and said, Strong is thy dwelling place and place in the rock thy nest; for the Kenite shall be for a prey, until Asshur shall carry thee, (Israel,) away captive. And he took up his parable and said, Alas . 'who shall live when God doeth this? And ships shall come from the side of Chittim (mid kittim), i.e. (as is well known) Cyprus, and shall afflict Asshur and shall afflict Eber, (i.e. the country beyond the river,) and he too (who should so afflict them) shall perish forever.* Balaam foretold the quarter whence they should come, not the people who should come. For as yet they were no people. But Cyprus was a great link of East and West by sea. Tyre early subdued it, and held it subdued, as a station for its commerce (*Hengst. de reb. Tyrion, p. 55, 56). It would contrariwise be the last station when the West should invade the East. Unbelieving criticism avers that Balaam's words "refer to an incursion of Greeks into Cilicia in the time of Sennacherib, and are a prophecy derived from the event." (* Von Lengerke, p. lxxx, from Hitzig, Begr. d. Kritik, p. 55. v. Bohlen, Einl. z. Gen. § 17). In plain words, these writers assert that this prophecy, which stands in the Pentateuch as contemporary with Moses, was in fact, the relation of an event, 750 years subsequent to Moses, by some writer who falsely alleged it to have been foretold. The explanation, upon which they have ventured, may serve for a foil to the truth. They from the West, both Alexander and the Romans, *did* afflict the great Empires beyond the river; we know how Alexander and his empire in turn perished; how the Roman empire was broken, although it still lives on, because it was not to be destroyed until the end. That inroad on Cilicia,

related by Polyhistor, was in itself of no account, no joint or systematic effort (* in Eus. Chron. Arm.T. i. p.43.*). For Greece did nothing in common between the Trojan and Persian wars (* Thuc. i. 12.17. Grote, Greece, c. 28.*). There was no commencement of centralization or common endeavour, until B.C. 560, 140 years after the time of Sennacherib. The Greek marauders did not march against Sennacherib, but Sennacherib against them; he defeated them, although with considerable loss, "and set up his own image in the place as a monument of his victory, and had his prowess and valour engraven in Chaldee, as a memorial for the time to come." Can anyone seriously assert that he honestly thinks that this description of the afflicting of Asshur and Eber, and the utter perishing of him who so afflicted them, relates to one battle, far from Assyria, in which a marauding party was defeated?

Such an outline of prophecy as to the world's Empires probably lingered on in Mesopotamia, Balaam's home, when this new flood of light burst upon the Heathen world. Nebuchadnezzar, now in the second year of his reign, was already a conqueror. He had succeeded to a parent who was a conqueror. According to Berossus, (* in Jos. c. Ap. i. 19. more correctly in some things than in his Ant. x. 11.1) his father Nabopolassar, hearing that the Satrap, appointed in Egypt and the parts about Coele-Syria and Phoenicia, had revolted, and being himself no longer equal to fatigue, committed to his son Nebuchadnezzar, who was yet in the prime of life, some parts of the army, and sent him against the rebels. Nebuchadnezzar defeated him in pitched battle and brought the country again under his rule. At this time, his father fell sick at Babylon and died. Nebuchadnezzar, hearing of his death not long afterwards, set in order the affairs in Egypt and the rest of the country, and, having commissioned some of his friends to transport to Babylonia the prisoners of the Jews, Phoenicians, Syrians, and the nations in Egypt, together with the heaviest part of the army, himself with few attendants went across the desert to Babylon." There "he received the government which had been administered by the Chaldeans, and the kingdom which had been kept for him by the chief of them, and ruled over all his father's empire."

The young monarch, who had already shown himself so energetic and victorious, had in his mind, not only his subsequent career of conquest, but, (which, in any mind of large grasp, ever follows close upon those thoughts,) what would be the end of all. It is a striking picture of the young conqueror, that, not content with the vista of future greatness before him, he was looking on beyond our little span of life, which in youth so fills the mind, to a future, when his own earthly life should be closed. **O king** says Daniel (*2:29), **thy thoughts came up upon thy bed, what should come to pass hereafter**. To him God revealed, how empire should succeed empire, each great in its day, each misusing its greatness, until, at last, a kingdom should come, not founded by human means, and so not by human means destructible, which should absorb all empires into itself, and should itself endure forever. It is remarkable that this vicissitude of human things, this marked outline of the succession of Empires till our Lord should come, is laid open, not to the believing Hebrew, but to the Heathen monarch. The king is the organ and first depository of the revelation; Daniel is but its expositor. This change in the organ of prophecy is in remarkable harmony with those former revelations through the Prophets. To them the foreground is the kingdom of God, as already existing among them. Apart from their office of moral and religious teachers, the development of that kingdom was the subject of their prophecies. From this foreground they looked out on the powers of the world, as they bore upon His people, and as they should

hereafter be absorbed into it or be punished for their misdeeds against it and against God in it. To Nebuchadnezzar, at the then centre of earthly greatness, God exhibits, as his foreground, the Empire of the world as it should develop in its different stages, until it should be confronted at last by the Kingdom of God, and universal obedience should be claimed, not by any one Empire of this world, but by God in His Kingdom. The form exhibited to Nebuchadnezzar is one ideal form, man in colossal majesty. The separate world-monarchies are but successive parts of one whole. The human commanding figure stands, (*2:31.) ***its brightness excellent and the form thereof terrible***, until the end. Human power, consolidated by human wisdom, has a majesty, lent to it by God, even while it abuses the God-entrusted gift. Three of these world-monarchies were to be displaced by the succeeding; the fourth (5th ?) by one, wholly unlike the four, ***not made with hands***.

Of the last of these Empires, (strange enough) no one has been found to doubt that it is the Kingdom of Christ. The greatest of all miracles is conceded; the less is questioned. It is owned by those who set these prophecies at the very latest, that, nearly two centuries before our Lord's ministry began, it was foreshewn that the kingdom of God should be established without human aid, to replace all other kingdoms and to be replaced by none; to stand for ever, and to fill the earth. Above 18 centuries have verified the prediction of the permanency of that kingdom, founded, as it was, by no human means, endowed with unextinguishable life, ever conquering and to conquer in the four quarters of the world; a kingdom one and alone, since the world has been; embracing all times and climes, and still expanding; unworn by that destroyer of all things human, time; strong amid the decay of empires; the freshness and elasticity of youth written on the brow which has outlived eighteen centuries. This truth, so gigantic, so inconceivable beforehand, so inexplicable now except by the grace of God, was, (it is granted,) foreseen, foreshewn. Nay more, it is granted, that, the Prophet believed that He, the King of this new kingdom, was to be more than man! The question then is "Did the soul which grasped this truth, err (for it comes to this) as to some 150 years?" Porphyry was consistent; for he denied both. Having apparently rejected Christianity, as too hard for him, he wrote against Daniel as a part of a whole. In his times men had witnessed, for 2½ centuries only, the inherent vitality of the Gospel. They predicted the date of its expiry (* S. Aug. de Civ. D. xviii. 53, 4. in Ps. 40. § 1. Ps. 70. § 4. Baronius, A. 304. viii. gives two inscriptions of Diocletian in Spain, "*nomine Christianonun deleto*:" "*superstitione Christi ubique deleta, cultu Deorum propagato*"). But in men who call themselves Christians, and who believe in some sense that the Gospel is *the power of God*, it is strange to grant or maintain so much, and yet to dispute what, if they believe what they say, is comparatively so little. When Infinity has been granted, the endless Kingdom of the Infinite God; it seems strange to dispute about an atom, some 150 years of our narrow time. Yet so it is. The question is this, "Granted that the author of our book was right in predicting the founding of a kingdom of God, which should not pass away, was the fourth kingdom in which he foretold that it should arise, that of Alexander's successors, and did he himself, living (according to different rationalist hypotheses) during or shortly after the reign of Antiochus Epiphanes, wrongly look that the kingdom of God should be founded soon after the death of that Old Testament Anti-Christ, B.C. 164? or did he expect that kingdom to come, when it did come, in the time of the Roman Empire, as almost all have believed from our Lord's time until now?" For if the 4th Empire was the Roman Empire, then we have a temporal

prediction too, beyond the sight of one who lived even in the reign of Antiochus Epiphanes.

It is allowed on all hands, that the four beasts in Daniel's vision in the first year of Belshazzar correspond exactly to the four empires represented in the image exhibited to Nebuchadnezzar. To the king God chiefly revealed that which most concerned him to know, the beginning and the end, the greatness of the power given and to be given to him by the King of heaven, and the nothingness of the mightiest human power, compared and in collision with the Kingdom of God. To this end, after briefly saying, that the second kingdom should be inferior to his own power, and that the third should rule over the whole earth, he dwells at length on the fourth kingdom, as symbolized by the strong, all-subduing, all crushing iron, yet itself, with all which went before it, the whole fabric of human power, as being, before the Kingdom of God, ***like the chaff of the summer-threshing-floor which the wind carrieth away, and there is no place found for them.*** The intense nothingness and transitoriness of man's might in its highest estate, and so of his own also, and the might of God's kingdom, apart from all human strength, are the chief subjects of this vision as explained to Nebuchadnezzar.

Yet although thus much only was explained to the king, the symbol represented much more. The image, as one, represented the one principle of human Empire: in its manifold parts, it portrayed not only a manifoldness, but a variety in the successive Empires. The symbols which are explained shew that there is a meaning in the corresponding symbols, which are not explained. In regard to the first and the fourth empires, those represented by the head and the legs, both the parts of the human figure and the metal of which, in the statue, they consist, are explained in their symbolic meaning. Then, doubtless, the parts of the human figure and the metals have, both of them, their symbolical significance, in regard to the second and third empires also. The head of gold has a unity, a magnificence, an insight of its own. It is not only the first empire in time; the conception of the whole idea of world-empire lay in it, and in him whom chiefly it represented (* Hofmann, Weissag. u. i. Erfüll. i. 278, 9.). And so again, at the other extremity, in the fourth Empire, not only is the iron substance of the legs alluded to, as symbolical of heavy iron might, but the human form too, in that he speaks of its *subduing all* things, trampling them under foot, (as is said more fully in the next vision.) The inferiority of the 2nd empire to the first, then, doubtless is symbolized by the pale silver, as compared with the gold, inferior not in value only but in solidity and power of resistance, more liable to impression from without. The form moreover in the human figure is two-fold; nor only so, but the right is stronger than the left. The kingdom then, which was to succeed Nebuchadnezzar's, was not only to be inferior to it, but was to be compounded of two parts, the one stronger than the other (*Ib. 279. "The chest is twofold and unequal; the heart, the centre of the circulation of the blood, belongs to one side only. Then the arms hang on both sides of the chest: *they* especially have activity; the chest, firmness. Medes and Persians are the two sides of the chest, the arms stretch out from the chest, yet are not severed from it; so Phoenicia and Egypt stretched out on the one side, the territory of the Lydian empire with the Greeks of Asia Minor on the other, controlled from the centre of the empire, yet ever inclined to make themselves independent, and often successful. Alexander, before he attacked the centre of the kingdom, mastered the two arms which the Persian king had once stretched out, so full of peril to Greece."). The symbol already suggests the Medo-Persian Empire. The third Empire, in its dark lowering colour, is to us even at first sight remarkably combined, **"the belly and**

thighs." Yet the lower part of the human figure singularly combines the greatest activity and strength with the dullest, most inactive, proverbial sluggishness. Just so were the two parts of Alexander's empire contrasted. The old fierce energy of Egypt and the Mesopotamian powers was gone. "The loins of Greece held together the belly of Asia, yet could not impart to it its own activity. As the most active part of the body, the centre of its strength, motion, power of turning, is in closest nearness with that, which will simply be carried, so, in the kingdom of Alexander, was the then most stirring and self-adapting people with the mere passive East." It reminds us involuntarily of the contrast, which impressed itself on Aristotle, of "the thoughtful and contriving but spiritless character" of the Asiatics, and "the spirited and thoughtful" genius of the Greeks, which would enable them to "rule the world, if" concentrated by "one government." (* In his well-known passage (Pol. vii. 7.) speaking of his own (Alexander's) time, "The nations in the cold countries and those around Europe are full of spirit, but are rather wanting in thought and contrivance; wherefore they retain their freedom, but have no fixed polity and cannot govern their neighbours. Those of Asia are thoughtful and contriving, but spiritless, wherefore they abide in subjection and servitude. But the Greek race, as it occupies the mid-space between them, so it partakes of both; for it is both spirited and thoughtful; whence it abides free and with excellent polities, and is able to rule the world, if it should come to have one government."). The third Empire, one at first, is then represented in the thighs, as two great portions; not closely united together as the two sides of the chest, but one only by their common connection with the upper part, or in them continued. Nothing could more exactly represent those two subdivisions of Alexander's empire, the account of which is expanded to Daniel in ch. 11, those by which his people were most affected.

The kingdoms of the Seleucidae and the Ptolemies, ever at variance with one another, had no unity, they were in no sense a kingdom, except as they were connected with the great Empire-plan of Alexander. They were continuations of Greek predominance over the nations of Oriental character in Asia Minor, Egypt, Syria, Assyria. They carried out that interpenetration of the Greek and Oriental nations, which Alexander must have contemplated; they Hellenized Egypt and Western Asia, and unknowingly prepared the way for the Gospel by diffusing, through means of their Greek cities, the language in which it was to be given.

In the fourth Empire we have again strength, ending in division; strength yet greater than in the third Empire, ending in greater division; yet, even in its division, retaining to the end, in its several portions, its original iron might. Its chief characteristic is its strength. It is likened to the metal proverbially strong; **it is strong as iron** (*2:40); and it crushes all successively. **Forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, it shall crush and break.** It is an annihilating power, which leaves to that which it conquers, no trace of its existence, but itself replaces it. Twofold in its form, as the Roman power, itself one, came to be divided into East and West, it ends in yet further division into ten kingdoms; and the iron commingles itself with a material as plastic, as itself is unyielding, **potter's clay**. This, as Daniel interprets it, expresses partly the mingled strength and weakness of the later condition of the empire, strong, as before, in some parts, yet side by side with weakness, partly the union of this fourth empire with that which was foreign from itself, through intermarriages, **the seed of men** (*1b. 42.), whereby however the two powers do not cohere. History down to Antiochus Epiphanes exhibits nothing of this sort. There was no such subdivision into ten; no three which were uprooted. A union moreover

between the Seleucidae and Ptolemies by intermarriages would have been an union of like, not of unlike, materials. It would have been a cementing of the kingdom within itself, iron with iron, not iron with clay. There were also (as we shall see) only two such alliances between the two houses, and even those on no one policy. The ancient explanation corresponds best with the symbol, that the Eastern and Western Empire subdivided still further. (* Hofmann, p. 281.) "When Germans and Slaves advanced partly into Roman ground, anyhow into the historical position of the Roman Empire, their princes intermarried with Roman families. Charlemagne was descended from a Roman house; almost at the same time the German Emperor Otho II. (* see P Art de verifier les Dates, ii. 2. p. 103.) and the Russian Grand-Prince Vladimir (* A.D. 989. lb. 250.) intermarried with daughters of the East-Roman Emperor. This was characteristic for the relation of the immigrating nations to Rome; they did not found a new kingdom, but continued the Roman. And so it continues to the end of all earthly power, until its final ramification into 10 kingdoms. To attempt now to mark out these would be as misplaced, as to fix the Coming of Christ, [with which they stand connected] tomorrow or the next day."

Even an opponent has said, (* De Wette, Hall. Encycl. art. Daniel. He adds that, in his opinion, the European kingdoms "can only in a very figurative war be looked upon as a continuation of the Roman Monarchy, and that the number 10 cannot be verified in them; yet it has its difficulty to make out the ten kings according to the other explanations." See further in Lect. 3. I only cite him, as an instance how that interpretation, so far, commended itself to one on the extreme opposite side.) "It is in favor of this interpretation [of the 4th empire as the Roman] that the two feet of iron can be referred to the Eastern and Western Empire.".....

So then, within the period of the fourth empire, there are these distinct periods, 1) the time until it is divided into the ten portions symbolized by the ten horns, as, before, it was represented as ending in the ten toes: 2) the period of those ten horns. 3) That in which the eleventh, diverse from the rest, held its sway. This also is marked to be no brief time, both from the events in it, and from the wondering lengthened contemplation of the Prophet: (*7:8.) ***I continued narrowly observing these horns; and, behold, there came up among them another little horn, before whom three of the first horns were uprooted; and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things —(* 11) continued gazing then because of the voice of the great words which the horn spake; I gazed on even till the beast was slain, —(*21) I gazed on, and the same horn made war with the saints, and prevailed against them.*** 4) The period after the destruction of that power and of the whole fourth kingdom which is to perish with him, indicated by the words; ***And the rest of the beasts, the other kingdoms, their dominion was taken away, yet their lives were prolonged on to a season and time,*** (* 'ad-zeman we'iddan (i.q. mo'ad) is a definite time, as in the phrase (beh-zimna') 3:28; 4:33; Ezr. 5:3. See also 7:25, and in Heb. Eccl. 3:1; Neh. 2:6. and in the N.T. ('ho kairos) S. Luke 21:8; (chronous ē kairous) Acts 1:7. 1st Thess. 5:1.) i.e. on to the time appointed by God. The sentence seems most naturally to relate to a time after the destruction of the 4th empire; for it continues the description. It does not seem to be simply an account of what God had (*5:12) depends apparently on v. 11. ***"I (gazed on until the beast was killed and his body destroyed —and the rest of the beasts, their dominion,"*** &c.) done afore-time to those former empires, viz. that when He took away their world-rule, He left them in being as nations, but of

something which should be after the destruction of the fourth. This however will be made clear when the time comes.

The latter part of this, being still future, we cannot explain certainly. Prophecy is not given to enable us to prophesy, but as a witness to God when the time comes. This prophecy reaches on to the end of time. Much of it is confessedly expanded in the Revelations, as still to come. It would then be as inconsistent in us to attempt to explain it, as it would be in the school of Porphyry, not to explain it. For, according to them, it relates to past facts. They assume the book to have been written in the times of Antiochus Epiphanes, to relate to his times, and to be intended to influence his times. *Then*, they are bound by their own hypothesis to explain it, if they can, with reference to those times. For, according to them, it represents past facts. The impossibility of pointing out these has, since Porphyry's time, been one chief rock, on which those theories have been wrecked.

Christians *can* point out the correspondence of the fourth Empire, as far as incumbent on them, viz. in its beginning. Crushing power was the characteristic of the fourth beast. Permanent subdual distinguished the Roman Empire. Other Empires swept over like a tornado. They ravaged, extorted submission, received tribute. But their connection with the states whom they subdued, was loose and disjointed. The title "king of kings," which Assyrian, Babylonian, Persian, assumed in succession, was a boast which confessed weakness. (* Hos. 8:10; Is. 10:8 and Merodach-baladan's title, Is. 39:1. * Ezek. 26:7. Dan. 2:37. comp. Is. xlvii. 5. *Ezr. vii. 12. Strab. xv. 3. 7. Amm. Mar. xix. 19:2, 16. Persepol. Cunelf. *Inscr. in Grotefend; Pehlevi coins in De Sac. Mem. s. diverges Antiq. de Perse, p. 87, 8. Ues. on Is. 10:8.) They had not the power of consolidating into one the disjointed materials of their greatness. The plans of Nebuchadnezzar, Cyrus, Alexander, the previous founders of world-Empires, failed in the hands of unworthy successors. Rome kept in dependence on itself all which it acquired, inferior yet still integral members of its polity. Dionysius, comparing it to the empires before it, especially the Assyrian, Persian, Alexander's, says, (* Antiq. Rom. i. 2-4. see Newton on the Prophecies.) "If any one, considering the governments of which we have any account in the past, apart and as compared with one another, would judge which had the largest rule, and wrought the brightest deeds in peace and war, he will find the Roman far to surpass all before it, not only in the greatness of its empire and the splendour of its deeds but in its duration until now. For the Assyrian Empire, of fabulous antiquity, held but a small part of Asia. The Median, which destroyed the Assyrian and gained a wider rule, lasted no long time, but was overthrown in its 4th generation. The Persians, who subdued the Medes, mastered at last wellnigh all Asia; but, invading Europe also, they brought over to them not many nations, and their empire continued not much more than two centuries. The Macedonian Dynasty, which destroyed the Persian Empire, surpassed in extent of empire all before it: yet neither did it flourish long, but on Alexander's death began to decline. For being rent asunder straightway by his successors (Diadochi) into many governments, and having strength to last out to the second or third generation after them, it was internally weak, and at last was effaced by the Romans. Nor did it cither subdue all land and sea. For it did not conquer that wide Africa except about Egypt, nor all Europe, but advanced only Northwards as far as Thrace and westward to the Adriatic."

"Such was the acme and might which the most illustrious Empires, recorded in history, attained, and they decayed. But the city of Rome rules over the whole habitable and inhabited earth, and the sea, not only within the columns of Hercules,

but the ocean too, as far as ships may venture. It, first and alone of all in all recorded time, made East and West bounds of its sway; and the period of its might is not brief, but such as no other city or kingdom ever had. —Since it subdued Macedonia, which at that time seemed the most mighty on earth, it has now, for 7 generations, ruled without rival, barbarian or Greek. No nation, so to speak, disputes her supremacy or declines to obey her.'

Abating what is the language of panegyric, Rome had consolidated a dominion different in character from any before her and wider in extent.

Such was the aspect of the successive kingdoms, such their outline. But, the chief object of interest, that chiefly expanded, as in Nebuchadnezzar's dream, is that in which they should end, the kingdom of God victorious over the evil of the world. One verse is assigned to each of the first three kingdoms; one verse contains the explanation of them all; the rest of the vision and the explanation is occupied with that great conflict.....

Lecture: IV.

The prophecy of the 70 weeks and of the Death of the Messiah, and the attempts to make the 70 weeks end with Antiochus Epiphanes.

In the first year of Darius, the term of the Captivity was, according to the prophecy of Jeremiah, all but come. Babylon was conquered; the captors of God's people were captives; but their own bonds were not broken. For the term, although all but come, was not ended. It was one of those seasons of breathless expectation, by which God teaches to man intense dependence upon Himself. Deliverance was at the door; the deliverer was come, but there was no token of deliverance. God had revealed the future through, or to, Daniel. But what was within the reach of man's powers, He left to the exercise of those powers. So Daniel sought to learn the term of the Captivity, where God had revealed it, in the prophecy of Jeremiah. ***I understood***, he says ***by the Scriptures the number of the years, which the word of the Lord was to Jeremiah the Prophet to fulfil as to the desolations of Jerusalem, seventy years*** (*9:2. in reference, in the words too, to Jer. 25:11,12). And he set himself to do that which Jeremiah foretold that they should then do. *After seventy years shall be accomplished at Babylon, I will visit you, and perform My good word toward you, in causing you to return to this place. —Then shall ye call upon Me and shall go and pray unto Me, and I will hearken unto you* (*Jer. 29:10, 12). On that deep fervid prayer, in which Daniel, adoring God's judgment and mercy, confessing his own sins and the sins of his people, besieged God, as it were, to have mercy upon His holy city, His people, His sanctuary which was desolate, God anew uplifted the veil which lay upon futurity.

The prophecy of the 70 weeks defined much more closely the period of the Coming of the Messiah, of which the two visions of the four empires had already given an outline. Daniel had himself survived the first Empire, and seen the dawn of the second. In the fourth, He, ***like a Son of man***, was promised. But would those 2nd and 3rd Empires be as brief as the first? Would two successive lives, long as his own, see the rising of that fourth empire, in which He was to come? Would He, a Prince of peace, as Isaiah had prophesied, come to be a shelter amid the terrific power of the fourth Empire, which, in the end, He was to break in pieces? Such thoughts could not but occupy the mind of Daniel at that crisis of the fortunes of his people, and the passing away of the first of the three world-empires interposed before the establishment of that, in which the Redeemer was to come. The answer

embraces those thoughts, but goes beyond them. Daniel had prayed for his people and his holy city. In harmony with that revelation of a world-embracing kingdom, but not of this world, contained in the visions of the four empires, Daniel's mind is carried beyond his own people, his holy city and the visible sanctuary. The temporary restoration of the city is promised, but ***in strait of times***; the restoration of the temple and of sacrifice are implied since they were anew to cease and to be destroyed. But the prophecy went beyond all things visible, both in what it promised and in what it took away. It promised forgiveness of sins, everlasting righteousness, a Messiah, who was to be cut off and yet to confirm a covenant. It took away all things visible, on which, as images of that which was to come, they had hitherto rested. It took away all which was local and visible; for He, the Messiah, was to make all sacrifice to cease and city and temple were to be an abiding desolation. A definite period, counted by sevens of years, is assigned, within which this purpose of God was to be accomplished.

The period, which should elapse before the Coming of Christ, is fixed as nearly, we suppose, as it could be, without destroying man's free-agency. Man was still to be on his trial, whether he would reject God. God, in revealing the future, still preserves unimpaired His own great law of His creatures' free-agency. Our redemption was to be wrought by the death of our Redeemer at His creatures' hands. He was *the Lamb slain from the foundation of the world* (*Rev. 13:8). All sacrifice foreshadowed His Death; David and Isaiah had foretold it; and now it was again to be foretold through Daniel (*Ps. 40. *Is. 53*). Perhaps it would have been impossible for man to have fulfilled this, which lay in the counsels of God, had he known what he was doing; or, if he had, the sin would have been irremediable. Jesus pleads it, as a ground of forgiveness, that His executioners knew not what they did (*S. Luke 23:34 *). We are told of those who stirred up their passions, *had they known it, they would not have crucified the Lord of glory* (*1st Cor. 2:8 *). It may be, that, on these grounds, He did not declare, so that it should be certainly known beforehand, the precise year when the Messiah should come and should be cut off. But He intimated that time with sufficient nearness, to create the expectation which did arise, to awaken men's minds, to predispose them to listen and to obey. What He does, He does not unprepared.

The interval, which God assigned, had an evident reference to the 70 years of the captivity. That number had a bearing on the broken sabbaths, in punishment of which Moses had foretold that *the land should enjoy her sabbaths* in the captivity of his people (*Lev. 26:34). Seventy years were the term of their captivity; seven times seventy years was to be the main sum of their new period of probation, in the possession of their land and of their restored city. The date, whence those 490 years began, is described, not absolutely laid down. But it is described in words which leave no large or uncertain margin, ***from the going forth of a commandment to restore and rebuild Jerusalem unto Messiah the Prince*** (*Dan. 9:25). Above three thousand (3000) years had flowed by before; above two thousand (2000) years have flowed away since. The event, which was to change and regenerate millions upon millions (millions & billions), was fixed beforehand, within some surplus upon 490 years. The choice of the form of prophecy was itself prophetic. Greek and Latin philosophers too, (probably from some real mysterious connection of the number with the development of man's frame,) have known of "***weeks of years***." (* "Which some of the poets have said, who measure age (*tais 'ebdomasi*), by the sevenfold." Aristotle (quoted Liddell and Scott, v. *'ebd.*) "Heraclitus and the Stoics say that man's perfection begins about the second 7th." Plut. de Plac. Phil. v.

23. (ib.) Censorinus mentions the opinions of many who so counted; "Solon makes ten parts of human life, so that each age should have seven years. To these 10 hebdomades of Solon, Staseas the Peripatetic added two, and said that the space of a full life was 84 years. Varro mentions that in the Etruscan books of the Fates the age of man is described by 12 hebdomades, in that it could be protracted to 12 times 7 years, by deprecating the fated period through sacred rites. —Of all these, they seem to have come nearest to nature, who have measured human life by hebdomades. For that, almost after every seventh year, there is some new development. As you may see in Solon's elegy. For he says that in the first seven the teeth are shed; in the second, &c. In the 2nd hebdomas however, or at the beginning of the 3rd, the voice becomes thicker and unequal. —Physicians too, and philosophers have written much as to these hebdomades. —Some say that those years are most to be observed which are made up of 3 hebdomades, i. e. the 21st, 42nd, and 63rd. The 63rd is made of 9 hebdomades, or 7 enneads." [de Die Nat. c. 4.] "Varro adds, that he too had entered the 12th hebdomada of life, and, up to that day, had written 70 hebdomadas of books." Gell. Noct. Att. iii. 10.*)" To the Hebrew, the 7 times 7 spoke of that recurring Jubilee year, when all debts were released, slavery was ended, everyone was restored to all the inheritance which had, during the half-century, been forfeited; slight, joyous, ever-recurring picture of the restoration, for which all creation yearned and groaned. There could not be any ambiguity to the people's mind. The period could not be "**70 weeks of days**," i.e. a year and about 4 months. The events are too full for it. Seven weeks, (to go no further,) was no period in which to rebuild the city. It remained then to understand it, according to a key which God had given, of a sevenfold period of years (*Ezek. 4:5,6.*).

The decree spoken of was doubtless meant of a decree of God, but to be made known through His instrument, man, who was to effectuate it. The **commandment went forth** from God, like that, at which, Gabriel had just said, using the same idiom, he himself came forth to Daniel (*9:23 *yatza' dabar*. * 9:25 *min-motza' dabar* *). But as the one was fulfilled through Gabriel, so the other remained to be fulfilled through the Persian monarch, in whose hands God had left, for the time, the outward disposal of His people. In themselves, the will and decrees of God are in all eternity; but His immutable decree seems then to **go forth**, when He, in Whose hands are all things, so disposes men's wills, that it comes into effect. But, since there was no decree at all in favour of the Jews before Cyrus B.C. 536, it might be startling enough to one who does not yet believe in prophecy, that, even from Cyrus, the 490 years come within forty-six years of our Lord's Birth; and that, although there were four different edicts, from which the 490 years might begin, these too admit of no vague coincidence. They do but yield four definite dates. There is a distance of 90 years from the 1st of Cyrus to the 20th of Artaxerxes Longimanus, but the dates within those 90 years, from which the prophecy could seem to be fulfilled, are only four. Those dates are, 1) The first year of Cyrus, B.C. 536 (*Ezr. 1:1-4; 6:3-5.*); 2) The third year of Darius Hystaspes, B.C. 518, when he removed the hindrances to the rebuilding of the temple, interposed by Pseudo-Smerdis; 3) The commission to Ezra in the 7th year of Artaxerxes Longimanus, B.C. 458 8/7; 4) That to Nehemiah, in the 20th year of the same Artaxerxes, B.C. 444. These would give, as the close of the 490 years, respectively, the end of 46, B.C. 29, B.C. 32, A.D. 46, A.D. (*Ezr. 6:1-12. Zerubbabel and Sheatiel, encouraged by Haggai and Zechariah, resumed the building of the temple in the second year of Darius; (Ezr. 4:24; 5:1,2) they were accused to Darius, (v. 3-end) and thereon they received

the decree, which would be in the next year.*) (* The grounds for identifying Artaxerxes (Ezra 4:7, 11, 23) with Pseudo-Smerdis are 1) the enemies of the Jews seem to have sent to each successive king of Persia. They hired counsellors in the days of Cyrus, (4:5.) They accused the Jews in the days of Ahasuerus. (4:6.) They wrote to Artaxerxes, (4:7, &c.) and subsequently to Darius, (v.6 sqq.) But Darius being Darius Hystaspes, the two intervening names can be no other than Cambyses and Pseudo-Smerdis. Ezra, who mentions them, says that the temple was finished in the 6th year of Darius, (6:15) and so, before Artaxerxes Longimanus. 2) Pseudo-Smerdis was a religious persecutor, destroying temples and worship. (Behistun Inscr. c. i. par. 14. in Rawl. Herod, ii. 595.) 3) We know that Darius undid acts of the usurper, (lb.) and this is more likely Uian that kings of Persia should reverse their own formal acts, (which were held sacrosanct, from the relation in which they were supposed to stand to Ormuzd,) or those of their predecessors. Both names, Ahasuerus (i. q. Xerxes, see Ges. Thes. v. ('*Ahashueros*) p. 75.) and Artaxerxes, were names of honor.*)

((* I have adhered to the authoritative Chronology of the reigns of Xerxes and Artaxerxes. Diodorus (xi. 69.) says that Xerxes was murdered by Artabanus, after reigning more than 20 years, when Lysitheus was Archon at Athens. Ol. 78. 4. B.C. 465. "According to the Canon, he died N.E. 283, i.e. *after* Dec. 17, B.C. 466, and *before* Dec. 17, B.C. 465, which coincides with the year of Lysitheus." Clinton. (Fast. Hell. B.C. 465.) Eusebius agrees with this. Manetho also assigns the same length to the reign of Xerxes, 21 years, (quoted by Africanus ap. Syncell. p. 75. D. Clinton, F.H. c. 18. ii. 380. note.) This length of reign corresponds with the dates assigned to his father Darius, and to Artaxerxes, to whom 41 years are given by Manetho, (lb.) 40 by Diodorus, (lb. and xi. 69.) which agrees with Thucydides, (iv. 50) who mentions his death in the Archonship of Stratocles B.C. 42, 43, 44 (Clinton, p. 380). The accession of Artaxerxes, after the 7 months of the assassin Artabanus, would fall in latter parts of 464, B.C.

The difficulties, raised by Kruger and insisted on by Hengstenberg, (Chistol. iii. 167-179) relate to Greek Chronology chiefly, in that Themistocles arrived at the court of Persia when Artaxerxes had recently come to the throne, (Thuc. i. 137) and addressed his letter to him. (lb.) But it is said that there are too few events to fill up the time from Platrea B.C. 479, to B.C. 465, and, specifically, that Themistocles, whose flight followed immediately on the death of Pausanias, passed by the Athenian fleet, while besieging Naxos. (Thuc. i. 137.) But, it is alleged, that Pausanias was so precipitate, that the discovery of his treasonable correspondence is not likely to have been delayed until B.C. 466, and that Diodorus places the victories of the Eurymedon, which were later than that of Naxos, B.C. 470. (xi. 60, 1.) But, first, as to Pausanias, although in the first instance, his conceit, at the prospect of Persian greatness, absurdly betrayed him, (Thuc. i. 130) there is no reason that he should not have learned experience, after he had been twice sent for to Sparta for trial. (Thuc. i. 131, 133) He must have had prolonged communications with Artabanus, since the suspicions of the bearer of the last letter were aroused by the fact that "no one of the messengers before him had returned," they having, in fact, been put to death at the request of Pausanias. At Sparta, moreover, where he was of course watched, greater precautions were absolutely necessary. He had betrayed himself, when at a distance, in Thrace, at Byzantium and Colona of Troy. (Thuc. i. 130, 1) Diodorus also (xi. 54, 5) placed the ostracism of Themistocles, at the earliest, in the Archonship of Praxiergus; (Ol. 77. 2. B.C. 47 1/6) but Pausanias did not open his plans to Themistocles until after this time, when Themistocles was

in exile at Argos. (Plutarch, Them. c. 23.) The sojourn also of Themistocles at Argos was of long duration, since it is said, that "he had his abode there, but *visited repeatedly* (*epiphōitōn*) the rest of Peloponnesus." (Thuc. i. 135.) This agrees with the time ordinarily assigned to his flight, after that the Lacedaemonians, upon the conviction and death of Pausanias, had demanded that he should be brought to public trial, viz. 466, two years before the accession of Artaxerxes B.C. 464.

The date of the siege of Naxos is proximately determined by the expedition against Thasos which followed after the battle of Eurymedon, which itself was subsequent to that of Naxos. For the expedition against Thasos was simultaneous with the attempt to settle 10,000 Athenians and their allies at what became Amphipolis; (Thuc. i. 100.) but this attempt was 32 years after the like destruction of those led by Aristagoras of Miletus. (Ib. iv. 102.) But his attempt was in the 3rd year of the Ionian war, B.C. 497. (See Clinton, F.H.A. 497, 465 and T. ii. p. 317. c. 9. Amphipolis). The revolt of Thasos then was in 465, and the siege of Naxos may very probably have been in the preceding year. It is by an evident oversight, that Diodorus, having put together the victories of Cimon, from Elon which was reduced at last by famine (Her. vii. 107.) to the victories at Eurymedon (as he had, just before, the history of Themistocles,) stated that they took place in one year. (xi. 63.) Probably it was the date only of the reduction of Scyros. (Grote, v. 410. note.) The hints of Thucydides and Herodotus suggest, (as Grote first pointed out,) a large series of events between B.C. 477, the beginning of Athenian ascendancy, and B.C. 465, ample to fill up the period; viz. the reduction of fortresses held by the Persians; the gradual change of the Athenian "headship" (hegemony) to "rule;" the decline of the Delian synod; the change made, at the wish of the allies, when tired of active service, from personal service to contributions in money and, ultimately, to tribute; implying also a period of naval and military service on the part of the Athenians, which obtained to them that ascendancy. Elon, Scyros, Carystos, Naxos were the scenes of events, which were but specimens only of a large whole. (See Grote, Greece, c. 45 p. 390-415). Doriscus, when Herodotus wrote, had repeatedly been besieged, and as yet in vain. (Her. vii. 106. Rawl. iv. 93. note 1).

Further, Justin (iii. 1.) represents Artabanus, as unapprehensive about Artaxerxes, being "quite a boy" (*puer admodum*) and, on that ground, feigning that Xerxes had been murdered by his other son Darius, who was a youth. It is said to be improbable, that Artaxerxes should be thus young, if his father had reigned 21 years. But Justin contradicts himself. For, in the same place, he speaks of Artaxerxes as "a youth," (*adolescens*) and ascribes to him the rapid counsel and the strength of one matured. Artaxerxes, he says, on learning the treason of Artabanus, ordered a review of the army the next day, in which the skill which each had in arms should be tried; and when Artabanus came armed to it, he proposed to him to change his breastplate with him, (his own, he pretended, being too short,) and then, when he had taken it off, thrust him through with his sword, and had his sons apprehended.

These are the only weighty objections alleged. They have not made any impression on our English writers who have treated of Grecian history. I have considered them, out of respect to Hengstenberg, who attaches much weight to them, and so assumes as the *terminus a quo* B.C. 455, being, as he thinks, the 20th year of Artaxerxes, but, according to the usual Chronology, his 11th year. His era differs then only by 3 years from that which I have adopted, after Prideaux. (Connection, ii. 14 sqq.). It is also preferred by a Lap. ad loc. and, of older writers, by Aquinas in Dan. Opp. T. xviii. p. 37.*)

But further, of these four, two only are principal and leading decrees; that of Cyrus, and that in the *seventh* year of Artaxerxes Longimanus. For that of the 20th year of Artaxerxes is but an enlargement and renewal of his first decree as the decree of Darius confirmed that of Cyrus. The decrees of Cyrus and Darius relate to the rebuilding of the temple; those of Artaxerxes to the condition of Judah and Jerusalem.

But the decree of Darius was no characteristic decree. It did but support them in doing, what they were already doing without it.

The decree of Artaxerxes was of a different character. The temple was now built. So the decree contains no grant for its building, like those of Cyrus and Darius (* The decree of Cyrus, as relates to the grant, is embodied in that of Darius. 6:3-5. *) (*7:27.*). Ezra thanks God that "He had put it into the king's heart, to beautify (not, to build) the house of the Lord in Jerusalem." On the other hand, the special commission of Ezra, *was to enquire concerning Juda and Jerusalem, according to the law of thy God, which is in thy heart, and to set magistrates and judges, which may judge all the people that are beyond the river* (* lb. 14, 25.*). These magistrates had power of life and death, banishment, confiscation, imprisonment, conferred upon them (* lb. 26.*). It looks as if the people were in a state of disorganization. Ezra had full powers to settle it *according to the law of his God*, having absolute authority in ecclesiastical and civil matters. The little colony, which he took with him, of 1683 males (with women and children, some 8400 souls) was itself a considerable addition to those who had before returned, and involved a rebuilding of Jerusalem. This rebuilding of the city and reorganisation of the polity, begun by Ezra and carried on and perfected by Nehemiah, corresponds with the words in Daniel, ***From the going forth of a commandment to restore and to build Jerusalem.***

The term also corresponds. ***Unto Messiah the Prince, shall be seven weeks and threescore and two (7 + 62) weeks***, i.e. the first 483 years of the period, the last 7 being parted off. But 483 years from the month Nisan (March or April, as the year might be,) 458, B.C., in which Ezra had his own mission from Artaxerxes and began his journey, were completed at Nisan, 26, A.D. which (according to the ordinary belief that the Nativity was 4 years earlier than our era) would coincide with John's Baptism, soon after the beginning of which, the descent of the Holy Ghost upon our Lord at His Baptism manifested Him to be *the Anointed with the Holy Ghost, the Christ*. (* "Upon the first day of the first month, began he to go up from Babylon." (Ezr. 7:9). The date "the 7th year of the king" is in v. 8. The Attic year beginning with Hecatombaeon, nearly our July, the first year of Artaxerxes, which fell in the Archonship of Lysitheus, coincided with 46, 45, 44 B.C., the seventh year with 45, 49, 502, and, since the Jews retained the order of their months, even while they dated the years like their masters, *the first month in the 7th year* would fall in Nisan, i.e. the spring of 458, B.C. (*Acts 10:38.*)

Further still, the whole period of 70 weeks is divided into three successive periods, 7, 62, 1, and the last week is subdivided into two halves. It is self-evident that, since these parts 7, 62, 1, are equal to the whole, viz. 70, it was intended that they should be. Every writer wishes to be understood; the vision is announced at the beginning, as one which is, on thought, to be understood. ***I am come to give thee skill and understanding; therefore understand the matter and consider the vision*** (*9:22,23.*). Yet, on this self-evident fact that the sum of the parts is intended to be the same as the whole, every attempt to explain the prophecy, so that it should end in Antiochus Epiphanes, or in any other than our

Lord, (as we shall see,) shivers. On the other hand, the subordinate periods, as well as the whole, fit in with the Christian interpretation. It were not of any account, if we could not interpret these minor details. "*De minimis non curat lex.*" [law cares not for minor things]. When the whole distance is spanned over, it matters not, whether we can make out some lesser details. Men believe that Mount Athos was severed, because they can trace here and there a portion of the canal. Science assumes, as certain, whatever is presupposed by what it knows already. But, in the prophecy of the 70 weeks, the portions also can be traced. The words are ***From the going forth of a commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven (7) weeks and threescore and two (62) weeks; street and wall shall be restored and builded; and in strait of times. And after threescore and two (62) weeks shall Messiah be cut off.*** (* The Jews put the main stop of the verse under (*shibu`ah*), meaning to separate the two numbers, 7 and 62. This they must have done dishonestly, (*It`n hmynym*) (as Jarchi says in rejecting literal expositions which favoured the Christians) "on account of the heretics," i.e. Christians. For the later clause, so divided off, could only mean, "and ***during threescore and two weeks*** street and wall shall be being restored and builded," i.e. that Jerusalem should be 434 years in rebuilding, which would be senseless. Yet critics, who correct the text *ad libitum*, have all at once discovered in this case the value of the tradition of the Hebrew accents. Leng. p. 446. Hitz. p. 161.)*

((* The construction of the E.V., ***street and wall***, is the most natural, both in itself and in the context, since pairs of words are used in this prophecy; "***on thy people and on thy holy city;***" "***to seal vision and prophet;***" "***to restore and to build;***" "***the city and the sanctuary;***" "***sacrifice and oblation.***" The Verss. also have so understood it. (*oikodomēthēsetai eis platos kai eis mēkos*), LXX. (*periteichos*), Theod. Ald.; (*teichos*), Theod. Vat.; *muri*, Vulg.; "*street*," Syr.; (*skamma*), Gr. Ven. They may have had a traditional knowledge, that (*charutz*), orig. "fosse," may have been used of any "fence." Else a "fosse" was not a "fence" actually used for Jerusalem; for the circuit of Jerusalem then lay along the brows of hills, so that there was no occasion for a fosse, the declivity of the hill being more than any fosse. Nor is there any trace of a fosse around any part of the then Jerusalem. Nor is there any extant instance, in which (*charutz*) or (*charitz*) is used even of a "fosse." (*charitz*) in Targ. Job 38:25 corresponds to (*te'alah*) "watercourse;" and in the Baba kama c. 5. is said to be used of a ditch, broad below, narrow above; (Buxt. Lex. col. 833.) In other instances, in Abulvalid and Kimchi, it is used of a narrow incision. But the word (*charutz*) etymologically signifies, "a thing cut," and may, in the living language, have been used by a metaphor, analogous to (*batzur*), "cut, cut off, inaccessible." The meaning, "watercourse," would itself also have a good sense, "street and watercourse," since the supplies of water so provided were so essential to the well-being of the city and to its defense against an enemy. Still this would involve the use of an uncommon word in the place and meaning of a common word.

2. In support of another rendering, ***and the street shall be built, yea, it is determined; and in straitness of times***, is the use of (*necheratzah*) 27; (*necheretzeh*) 26; and of (*charutz*) Is. 10:22, explained (*necheratzah*) Ib. 23. Probably (*chutetzab*) Nah. 2:8 is used with a like parenthesis; see ib. But, against it, is the unlikelihood, that words, so naturally conjoined, should be altogether severed. *)

Obviously, unless there had been a meaning in this division, it would have stood, "shall be threescore and nine weeks," "not, shall be seven weeks, and

threescore and two weeks." For every word in this condensed prophecy has its place and meaning, and the division would be unmeaning, unless something were assigned to this first portion. The text does assign it. It says, ***the street shall be restored and be builded; arid that, in troublous times.***

The books of Ezra and Nehemiah give the explanation. Ezra came to Jerusalem, B.C. 458; he laboured in restoring the Jewish polity, within and without, for 13 years before Nehemiah was sent by Artaxerxes, B.C. 445 (*Neh. 2:1 *). Nehemiah, as governor, laboured together with Ezra for 12 years, *from the twentieth (20th) year even unto the two and thirtieth (32nd) year of Artaxerxes the king, twelve (12) years* (*Ib. 5:14 *). Then he returned to the king, and after an undefined time, *at the end of days*, he says, *obtained I leave of the king, and came to Jerusalem* (*Ib. 13:6 *). The interval probably was not short; for there had been time for corruptions to creep in, nor is the king likely to have sent him back soon; else why should he have returned at all? The mention of Eliashib's son, Joiada, being high priest then, in place of his deceased father, fixes this second visit probably in the reign of Darius Nothus, in whose 11th year Eliashib is said to have died (*Neh. 13:28. comp. 12:10, 22. *Chron. Alex. Olymp. 78. p. 162, 163 *). The expulsion of one of his sons who had become son-in law to Sanballat, and regulation of the wards of the priests and Levites, are among the last acts of reform which Nehemiah mentions in his second visit; with them he closes his book. Now from the seventh (7th) year of Artaxerxes to the eleventh (11th) of Darius Nothus are 45 years. But it was in the period of the high priesthood of Joiada, not precisely in the very first year, that this reform took place. We have any how for the period of the two great restorers of the Jewish polity, Ezra and Nehemiah conjointly, a time somewhat exceeding 45 years; so that we know that the restoration was completed in the latter part of the 7th week of years, and it is probable that it was not closed until the end of it. (*This explanation of the 7 weeks is brought out by Prideaux, Connection, P. 1. B. 5. p. 47-50. and 17 sqq. Even Winer, Real-Lex. v. Nehemiah, admits that he is probably right as to the date of Darius Ochus, the 45 years. *) In regard to *the strait of times*, amid which this restoration was to take place, the books of Ezra and Nehemiah are the commentary. Up to the completion of the walls, there was one succession of vexations on the part of the enemies of the Jews. Their abiding condition they confess in both periods to God; *for our iniquities we have been delivered into the hands of the kings of the lands, to the sword, to captivity, to a spoil, and to confusion of face, as at this day. And now for a little space grace hath been shewed from the Lord, to leave us a remnant to escape —to give us a little reviving in our bondage, for bondsmen are we, and in our bondage our God hath not forsaken us* (*Ezr. 9:7-9 *) . In Nehemiah's time, the great public confession of sin closes with the same statement; *Behold we are bondsmen this day, and the land which Thou gavest to our fathers, to eat the fruit thereof and the good thereof, behold, we are bondsmen in it; and it yieldeth much increase unto the kings which Thou hast set over us, because of our sins; and over our bodies they have dominion, and over our cattle at their pleasure, and in great distress are we* (*Neh. 9:36, 37 *) .

The next division, 62 weeks, completes the period up to the time of the Messiah. Its two extreme points were marked, its beginning by the close of the 7 weeks or 49 years, its end by the Coming of the long-longed for, the Christ. It is in harmony with the other prophecies of Daniel, that what is filled up in one place, is bridged over in another. In the vision of the 4 Empires, the 2nd and 3rd are but slightly touched on; the brief notice is expanded in the 7th and 11th chapters. Other

prophecies had, as their foreground, the events of world-empires. The subject of this was the people of God and the Messiah.

The ever-recurring character of prophecy is thus apparent here also, that those two points, which concerned them most, are the most prominent; —the restoration of the polity in the nearer future, and, in the distant future, the crowning acts of God's mercy and judgment, the blessings in Christ and the close of the temporal relation of God to His people. The intervening period would have occupied a disproportioned place here, and so is omitted.

Not *in*, but *after* those **threescore and two (62) weeks**, it is said, **Messiah shall be cut off**; and there shall not be to Him, i.e. as the context implies, the city and the sanctuary shall be His no more. Then follows the subdivision of the last week, or seven years, wherein He was to be cut off, since He was to be cut off, and yet not in the 69 weeks. **He shall make firm a covenant with many during one week; and in the midst of the week He shall make sacrifice and oblation to cease**. He speaks not of a temporary suspension of sacrifices, but of the entire abolition of all which had been offered hitherto, **the sacrifice** (*zebach), with the shedding of blood, and **the oblation** (*minchah), the unbloody sacrifice which was its complement. These the Messiah was **to make to cease three years and a half (3½ yrs)** after that new covenant began, whether this was at first through the ministry of the Baptist or His own. It seems to me absolutely certain, that our Lord's ministry lasted for some period above three years. For S. John mentions by name three Passovers (*2:13; 6:4 and the last *); and S. Matthew's mention of the disciples rubbing the ears of corn relates to a time near upon a Passover (*S. Matt. 12:1 sqq. *), later than the first, (for John had been cast into prison (*lb. 11:2 *). yet earlier than the last but one, for it preceded the feeding of the 5000, which itself preceded that Passover (*6 lb. 14:15 S. John 6:4-10. Süsskind brought out the argument, (in Bengel's Archiv. i. 186-194) and observed that, even if the corn were ripe before the Passover, it would not have been ripe some weeks before it, yet the history in St Matt. 12 must have been, at least, some weeks before that in S. Matt. 14 which was itself before the Passover *). This bears out the opinion, which is in itself nearly certain, that the intermediate feast, mentioned by S. John, is the Passover. (* The feast, S. John 5:1., must have been one of the three great feasts, 1) because of the addition, *and Jesus went up to Jerusalem*, i.e. He went up in consequence of that feast. 2) No other feast is called "*a feast of the Jews*," i.e. one binding upon all. The dedication-feast and the feast of Purim were not of obligation, and the feast of Purim was kept anywhere. (Jos. Ant. xi. 6. end.) 3) The first Passover had been spoken of, a few verses before, as *the feast*. (4:45 twice.) Had a different feast been intended, it would have been specified. 4) The Passover alone is spoken of in the Gospels as *the feast*. (S. Matt. 26:5; 27:15; S. Mark 15:6; S. Luke 2:42; 23:17 S. John above.) The feast of Tabernacles is named, S. John 7:2. "Since the Jews held the Pascha to be the special and first feast, the Evang. at times defines it further, the Pascha, the feast of the Jews, was nigh; at times not, there was Pascha, feast of the Jews." Chron. P. p. 406. 8. Irenaeus adds the Pascha ii. 22, 3. Cod. Sinait. has the art. 5) The events in 8. John ii. 23-iv. 54. require more space than from Pascha to the feast of Tabernacles. 6) The words, there are yet 4 months and then cometh harvest, (S. John 4:35.) imply that the next feast was Pascha. The assumption, that the feast, S. John 5:1., was the feast of Purim, has nothing in its favour, and is excluded by Süsskind's argument (n. 6.) and by grounds 1, 2, 3, 5. Hengst. notices in addition, (from Reland, Antiq. iv. 9. and Schickard, De Festo Purim, Crit. Sacr. iii. p. 1185.) that the feast of Purim was celebrated in such sort,

that our Lord would not have been present at it, and that it was not held on the Sabbath, whereas the festival, S. John 5, included the Sabbath.*) Our Lord's parable of the fig-tree virtually asserts, that a period of some three years of special culture of God's people had preceded. *Behold, these three years I come seeking fruit on this fig-tree and find none; and that one year remained, let it alone this year also* (*S. Luke 13:7 *). The cursing of the barren fig-tree and its instant withering, just before His Passion and the final pronouncement of its sentence, seems to be the symbolical declaration, that that year of respite was over, and its doom was fixed. (*S. Matt. 21:19 *) (*Ib. 23:34-39. *)

The city was devoted, the punishment irreversible; the Messiah's office would be, not with the people as a whole, but with the many who would be saved out of it, with whom the new covenant would be confirmed. The remaining 3 ½ years probably mark the time, during which the Gospel was preached to the Jews, before the preaching to the Samaritans shewed that the special privilege of the Jews were at an end, and that the Gospel embraced the world. We have not the chronological data to fix it.

But the fact of these several periods being prophesied, and the last, above six hundred (600) years before, is the body not the soul of the prophecy; it is not that which bears chief evidence of its divinity.

Human history recurs in cycles. *The thing that hath been, it is that which shall be and that which is done is that which shall be done; and there is no new thing under the sun* (*Eccl. 1:9). Empires fall or rise gradually; so the prediction of the fall or rise of an empire within such latitude might have left the fulfilment uncertain. The main subject of Daniel's prediction is single and alone in time, and reaches on through eternity. From eternity to eternity there hath not been nor shall be its like. Men may dispute whether it hath been they cannot dispute that, for 1800 years, what Daniel predicted has been believed to have been. The conception remains the same, even antecedent to our conviction of its truth. That then, which was foretold to Daniel, in answer to his confession of his own sins and of the sins of his people, of their iniquities and transgressions, and to his prayer for pardon, was a promise of absolute forgiveness of sins. (*The meaning of (*lekalle'*) is clear from the context, whether it be derived from (*kala'*) (i.q. *kleiō* and *kōkuō*) "shut, hinder," then, "close;" or i.q. (*kalah*) 1) "complete;" 2) "finish," bring to an end. (*kala'*) does not indeed occur elsewhere in Piel, but that is no reason why it should not. *) *Seventy seven-times (70 7s) are determined upon thy people and upon thy holy city, to close the transgression, and to seal up sins, and to make reconciliation for iniquity.* (* (*kopher*), when God is the subject, signifies "forgive;" when man, it is the "atoning for," "making the typical propitiation for sin;" covering it by making that offering, for the sake of which it is covered, or put out of God's sight. The context implies, that it would be one act, which should so atone. *) Sin was to be done away, hid out of sight, forgiven. The words, which Daniel had so often repeated in his deep intercessory prayer, sins, iniquity, transgression, the thought of which lay so heavy upon him, are now repeated to him in mercy, to assure him the more emphatically through that threefold repetition, that God would put them away as if they had not been. But the mere removal of sin is imperfect. The threefold complement is added; to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint a Holy of holies. These were to be gifts of God at the close of that 70th week; to be given, as they had never been given before, and the righteousness, so given, to last on to eternity. The very delay is a token of its greatness. God's gifts are with usury. It was no common forgiveness of sins, the

publication of which was to be delayed, according to the letter of the prophecy, at least half a thousand (500) years. They were not the past sins of his people, such as had brought upon them the captivity. The words are quite in the abstract, **transgression, sins, iniquity**. The fulfilment would have fallen short of the prophecy, unless, not *their* sins only but, sin in the abstract had been remitted. They were not only to be remitted; they were to be replaced. Hitherto there had been continual sacrifice for sin, a symbolical remission of all sins on the Day of Atonement, wonderful for its completeness as a picture, but incomplete; even because that wonderful picture was, year by year, renewed. Hitherto, there had been many atonements for man's several sins. God here speaks of one act, atoning not for particular sins, but for *sin*. Once, in the future, at the end of the 70 weeks, there should be an atoning for all iniquity, i.e. for all of it, past, present, or to come. *Then*, all sin was to be atoned for, and He Who ended and forgave it, was to **bring in everlasting righteousness. Bring in!** Then, it was to dwell, to make its abode, to have its home, there. **Everlasting!** Then it was never to be removed, never worn out, never to cease, not to pass with this passing world, but to abide thence forth, coeternal with God, its Author and Giver. Righteousness had been promised before, as the gift of the times of the Messiah. It is what man, being made for God, yearned and yearns for. (*Is. 46:13 *) *I bring near My righteousness; it shall not be far off; and My salvation shall not tarry; and I will place salvation in Zion for Israel My glory. My righteousness is near. Lift up your eyes to the heavens and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be forever, and My righteousness shall not be abolished. My righteousness shall be forever, and My salvation from generation to generation. (*Ib. 51:5,6, 8 add 45:17 *).* *It was the close of that great prophecy of our Lord's atoning Death; My righteous servant shall make many righteous (*Is. 53:11 (yatzdiq tzaddiq 'abdi)).* Jeremiah had foretold, that God would raise unto David a Righteous branch, and that the name whereby He shall be called should be, *The Lord our Righteousness*. Daniel foretells the same; his prophecy joins on with theirs in substance; but he, first, adds the time of its fulfilment.

And in that fulfilment, all prophecy was to be fulfilled. All hitherto had been a longing for that hour. That hour come, God set His seal upon **vision and prophet**. Their first office was fulfilled. To **seal up vision and prophet**, is not, to seal up any one vision or prophet. The words are purposely placed undefined, in order to mark that they are to be understood without any limitation, not of any one vision or prophet, but of **vision and prophet** generally (* (*chazon*) is used collectively Is. 1:1; 2nd Chr. 32:32. So both (*chazoth*) and (*nebu'ah*) 2nd Chr. 9:21. Kleinert, Aechtheit les. p.11 *). As our Lord said, *All the prophets and the law prophesied until John (*S. Matt. 11:13 *)*. It is all one, whether by the word, seal, we understand, set His seal to, "accredited," as our Lord speaks, Him hath God the Father sealed; or "completed." (*S. John 6:27. So of man's corresponding act in believing, Ib. 3:33, *he that hath received His testimony, has set to his seal, (esphragisen) that God is true.* *) (* (*chatham*), "sealed," receives its nearer definitions from the object with which a thing is sealed. It is determined by the context. A thing was sealed in a purse, to be retained, Job 14:17; a deed, covenant, letter was sealed, to be authenticated, Jer. 32:10, 11, 44; Neh. 10:1,2; 1st Kings 21:8. 'So in its metaph. use, God is said to *seal the stars*, c. (*be'adh*), as it were, "sealed them up," withholding them from shining, Job 9:7; to *seal the hand of man*, c. (*be-*), hindering him from using it, Job 37:7; *He sealeth up their (man's) instruction*, c. (*be-*), i.e. impresseth it on him, Ib. 33:16. So

here sin is "sealed up" to be put out of sight, seen no more; **vision and prophecy** are **sealed**, i.e. authenticated. The use of the word, although different in the two clauses, is not ambiguous, being, in each case, ruled by the context. So further Pineda on Job 37:7) Daniel says before, what S. Peter said near 600 years after, when the events came to pass; *those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled.* (*Acts 3:18. "What is this which he says, to seal up vision and prophecy? That all prophets announced of Him, that He was to come, and had to suffer. Since then prophecy was fulfilled by His Coming, therefore he said, that **vision and prophecy were sealed**, because He is the seal of all the prophets, filling up all things which the prophets heretofore announced of Him. For after the Coming of Christ and His Passion, there is no more vision or prophet to announce that Christ should come." Tert. adv. Jud. c. 8. p. 215. Rig. *). The remaining clause, **and to anoint an All-holy**, must be spiritual, since all else is spiritual. It cannot be spoken of the natural "*holy of holies*," which, in contrast to the holy place, is always "*the holy of holies*"; "never" *holy of holies*." (* (*qodash haqqadashim*) is used 13 times of "the holy of holies," (Ex. 26:33,34; Num. 4:4, 19; 1st Kings 6:16; 7:50; 8:6; 1st Chr. 6:34. (40, Eng.) 2nd Chr. 3:8, 10; 4:22; 5:7; Ezek. 41:4.) and these with one exception (1st Chr. 6:34.) occurring in the first directions about it, in the law or the building of the temple or Ezekiel's symbolical temple. It is used also in one place of "*the holy place*," as being relatively the holiest place for that purpose, the consuming of the sacrifice. Num. 18:10. "*The holy of holies*" is even oftener spoken of under another name, (*debir*) [oracle, speaking-place] (16 times) *) Still less is it the material temple, as a whole, since the temple, as a whole, is never called by the name of a part of it. "*Holy of holies*," lit. "*holiness of holinesses*," i.e. All-holiness, is a ritual term, used to express the exceeding holiness, which things acquire by being consecrated to God. It is never used to describe a place, but is always an attribute of the thing, and, in one place, of the person, who is spoken of. (*Ex. 30:10, 29, 36; Lev. 2:3, 10; vi. 10, 18, 22 [17, 25, 29 Eng.]; 7:1, 6; 10:12, 17; 14:13; 24:9; 27:28; Ezek. 43:12. It is used in apposition to the thing spoken of, Ex. 29:37; 40:10; Ezek. 45:3. *) *It is most holy*. Aaron was separated, to hallow him all-holy (*1st Chr. 23:13 *). The destruction of the temple, as having been previously profaned, is the close of this prophecy (*9:26, 27 *) . The prophecy promised an All-holy, which should be anointed, for the holy place which should be destroyed; as our Lord speaks of the temple of His Body (*S. John 2:19, 21 *). At His Birth He was announced as, *the Holy Thing which shall be born of thee* (*S. Luke 1:35 (to 'hagion *). *The Holy One* became *His* title, Who Alone was without sin (*Acts 3:14; 4:27, 30; 1st S. John 2:20; add 8. John 10:36; 17:19 *). The devils knew him, *as the Holy One of God* (*S. Mark 1:24; S. Luke 4:34. *).

Anointing was the well-known symbol of sanctity through the Spirit of God. *The Lord hath anointed thee*, Samuel said to Saul, *captain over His inheritance*; and then, *the Spirit of the Lord will come upon thee, and thou shalt prophesy and shalt be turned into another man* (*1st Sam. 10:1, 6). When Saul had forfeited the gift, Samuel, at God's command, anointed David, *and the Spirit of the Lord came upon David from that day forward* (*1b. 16:13.*). The "holy oil" had probably long been lost. Anyhow, it was among the things which the Jews missed in the 2nd temple. Material anointing had ceased. But anointing had entered into the symbolic language of prophecy in respect to the Christ. (*Is. 61:1,2.*) *The Spirit of the Lord God is upon Me; because the Lord hath anointed Me, to preach good tidings unto the meek. He hath sent Me to bind up the broken hearted, to proclaim liberty to the*

*captives, and to those that are bound, a great deliverance u, to proclaim the acceptable year of the Lord : and, Thou lovest righteousness and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (*puqachequach, intensive*) (*Ps. 45:7*)*. This symbolical meaning of the anointing is fixed by the next words of the prophecy; **unto Messiah the Prince.....**

Look then at this harmonizing prophecy as a whole, the completeness of its symmetry, its complicated harmony. Look at the elements which are combined together. There is a whole of time, 490 years, distributed into periods of 49, 434, and 3½ years, twice repeated, and these four periods not to be taken anyhow, but following in this exact order. Then, in this series of years, as in every other part of prophecy, there is a nearer prophetic foreground of events, whose fulfilment was to guarantee the more distant, the restoration of the city and polity in a period of 49 years from a decree to be issued. 434 years, from the end of those 49, were to reach to the Coming of **Messiah the Prince**. At a time within the 490 years, but after the first 483, i.e. in the last 7, **Messiah** was to be **cut off**, in the midst of those 7, he was to **make sacrifice to cease**, but to **confirm a covenant**, not with all, but **with the many; transgression, sin, iniquity** were to be effaced: everlasting righteousness was to be **brought in**; but city and sanctuary were to be destroyed by the overwhelming tide of the armies of a foreign prince; coming down upon the pinnacle of abominations, and the desolation was to endure.

Marvellous blending of mercy and judgment, harmonizing with all God's other ways, and with the prophecies that *a remnant* only would accept His mercies: yet inexplicable beforehand, and to be effected only by Divine power (* See on Joel 2:32 p. 199 *). The destruction and lasting desolation of city, temple, sacrifice, are closing traits of that vision which was to be the consolation of Daniel amid their present desolation, which was coming to an end. Sin is to be brought to an end and everlasting righteousness brought in; and yet the desolation is to come, because sin is at its height, and in possession of the holy place itself. The Messiah is to be cut off, and the people no more to be His (as a whole;) and yet He is to confirm the covenant with many; and this covenant must be plainly a new covenant, since the typical atonements for sin were to be abolished.

All this meets in one in the Gospel. He, the so long looked-for, came; He *was* owned as the Messiah; He *did* cause the sacrifices of the law to cease; He *was* cut off; yet He *did* make the covenant with the many; a foreign army did desolate city and temple; the temple for these 1800 years has lain desolate; the typical sacrifices have ceased, not through disbelief in their efficacy on the part of those to whom they were once given. The city rose from its ashes, but not for them; long, not for them even to look upon, and, even now, to be strangers in it, not having a house of their own in the Holy City. (* This was stated to the Rev. O. Williams, author of "the Holy City," by Signor Pierotti, (Architect under France to the Holy Land and Architect Engineer to Surraya Pasha of Jerusalem) the author of the excellent chart of Jerusalem, who had been for some time employed by the Turkish Government as Chief Surveyor of the public works. I mention this as a fact only, an illustration of its lasting desolation, a superabundance of fulfilment. That desolation of 1800 years would not be less signal, if, at any time, the Jews should anew acquire property in Jerusalem, preparing the way probably for Anti-Christ. *)

Now what does the school of Porphyry give us in exchange? The failure in accounting for the periods of time in the prophecy is the least portion of their failure. The heterogeneousness of the events which they bring together, the unmeaningness of the whole, the impossibility of bringing the parts into any one

connection, or so as to bear at all on the situation of Daniel or the people, evince yet more, that the unmeaningness, which they have brought into the prophecy, cannot be its meaning.

First, as to time. Since the close of the 490 years, if counted even from the edict of Cyrus, falls 118 years after Antiochus, and within 42 years of our Lord's Birth, the 118 years have to be removed. This is, for the most part, effected; thus, they assume that the ground of Daniel's prayer was the nonfulfillment of Jeremiah's prophecy of the restoration of the people and of the city. They say, "the 69th year was now come, and yet there was no appearance that the prophecy would be completed, for city and temple were still desolate (*v. Lengerke, pp. 407, 408*). Gabriel is sent to announce to him, that the 70 years of Jeremiah are not to be counted as common years, but as 70 weeks of years." Thus the commencement of the 490 years is to be thrown back to some period of the captivity, and the first 49 years are to be disposed of before the date of the prophecy and the time of Cyrus. Then, because the years would still be too long, the 62 sevens (x7s) of years are to begin again at the same date. Cyrus is to be the Messiah of v. 25. The Messiah in v. 26. is to be a different person. Those chosen have been, Nebuchadnezzar, or Alexander, both of whom died by a natural death; (Alexander B.C. 323.) or Seleucus Philopator, who was poisoned by his treasurer Heliodorus, 175, B.C.; or Onias III. a deposed high priest, who was murdered by one Andronicus, a Syrian governor, at Daphne near Antioch, about 171, B.C., the murderer being put to death by Antiochus Epiphanes. (* See ab. Lect. 3. p.177*). The **prince who was to come** is to be Antiochus, whose profanation of the temple was in December or January 168/7, B.C.

The objectors, in this, strangely confuse the actual situation of Daniel in that 69th year of the captivity, and that of their own Pseudo-Daniel 3 centuries and a half (350 yrs) afterwards. To Daniel that 69th year was a year of longing expectation. The 70th year brought the fulfilment of the prophecy in Cyrus' decree. In the time of the supposed Pseudo-Daniel, every instructed Jew knew that prophecy to have been fulfilled. The assumed nonfulfillment of the 70 years is in direct contradiction to the admitted testimony of those times. Zechariah alludes to it; Ezra asserts that the proclamation of Cyrus in the first year of his reign was in order to its fulfilment (*2nd Macc. 4:31-38. *1:12 sqq.*). (*Ezr. 1:1*) *In the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, permitting the Jews to return, and aiding them to rebuild their temple.* But, with this fact, the whole plea for dating back the 490 years is gone. It was a strange theory, that, on account of the non-fulfilment of a prophecy, at a time before that assigned for its fulfilment, another was commissioned to declare, that the 70 years, which the former prophet had predicted, were not to be 70 years, but 7 times 70 years. It would have been a mockery, declaring what Jeremiah had said in God's Name to be false. For the words of Jeremiah admitted of no such extension. It was a definite prophecy, which, if not fulfilled, would have failed, which admitted of no eking out, (for 70 years would in no way have meant 490 years,) but which was believed at the time to be fulfilled, and which was fulfilled to the letter. The theory supposes the prophecy of the 70 weeks to have been written to explain the non-fulfilment of that, which they, to whom this amended prophecy is supposed to have been given, believed and knew to have been fulfilled.

Then too, the words, ***from the commandment to restore and to build Jerusalem unto Messiah the prince, is 7 weeks and 62 weeks***, cannot be disjoined. And this, on account both of the language and substance of the prophecy.

In regard to its substance, the gifts which had just before, in the summary of the prophecy, been promised at the end of the 70 weeks, are those which all other prophets prophesied as gifts through the Messiah. No critic doubts of this, whether anyone believes that those promises were ever fulfilled or no. No rationalist interpreter questions that those promises were made, and were expected to be fulfilled in that "golden age," the Coming of the Messiah. No one doubts of this, as to this prophecy. But then, since the times of the Messiah were, according to the admitted meaning of the words of the prophecy, to begin at the close of the 70 weeks, or 490 years, it could not be meant that the Messiah should come, when 1/10th only of the period had elapsed, at the end of the first 49.

In regard to language; if the words, ***and threescore and two (62) weeks***, were joined on to what follows, (as is required by this theory,) ***and threescore and two (62) weeks, the street shall be built again, and that in troublous times***, then the meaning would be, that the street, i. e. the city, should be in building through that whole period of 434 years, which is absurd in itself, and contrary to the theory, in that the first portion of the period, during which it is to be in building, would coincide with that in which it was to lie desolate, in the past Captivity. (* Lengerke acknowledges that Hengstenberg has shewn this. Ewald had laid down as a general rule, "In assigning dates, the accusative is used, if the action belongs to the whole period. But if you would express, that the action falls at a definite moment within a larger period, (*be*) must be used, as the Ablative is in Latin." The only apparent exception is, where the larger space is itself very limited, and is used as a sort of adverb; as in German "you might say, *diesen Tag, diese Stunde, diese Woche*," and we could say colloquially, "this month, this year," for "within this month or this year;" but, "these seventy (70) years," "*diese siebenzig Jahre*," we or they could not say, except in the sense, "all through these seventy (70) years." (*hashshanah*) "this year," for, 'in the course of this year,' (Jer. 28:16) is so completely an adverb, that you cannot say (*hashshanah hahî*) with the demonstr. Pron., but must say (*bashshanah hahî*) , as it is in Jer. 28:17. So also (*habba'im*) Is. 27:6." On the same principle, it would be contrary to the idiom, to construe with Lengerke, as a nominative absolute, ***and sixty and two (62) weeks—the street shall be built again***. Without the addition of (*bam*), "in them," the words would express what was either in doing throughout the time, or what was done at the end of it, whereas the rebuilding of Jerusalem began, on the rationalist hypotheses, after the first ten (10), or seven (7) of the 62 weeks; in our belief, during the course of the seven (7). See Hengst. Christol. iii. 72, 3. Ewald, consistently, rendered, "***throughout 62 weeks***" (D. Proph. ii. 568) Maurer theorised that Seleucus might have contributed to the improvement of the city; Rosch asserted that the city was then completed. "He [Sel. Phil.] *seems* to have amplified the city which, beyond question, had been long ago restored." Maur. "The completion of the building of the city under Seleucus IV." Rosch, Stud. u. Krit. 1834. p. 288.) (*2 " They (Lengerke, &c.) maintain consistently, that the building of the city Jerusalem was carried on during the captivity, or the time when it lay waste." Wies. p. 103.) Further, ***a decree to restore and build Jerusalem*** is, according to these theories, not to be any decree or commandment of God, but a prophetic promise. This is contrary to the idiom, both in itself and in the context also, in that, the identical words having just been used of a direct command of God, those same

words are now to signify, not a command, but a single prophecy. The words are, "**from the going forth of a word,**" (or "**command,**") "**to restore,**" &c. It is *word*, not, "*the word.*" But "word," simply and indefinitely, is not used to designate **the word of God**, or prophecy, apart from any mention that it is "the word of God," any more than our "word" would be. But now, in the immediate context, **the going forth of the word** had been used of the issuing of a command from God to Gabriel, which command he obeyed. In no language would the same idiom be used in different senses in two places so closely adjacent. The prophecy of Jeremiah also, B.C. 606, was a prophecy of the desolation of Jerusalem and of the 70 years of the duration of that desolation. It was, as Daniel speaks of it in this chapter, the *word of the Lord to accomplish 70 years in the desolations of Jerusalem*. A prophecy, in God's Name, of a desolation of the city for a limited period, involves that such desolation should last only for that period; yet it would be unheard of language to call the prophecy of that temporary desolation **a word** or promise **to restore and rebuild it**. Yet this is the only prophecy of Jeremiah, to which Daniel refers (*Jer. 25:9-11 *). Hosea, Amos, Micah, Isaiah had prophesied the restoration of Judah from captivity; Micah and Isaiah had specifically promised a restoration from Babylon. There is then no more ground to select a prophecy of Jeremiah that God would, after the 70 years, cause them to return to that place, than one of Micah and Isaiah. No one would think of representing those other prophecies as **decrees to restore and build Jerusalem**. Why? Because, when those prophecies were delivered, Jerusalem was not yet besieged, much less destroyed. There is no more reason to select a prophecy of Jeremiah, B.C. 606, than that of Micah, B.C. 758-26; i.e. there is no reason to take either.

But, further, let people (which they will not allow to believers) place the beginning of the period where they will, they cannot make either the whole sum, or its several portions, agree with any event in history before Antiochus, if only they adhere to the obvious principle, that the parts are equal to the whole, and so, that $7 + 62 + 1$ are the same as the 70 mentioned just before. This was, of course, in any honest way impossible. It was a postulate of "pure intellect," that the prophecy should close in the life-time of the imagined author, accordingly not later than 164, 163, B.C., the date of the death of Antiochus Epiphanes, which, since, on the hypothesis, the Man of God could not prophesy, he must be supposed to have outlived. But $164, -3 + 490$ would carry us back to 654, 653, B.C. in the reign of Manasseh, before the birth of Jeremiah, whose prophecy was thus to be explained (* I see that Böhmer consistently adopted this, as the beginning. See below, p. 216). Yet the axiom, that there could be no definite prediction, was more self-evident than what to our childhood seemed self-evident, that 2 and 2 make 4. Anyhow, man willed that the axiom should remain unquestioned, and the science of numbers had to give way before it. Granted, for the time, that Jeremiah's prophecy of the desolation of Jerusalem could, by any human being, be seriously called, "**the going forth of a word to restore and to build it;**" still, from 606, B.C. there was an overplus of 48 years on the whole. Or, granted that the actual destruction of Jerusalem by Nebuchadnezzar, when there was no contemporary prophecy of its restoration (* There is nothing to place the prophecy, Jer. 30:18 in that year. Hitzig assumes this as to "its genuine portions," [i.e. what he, Hitzig, allows to be so,] on the ground that, as he thinks, Jer. 31:15. relates to that event), was that "**word to restore and rebuild it,**" this too, absurd as it was, left 30 years too much. But the difficulty as to the whole period was but the first item. Two other problems had to be worked out in harmony with the solution adopted for this. It was believed by most of

the school, with a certainty equal to that claimed for revelation, that **Messiah** the **prince** (v. 26.) was Cyrus. Another Messiah had to be found, who was to be cut off **after the 62 weeks**, or 434 years; also someone (since he was not to be the Messiah) who should "**make a covenant with the many**" for the last 7 years, in the midst of which 7 years he was to make sacrifice and oblation to cease, and at the end of which he was himself, (so the school agreed,) to come to an end.

These were the impossible problems for unbelief to solve; it had to solve them for itself, which was, so far, easier; for nothing is impossible for unbelief to believe, except what God reveals.

The impossible numbers were to be reduced somehow; men tried their hands all ways.

One (*Lowenheim *) only was found to declare the three last verses at least a Rabbinical gloss; one or two only (it is almost strange that no more were found to support the scheme) declared that all the weeks were literal weeks. An essay of an English deist, who took this line, was almost unnoticed in England; was translated twice into German, "received with much applause," but, in 7 years, "it was almost forgotten." (* A Free Enquiry into Daniel's Vision and Prophecy of 70 weeks. London, 1776. It was translated into German twice, in 1783 by Preiss, and in 1785.*) (* No trace of the book can now be found. It is not in the British Museum, nor in the University Libraries of Oxford or Cambridge. There is no notice of it in any English Bibliographical book, nor can one of our ablest booksellers discover it. It is just alluded to by Wintle on Daniel 9:24.*) [See Special Note at the end of this Selection, the Review of Thomas Payne's book or essay referred to in this passage.] (* Eichhorn, Allgem. Biblioth. Hi. 781-790. The English writer "referred" the prophecy to "Cyrus and the fate of the Jews in his time." lb.*) It was remoulded; but this, we are told, "found least reception of any." (* Eckermann, Theol. Beitr. i. 1. p. 133 sqq.*) (* Wieseler, Die 70 Wochen, p. 69.*) (* Bertholdt, Daniel, p. 601.*)

"Not until the light, which rose upon the theological world in the last century, had reached its full lustre," the Germans tell us, "could Corrodi and Eichhorn succeed in winning their age to the right understanding of the passage." Only, Corrodi was still so far benighted, that he thought that, take the numbers how men would, they must be real numbers. He saw too that the whole period must end with the Messiah. Since then the numbers, like water, did not admit of compression, and could not be condensed before the time of Epiphanes, and since there was no Messiah then, he detached the unreducible 49 years from the beginning and added them on to the end, so that, in lieu of Daniel's divisions, 49, 434, 7, it was to be 434, 7, 49. (* Corrodi, Krit. Gesch. d. Chil. iii. 253. Wieseler, having first declared his solution "self-evidently arbitrary and at variance with the text," afterwards adopted it.). The 434 years were to run from the prophecy of Jeremiah, B.C. 606, to Antiochus Epiphanes' 1st invasion of Judaea, B.C. 170; the 7 years were to extend to B. C. 164,163, the death of Antiochus; and the 49 years, which, in Daniel, stand at the beginning, were to represent a period after the death of Antiochus, when the Messiah is to have been expected to come, but did not. Corrodi's plan conceded too much of the natural meaning, and was itself too obviously unnatural. It was, so far, the testimony of an opponent, that the natural interpretation was, that the prophecy should close with the coming of the Messiah, and that the numbers of years were to be real Bonafede years. So Eichhorn tried another way (* Allg. Bibliothek, d. Bibl. litt. B. 3. p. 793. Hebr. Proph. iii. 47.*). He revived a theory, which in Harduin had been reverential, (for he acknowledged a fuller fulfilment in Christ,) in Marsham was sceptical; and which, having found no soil in England to root in, had been

transplanted to Germany, where it met a want, the want to be rid of the prophecy of Daniel. (* Chronologia Vet. Test. Opera Selecta, p. 592 sqq. defended in his Diss. de LXX hebdom. Daniel, lb. p. 880 sqq. Collins (Scheme of Literal Prophecy, p. 175sqq.) in the main followed Harduin. The discrepancy of the first period, in this way, he gets over; thus, "All which, Chronology proves to have happened. For, from the 4th year of Jehoiakim, wherein the prophecy of the 70 years' captivity, or of the deliverance from thence at the end of 70 years in the first of Cyrus, was made to Jeremiah, there are seven weeks or 49 years." i.e. 49 are the same as 70. The supernumerary years, even from this date, he gets rid of, by supposing that two persons are prophesied in the words, "unto Messias the Prince," in v. 25. so that the words should mean, " unto Messias the prince, Cyrus, there shall be seven weeks (49 yrs), and unto another Messias prince there shall be 62 weeks (434 yrs)." Cyrus was the first; and "No one can doubt," (he says, p. 182.) "that the name Messias belongs still better to Judas Maccabaeus, since he is called '*the valiant man that delivered Israel*,' (1st Macc. 9:21.) and '*your captain and fighting the battles of the people*.' " (ii. 66.) The difficulty as to the 62 weeks and the one week (434 + 49 yrs = 483 yrs) he gets over summarily, by counting them together, so that they should contain the time from the 4th of Jehoiakim to A. S. 148, when the sanctuary was cleansed. The death of Antiochus, according to him, lay beyond the 63 weeks.) (* Canon Chron. p. 610 sqq. He closed with the words, meant to hint what he did not care to avow ; "An ultra Epiphanem prospexerit Daniel, viderint alii." [Not looking beyond Epiphane, Daniel they see.]) The principle adopted from Marsham was, not to take the 70 weeks or 490 years, as one entire sum, but to divide them into two, so that the first period of 7 weeks or 49 years should somehow run parallel with the first portion of the 63 weeks, and so should not be counted. The selfsame years of time were to serve, as portions both of the 49 and of the 441 years; so that, in fact, the sum total was to be, not 490, but 441; a process like that of the steward, wise in his generation but unjust, who bade his Lord's debtors write "fifty (50)" or "fourscore (80)" instead of a "hundred (100)." (*S. Luke 16:6,7.*) Yet, even thus, the numbers 49 and 441 would not fit into the periods assigned to them. They could not be begun from any common date.

There are 441 years from the 4th year of Jehoiakim, B.C. 606, to B. C. 165, the year when the temple was cleansed after the profanation by Antiochus; but from B.C. 606, to Cyrus, B.C. 536, (if he was to be made the Messiah of v. 25.) there were not 49 years only, but 70. How then was the number 49 to be accounted for at all? Harduin accounted for it in his way, by selecting, for the close of the 49 years, a date of his own, with which the Jews were not directly concerned, B. C. 557, which he assigned as the date of Cyrus' conquest of Media (* p. 596.*). Marsham, in ignorance of Hebrew, took Daniel's 3 weeks of fasting and prayer, in the third year of Cyrus, to be weeks of years (21 yrs), whereas they are expressly called *weeks of days (21 dys)* and these 21 invented years were, in some not very intelligible way, to be deducted from the 70 years of the Captivity (*Dan. 10:2. See E. Marg.). The 49 years then were to represent the remaining years of the Captivity, and to be dated from the expiration of the 21, which were somehow to be its first 21 years; while the 441 years, or, (as Marsham, again in ignorance of Hebrew, made them, 444½ years, were to commence from the original date 606, B.C. (* Rendering "half of a week (½ wk)," instead of "the half, or midst of the week (½ of the 7)," i.e. of the one week just mentioned, as the use of the article requires, (*chatzi hashshabua*')) The 63½ weeks, = 444½ years, were to last from 4107 (A.C.M.) of the Julian Period to 4551(A.C.M.) (i.e. from B.C. 607 to B.C. 163;) the 62 weeks

were to reach to the beginning of the reign of Epiphanes; the one week was to be the time in which he had not profaned the temple; the half week, the time from the capture of the city; the Messiah to be cut off, were to be the high priests generally. (*p. 615. *p. 617. * p. 616.*)

Marshall's hypothesis, however, of the 21 years, which were to explain the 49, was obviously absurd, and in flagrant contradiction to the text. So Eichhorn tried to mend it in his way. He began, (as others after him,) at the end, as being the easiest. He paraphrased, rather than translated, but as no one else would; "During a week of years, religion will shew its power with many;" from A.S. 143, to the re-consecration of the temple at the beginning of A.S. 148, he counted 6 years, [of course, since he did not claim to count both extremities inclusively, from 143 to 148 are 5 years not 6; the actual persecution up to that time had lasted 3 years only :] "6 years might very well in poetry count for 7; the suspension of the daily sacrifice was to be 3½ [really 3] years." (* Allgem. Biblioth. f. Bibl. Lit. iii. p. 787. *) (* Literally, "*the covenant will infuse might into many.*" He recognised the right meaning of the word (*berith*), God's covenant with man; but 1) if the prophet had meant to change the subject, and make (*berith*) the subject, he would have placed it before the verb. 2) (*berith*), often as it occurs as the object of a verb, never occurs as an agent. *) Then he left the early part of Epiphanes' reign a vacuum, and calculated that 62 weeks or 434 years would go back from the beginning of the reign of Epiphanes, when Onias was deposed, B.C. 175, to B. C. 609, 3 years only before Jeremiah's prophecy: but "2 years" he said (*p. 791.*), "cannot come into account in a reckoning by septennia (7 yrs), since a round reckoning never troubles itself about a trifle." Then, as to the 7 weeks, he took so far the plain meaning, that the decree to restore Jerusalem must be some actual command to rebuild it, and chose as his starting-point the first year of Cyrus. From 536, B.C. then, he said (*p. 792.*), the years, if counted forward, would come to no year of marked importance to the Jews: **Messiah the prince** must be an oppressor: and Xerxes, although very nearly one, was not. Counted backwards, 49 years would be, he says, only 2 years short of the destruction of Jerusalem by Nebuchadnezzar, [really 3; he himself calls them 52 years.] All then, he says, was plain. It was to be a new interpretation of Jeremiah's prophecy. "Jeremiah, when speaking of the 70 years of misfortune, [Jeremiah spake not of *misfortune* but of *captivity*] did not mean 70 years in their most special sense, but 70 seven-years. To the end of the captivity, were not 70 years, only 7 weeks or 49 years. But if you take 7 seven-years, and count in addition the 62 seven-years, which elapsed from the time when Jeremiah spoke, to Antiochus Epiphanes, and add the 7 years of his persecution, you have then the exact point of time when the new good- fortune of the Jews was to take its beginning." In other words, because 70 years elapsed from the prophecy of Jeremiah to the end of the Captivity, but only 49 of these after the destruction of Jerusalem, therefore, on the one hand, you were to count 70 weeks of years, viz. 490 years, but, on the other, to deduct from them 49 years. Why? He says, "the word 'after' is used to mark succession of time; since then it is not used here, it is implied that the time is coincident." In this way, by counting at one time backwards, at another forwards, and by dishonest criticism, Eichhorn, as far as he could, veiled the fact, that the simple words, "**from the going forth of the command to restore and rebuild Jerusalem unto Messiah, (or, as he rendered, an Anointed Prince,) are 7 weeks and 62 weeks, street and wall shall be built,**" were, according to him, to mean, "from Cyrus '*command to restore and build Jerusalem unto the anointed prince Nebuchadnezzar who destroyed it, are 7 weeks, and during threescore and*

two weeks shall street and wall be rebuilt." (* According to Eichhorn, the use of ('*acharai*) was to mark the succession of time, and for this he quoted v. 26,27 thus, ('*acharai hashabu'im shishshim ushaneim higebir berith larabbim shabu'a 'achar*) paraphrasing, "after the 62 weeks of years, is a week of years to be sought, in which religion, &c," but he well knew that he had falsified the text, in which the order depends, not on the ('*achri*), but on the continuity of the narrative; "**Messias shall be cut off, and he shall have nought, and city and sanctuary,**" &c. (*wehigebir* not *higebir*) "and he shall confirm," &c. So, contrariwise, he knew well that the words (*wechatzi hashabua' yashbith zabach*) should be rendered, "**the half of the week,**" as he had rendered it, p. 786, not "**a half week,**" as, contrary to the Hebrew, he rendered, p. 796. But then the words themselves, "**half of the week,**" mark that the half week belongs to the week preceding, not the absence of ('*acharey*).) Threescore and two (62) weeks from when? Not from the command to rebuild it which he had selected; not from the destruction which he had specified; but from Jeremiah's prophecy, before it was destroyed; so that the point of time prefixed to the whole, "**from the going forth of the command,** &c." was, in regard to the first two words (* *shabu'im shib'ah*), "seven years," to mean the decree of Cyrus, and for the next three words (* *shabu'im shishshim ushnaim*), "three score and two (62) weeks," to mean the prophecy of Jeremiah, 70 years before it. Eichhorn owned the unnaturalness of all this, and called it "cabbalistic;" but the fault was to be with the prophet, not with his own non-natural interpretation. Eichhorn in this way veiled also the fact, that, even from Jeremiah's prophecy, the 62 weeks or 434 years brought him to an unmarked period, the 5th year of Epiphanes (* 606-434= 172. Antiochus succeeded A.S. [Appian's Syriaca] 137. (1st Macc. 1:10.) B.C. 176.) [The wicked ruler Antiochus Epiphanes, son of King Antiochus the Third of Syria, was a descendant of one of Alexander's generals. Antiochus Epiphanes had been a hostage in Rome before he became king of Syria in the year 137. (the year 137: The dates in Maccabee's are counted from the beginning of the Syrian Kingdom in 312 B.C. The year 137 corresponds to 175 B.C.); and that so the last week, (really 8 years) had no marked beginning, and that the deposition of Onias III which, according to him, was to be the cutting-off of the Messiah, at the beginning of the reign of Antiochus (*2nd Mac. 4:7-10), took place *during*, not, as the text says, *after* the 434 years (*Dan. 9:26 *). Eichhorn, however, was an oracle in those times, and the result was what was wished for; so it was ruled that all this was an adequate representation of the prophet's meaning. It was received by those who were themselves received as Theologians. (* "It deserved the applause with which it was received by two of the most celebrated and renowned Theologians of our times, (Amnion Bibl. Theol. ii. 207 sqq. ed. 2. Paulus Comm. ub. d. N. T. iii. 415 sqq. ed. 2. note) and other unknown Scholars in literary journals." Bertholdt, Dan. p.605, 6. *) Only, for Nebuchadnezzar, Paulus substituted, as the Messiah, the weak Zedekiah, who imprisoned God's prophet, gave him over to death, when overborne by his princes 7, did evil in the sight of God 8, rebelled against God and man, trusting in man 9, destroyed his country, and died a natural death 10, as a perjured rebel n, in the prisons of Babylon. (*Jer. 38:5. *2nd Kgs. 24:19; Jer. 37:2. *Ezek. 17:15. *Jer. 52:11. *Ezek. 17:13, 16, 18-20; 2nd Chr. 36:13.*). Paulus tried to cover Eichhorn's arbitrariness by other renderings, as arbitrary. Having reached to Zedekiah from Cyrus, he re-bounded from Zedekiah's captivity, B.C. 588, to the *murder* of Onias, according to Ussher, B.C. 171, so far, at least, in conformity with the text. This, however, being only 417 years, was 17 years *before* the close of the 434 which he had to fit in. So, by aid of a meaning of his

own, the words were to run, "**and during the flowing by of the times, and after the threescore and two weeks, shall Messias be cut off, and the people of the prince which shall come shall destroy the city and sanctuary;**" i.e. Onias III was to be murdered 17 years *before* the lapse of the 434 years, and Antiochus was to destroy city and sanctuary *after* them. Only, everyone but himself, and probably himself too, knew, that the words must mean, "**in straitness of the times,**" not, "**in the flowing by of the times;**" so the new explanation was only another confession of the difficulty, which it owned by trying so to solve it and failing. (* (*tzuz*) twice, in kal, is i.q. (*yatzaz*), "**poured,**" Job 39:6; Is. 26:16 once in tr. "**was poured out,**" Job xxviii. 28:2. The noun (*matzuz*), "column," 1st Sam. 2:8; 14:5 is connected with (*hitziq*) i.q. (*hitztzinu*) "**set up.**" To "*flow by*" is quite foreign from the root.)

Yet it was patently unnatural. So then yet another, who was long the recognised interpreter of Daniel, virtually avowed their incompetency to explain the numbers; only, of course, since the application to Antiochus was infallible, the fault was to rest with the prophet, not with his expositors. (* Bertholdt, Daniel. Rosenmüller abridged Bertholdt's statements, and (as was his wont) gave them out unacknowledged as his own ; "nostra sententia," i.e. by adoption, in Daniel, p. 322.). It was owned that the 70 years could not so be counted, it was alleged that they were not meant to be counted. They were to be an indefinite prophetic number. The word "weeks" was only to stand, because in sound it resembled "seventy (70);" a comment or rather "a parody on the 70 years of Jeremiah." (* Bertholdt, p. 610, 11. *2 lb. p. 612.)

It being assumed, that the 70 years of Jeremiah were not to be taken precisely, so neither, it was assumed, were the 70 weeks of years; and so, neither were the divisions of those years, selected prominently by the prophet, 7, 62, 1; and the number to be compressed was apparently that which had least the character of a round number, 62. Had it but been 60, or 63! These would, at least, have been multiples of other numbers, 10 or 7; but 62 is so solid, angular, unreducible, matter of fact, sort of number, as unlike a "round number" as could be. No process of dividing, subtracting, combining, could make its elements, sacred numbers or "round numbers." There it stood, as if to set at nought the theory of "round numbers," and to require an unevasive matter-of-fact explanation. So then the knot, which could not be solved, was to be cut. The other parts, 7 and 1, were held to be accounted for; and whereas, the more precise these numbers were, the more one should expect the remaining solid number to be so, this was, contrariwise, to be the very reason why it should not. For the first 49 years a very definite period was to be found, that from the destruction of Jerusalem to Cyrus; the last 7 years were to be made seemingly to correspond (which they did not) with the period of the persecution of Antiochus. And then, two periods having been explained, the middle and largest was to be allowed to be false. It was said that the writer, having once fixed upon the number 70, had to fill it up; and so was obliged to falsify the time from Cyrus to Antiochus Epiphanes, making it 62 weeks, or 434 years, instead of 361 years, because otherwise the number 70 could not be made out.

One ground for introducing Epiphanes at all into the prophecy of the 70 weeks was, that he was prophesied of in the 8th and 11th chapters. Bertholdt extended the argument, and, since Alexander was also prophesied of in those chapters, inferred that he must be spoken of here also; and, since there was no other place for him, he was to be *the Messias* to be *cut off* (* Bertholdt, p. 619-23.). Since, however, Alexander died a natural death, B.C. 323, and the alleged

commencement of Antiochus' persecution was in December, 168, B.C., a century and a half later, therefore the words, "after the 62 weeks," were (contrary, of course, to all language,) to mean (*in their latter half*," (in fact when $\frac{1}{2}$ of the period had not expired;) nay, yet more, ("through prolepsis and sullepsis,") it was to be used of events both before and after (* Towards the end," p. 619. 659-61. *5 lb. 616. *6 Kjn. *). According to the new enlightened criticism then, the words were to mean, "And **towards the end** of the threescore and two (62)weeks shall an Anointed [Alexander] be cut off and have no [successor out of his own relations] ; and the city and sanctuary shall the army of a subsequent prince destroy (* *habbah'*);" although the death of Alexander was 150 years before the expiry of the 62 weeks, and the alleged destruction of the city and temple after their close, not to mention the fact, that neither city nor temple were destroyed by or under Antiochus. Such was the new historical and grammatical interpretation, of whose new light Bertholdt boasted (* See above, p.195. *).

So for 26 years Daniel had rest. The three main plans of getting rid of the superfluous years had been tried. Corrodi had disposed of them beyond the time of Epiphanes; Eichhorn had made them run parallel, and so had thrown them out of the calculation; Bertholdt had declared, that the largest was not to be taken precisely, i.e. no more of it than was convenient. "O ye sons of men, how long will ye love vanity, and seek after leasing ?" One who should so keep accounts would meet the, penalty of dishonesty; one who should so make an astronomical calculation, would be counted a fool. But anything would do for "scientific theology." For, God says, "**My people love to have it so.**" They who will to be deceived, are deceived. No one then had any interest in offering any new solution; for no one doubted that some one of the three solutions would do; and no one heeded, which. So that the reference to our Lord was buried, the rationalists, like the Jews, were hushed, for fear they should awake it. The less said about it, the better. Bleek disposed of the whole discussion in two pages; following the same division as Bertholdt, except that he made the 62 weeks end with Seleucus Nicator, (he meant, he said afterwards a, Philopator;) and he first, (though in courteous terms) assuming the infallibility of their theory, laid the blame of its incompatibility with facts upon the assumed ignorance of the writer. (* Schleierm. ZS. iii. 291, 2.) (* Jahrbücher, f. Deutsch.Theol. 1860. v. 87.*) "The space really meant in the prophecies [of Jeremiah] was defined [in Daniel] to be of seven-years, as to which we must needs assume, that the Author, according to his calculation of the time elapsed since Jeremiah, believed, that such was about its length." Else he did not question Bertholdt.

It was otherwise, after Hengstenberg revived from the dust the old belief, that Jesus and His Atoning Death were the end and object of the prophecy, and that we have here a real definite prediction. Thenceforth, all was commotion to tread out the spark ere the fire should be kindled. Yet the ways already tried had exhausted all practicable methods of making away with the obnoxious years; so the new schemes were only the old ones re-cast, mostly with some fresh monstrousness.

One maintained that the 70 weeks, v. 24, after which those great blessings were to be given, were weeks of days; but the 7, 62, 1, (v. 25-27.) were to be weeks of years; only that the writer did not mean the 7 years to be counted at all. (* Wieseler, Die 70 Wochen, p. 91-94.) (* lb. p. 101-105.) He then asks himself the naive question; "If the writer did not mean them to be counted, why did he name them at all?" (*p. 105.). The answer is scarcely credible. "In part, in order to harmonise with an assumed omission of 7 years of the 70 of Jeremiah's prophecy of

the Captivity; in part, lest the 70 weeks of v. 24. should be counted as weeks of years, and so, since there was no room for these seven weeks before Antiochus Epiphanes, any might be tempted to count them afterwards, as Corrodi did." In other words, the writer, having mentioned 70 weeks, is subsequently to have counted 7, 62, 1, weeks, which make up 70, in order to shew that the weeks in both are not to be taken in the same sense, as weeks of years. The framer of this scheme was amazed at the blindness of all critics, Messianic and anti-Messianic. All, he thought, were biased, not to see what was so evident, yet what he himself afterwards abandoned 7, in order to take up that which he here condemned, as being "self-evidently arbitrary and at variance with the text." (*p. 106.*) (*Gott. gel. Anz. 1846. p. 43 sqq.)* (*p. 71. *) The ground of both his theories, in part, was, that he felt how incongruous were the two descriptions; that of the close of the 70 weeks as described in v. 24, and that of the 7 + 62+1 weeks, in v. 27, if the subject in these last was Antiochus Epiphanes (*p. 93. *). Then also he saw clearly that the Messiah spoken of must be one and the same. So does error again bear witness to the truth (*p. 103.*).

Yet another (I take only persons who have been or are held in repute) placed the 7 weeks at the beginning, running parallel with the 62, i.e. not counted at all, and then again at the end, equally not to be counted. (*Von Lengerke, Daniel, p. 429. A good deal of his shew of learning was transferred tacitly to his pages from the writer whom he makes it an object to contradict, Hävernicks. *) This is a wantonness of contradiction to the text, which can only be explained by the necessity of saying something, when there was nothing to be said. "The author," he says (*p. 429 *), "divides the period from the going forth of the word of Jeremiah to the end, seemingly into 7 + 62 + 1 weeks. It would, however, be an error, if one were to sum up the three numbers, as they follow upon each other. Rather, the number is to be a mystery, and the seeming naturalness, with which it could be summed up, is precisely intended to intensify the mysterious obscurity. The writer divides the period from the terminus a quo (i.e. 588, B.C.) into two, of 62 and 8 weeks. In the first, he marks out a lesser period of 7 weeks to Cyrus, and then again counts from the same terminus a quo [i.e. still 588, B.C.]. So then the numbers 7 and 62 run parallel; both start from the same point, but the 7 comes to its close within the 62. This lesser period he names for two reasons; 1) on account of the great importance of Cyrus to the Jews; 2) in this way the sacred number of 3 becomes prominent; and even apart from this, he had no other choice. For since, in order to mark off more precisely the time of Antiochus and so to point him out more distinctly, 1 week (v. 27) had to stand alone, and the number of 62 weeks was fixed, in that he was compelled, going upwards from the end, to distinguish an unnamed period of 8 weeks, because the time of Antiochus the Great, since which the Jews again stood under Syrian rule, had to be specially marked, he had no other number but 7 left. (*Lengerke apparently derived his "8 weeks" from Röscher, (Stud. u. Kritik. 1834. p. 276 sqq.) whom he refutes p. 472, 3. Röscher, by a chronology of his own, placed the destruction of Jerusalem at B.C. 609; whence 49 years reached to 560, B.C. when Cyrus was to have ascended the throne. (Harduin had taken 557, B.C. as the first year of Cyrus in Media. See ab. p. 197.) From the same year 609, 62 weeks, or 434 years, were to come down to the death of Seleucus Philopator, B.C. 175 ; then 8 more weeks (56 years) would reach down to 120, B.C. [119.] "when John Hyrcanus had raised the condition of the Jews to their best estate." The time of Antiochus Epiphanes was to be marked by the week and the half week taken together. Lengerke answered, 1) that 609 was 22 years before Jerusalem was

destroyed; 2) that there is no authority for such a date as to Cyrus; 3) that the death of Philopator was on this theory both to end the 62 weeks, and, (on the hypothesis that he was the Messiah,) to follow after them; 4) that, in the text of Daniel, the half-week was plainly a part of the week, as expressed by the article (*chatzi hashshabua*), "in the half," or "the midst of, the week;" 6) that there was no occasion for this extension to Hyrcanus. The strange conception of the 8 weeks Lengerke adopted. *) The 70 weeks had then a two-fold fulfilment. But the true way of counting is a veiled one. The numbers 7 + 62 + 1 divide the sacred number 70 outwardly only. The true division is partly a hidden one; since only the period of 62 weeks is named, the other of 8 weeks is passed over in silence."

In plain language, in order to mark out an event, (the transfer of Palestine to Antiochus the Great through the defeat of Ptolemy Epiphanes, B.C. 203,) to which event there is no allusion in this prophecy, which event took place neither at the interval of 62 weeks, (434 years) downwards from the one term assumed, 588, (for this would go down to 154, 10 years after the death of Antiochus Epiphanes) nor at the interval of 8 weeks (56 years) upwards from the other term assumed, the death of Epiphanes, 164, B.C. (for this would reach up to 220, B.C. which is no epoch at all, being 4 years after the accession of Antiochus, and 18 years before the defeat of Ptolemy) —in order, in short, to mark an event to which Lengerke owned that there was no allusion in Daniel, he assumed that the writer mentally divided the 70 weeks into 62 and 8, although neither of the numbers, 62 weeks which are named, or 8 which are not named, could be made to coincide with this unnamed event. And to arrive at this, the writer, dividing 7, 62, 1, is to have placed the 7 where it was not to be counted, and to have interposed the 62 between it and the 1, with which he assumes that it was to be counted, and yet not even thus to be counted with the 62 with which it stands connected. And this is given us, as "incontrovertible," as the literal unprejudiced exposition of the sacred text. (* Lengerke says (p. 445.) "That the counting [of the 62 weeks] is to Antiochus the Great, becomes *incontrovertibly certain on this ground*, that the Messiah who is to be cut off, can be no other than Seleucus Philopator who actually succeeded him, and 'the prince' who follows him is Antiochus Epiphanes, who in 11:21. also (comp. 20.) is named as the immediate successor of Seleucus Philopator," i.e. from an assumption transparently absurd, that the weak Seleucus Philopator, who attempted to plunder the temple, in order to pay his Roman tribute, but, in the 12 years of his reign, did nothing to be recorded, was spoken of as a Messiah cut off; it is to follow "incontrovertibly," that the 62 weeks, after which the Messiah was to be cut off, were to end early in the reign of his father, 45 years before his death. *)

So Ewald went back to one of the earlier ways of taking the numbers in their natural order, but making them inaccurate. First, he took as his starting point, the 4th year of Jehoiakim, 607, B.C., made Cyrus the Messiah in v. 25., then stretched on to Seleucus Philopator and made him the Messiah of v. 26., and his death, B.C. 176, the end of the 62 weeks or 434 years, and the time of Antiochus, (according to him, **the prince, who should come**,) the 7 years (* Die Propheten, ii. p. 569, 70. *). But the result was that, for 49 years he had 71; for 434, 360; for 7, 10; and, the excess in two items not counter-balancing the deficiency of the 3rd, for the whole 490, he had 441. This being unsatisfactory even to Ewald, he took from Hitzig another date, that of the actual destruction of Jerusalem by Nebuchadnezzar, B.C. 588, from which there were 49 years to B.C. 539, when, they supposed, that "the Jews may first have heard of Cyrus" (* Jahrbücher d. Bibl. Wiss. vi. p. 194.). "The last 7 years were to be from the death of Seleucus Philopator, B.C. 176, or 175, to 168,

which was the date of the profanation of the temple by Antiochus. Every date assumed is alike arbitrary. At the destruction of Jerusalem by Nebuchadnezzar, no decree from God or man went forth to restore it. The approach of Cyrus was no marked epoch either at the time or afterwards. Not at the time, upon the unbelieving hypothesis. It had no interest for the Jews *then*, except on the ground of their belief in Isaiah's prophecy, that God would restore them through Cyrus. Conquerors are not wont to give up a portion of their conquest, or to release the slaves of the vanquished, who, by right of conquest, have become their own. They do not trouble themselves about the details of the component parts of the dissolved empire, which they incorporate into their own. It passes, as a whole, into the empire which subdues and absorbs it. Nineveh had been conquered by the Medo-Persians and Babylonians, but the 10 tribes remained where their conquerors had placed them. The change of masters does not alter the condition of slaves. Men were the strength of the country, the riches of their masters. The Jews were a peaceful, industrious, faithful population, inured, for the most part, (as the event shewed,) to their condition. No human policy suggested their restoration; past memories and present interests forbade it.

As they had no ground to expect release beforehand, except from Divine prophecy, so, when the release came, the release itself became the memorable date, not the first anticipation of it. Even to a contemporary, the first twilight of dawning hope disappears in the full brightness of the reality when risen and effulgent. This is true of all history. The birth, not the travail-pangs the first forerunners of that birth, is the date of the new existence which is called into being. It is according to a law of our nature, that the date, when the Jews or Babylonians first heard of the approach of Cyrus, left no trace in history. Immediately after their deliverance, the first year of Cyrus, the date of that deliverance, became the marked era in their history. It is even absurd to suppose that a date, at which no marked event, no change of relations or of outward circumstances, took place, from which nothing dated, should, (as this theory requires,) have become a date nearly 3 centuries and a half afterwards.

The death of Seleucus Philopator, the supposed commencement of the last period, had no interest whatever for the Jewish people. At the beginning of his reign, he too had sought to secure the good-will of the Jews by bearing the expense of their sacrifices out of his own resources. After his attempt to plunder the temple, no mention is made of him in Jewish history. (* "Insomuch that Seleucus too (*kai Seleukon* *) the king of Asia," &c. i.e. he, as well as his ancestors; or, "even he who afterward sought to plunder the temple." 2nd Macc. 3:3. Secular history speaks of him, as reigning inactively and weakly on account of his father's misfortune (* App. Syr. 66. *). His death absolutely changed nothing, since the first years of Epiphanes were peaceable.

The selection of the date of Antiochus' desecration of the temple for the close of this last period is in direct contradiction to the prophecy to be explained. For the cessation of the sacrifice was to be in the midst of the week, i.e. after 3½ years, not at the close of the 7 years. Such is the accurate agreement at the beginning and the end of the period, which, Ewald thought, determined the Pseudo-Daniel to place the 62 weeks, or 434 years, in the middle, although the actual years were not 434, but 361, i.e. 73 less. Yet even thus conscience seems to require that some explanation, whether good coin or bad, should at least be tendered. So Ewald gave the solution, that seventy of the superfluous years may not have been counted, as being Sabbatical years, and the 3 other superfluous years might be employed to make up

the period of Antiochus from 7 into 10. This is, of course, in the one case, much as if we were to say that there were only 313 days in our solar year because 52 days are Sundays; or as if two inaccurate sums became accurate, because the excess of the one was the same as the deficiency of the other. These solutions are so many idiosyncrasies; everyone sees their arbitrariness except their parents.

Rationalists have pleased themselves in exaggerating the variety of ways in which they say that Christians have counted the 70 weeks. Let them look at home. I have recounted twelve variations of the anti-Messianic school, and I will add one more as a rare specimen of "scientific exposition." One following Hitzig, yet owning that the 7 weeks must precede the 62, counts them back from B.C. 605, the date of Jeremiah's prophecy, to B.C. 654, which he assumes to have been the date of Manasseh's conversion. (* Böhmer, (Deutsch. Zeitschr. f. Christl. *Wissenschaft* u. Christl. Leben. Jan. 1867. p. 39sq.) quoted by Auberl. p. 169. *) (*2nd Chr. 33:16. *)

And so, the weary changes were rung, each refuting his predecessor, the last awaiting his refutation from his successor, or oftentimes taking up that which he had before condemned. Lengerke refuted Rysch, and Wieseler refuted Lengerke, and Hitzig, Wieseler; or they mutually exchanged with each other. Wieseler took up with Corrodi; and Hofmann exchanged his theory for Ewald's; and Ewald gave up what Hofmann took, for Hitzig's (* This is noticed by Auberlen, Dan. p. 171.); and, at last, since the assumption, that the prophecy is no prophecy but a description of Antiochus, was to be infallible, and yet the periods given by Daniel were hopelessly irreconcilable with that assumption, the fault is to be thrown, not on the infallible theory, but on what, (whether men will it or no,) abides what it was, the word of God. Hitzig, in his arrogant way, says, "If, in this way, the reckoning does not agree, then Daniel has erred, and the only question is to explain the error." (* On Dan. p. 169, 70. See Week, (above and Jahrb. d. Deutsch. Theol. v. 84.) "This space [from Cyrus to Epiph.] is really shorter, is some 9 weeks of years [56 years] less, but this cannot make us doubt an interpretation, supported by grounds so weighty, if we consider that there are in the Canon no chronological data for this period, so that at least a later writer might easily follow an inaccurate calculation, especially if led by a special interest." [i.e. ignorance guided by fraud.] "The 7 weeks form the (prōton pseudos) in the calculation." "The Hebrews had no Chronology and no connected history of the Persian period." Those who are more courteous to the aged Prophet say the same more courteously. "The assumption of such an artificial and unnatural calculation is in reality contrary to the text (* Bunsen, Gott in d. Gesch. i. 527, 29.). For it is said, **'throughout 62 weeks shall Jerusalem be rebuilt.'** The beginning of this period then cannot be the year of the prophecy; it can only be that of the return under Cyrus. Why should not the author have found and adopted a calculation for the time from Cyrus to Epiphanes, wrong by 70 years?" "Anyhow, one must assume here a blending of different calculations if one will not content one's self with a mere erroneousness of the hereditary chronology. But the numbers are too important to allow of a mere accident, and so one has, either, [with Hitzig] to assume that arbitrary double starting-point of the calculation downwards, together with that strange twice-counting, or [with Ewald] to include the 70 years as their number, whereas, according to the literal meaning of the prophecy of Jeremiah, these might seem to be independent of any interpretation by weeks of years."

Such then is the result of this "scientific" criticism. It fixes the interpretation beforehand, at its own will; then it endeavours, in every way it can, to adjust with its theory the clear and definite statements of the text as to the seventy (70) weeks of

years, as divided into the periods of 7, 62, 1, and this one into its two halves. It adjusts the numbers, adapts the descriptions of those spoken of, as it wills; no one for the time interferes with it; it has free scope; it adjusts, re-adjusts, turns, re-turns, in every way it wills. It gives its explanations authoritatively; no failure damps its confidence; it has but to please itself; and it cannot. After 80 years of twisting, untwisting, hewing at the knot, the knot is to them as fast and indissoluble as ever. "*Except the Lord build the house, their labour is but lost that build it.*" They form a rope of sand, and wonder that it does not cohere; that, twist it how they will, it is but sand. And so at last they throw up the problem; and, like insolent scholars, accuse not their own ignorance, but their Master's. "It is not we who erred, but Daniel. The problem is insoluble in our way; therefore it cannot be solved at all."

And yet, in this very charge of error on the writer of the book of Daniel, they forgot their own previous charges. This school objects to the book, that the writer had too minute a knowledge of the history of Alexander's successors. "God does not," they say, "so minutely reveal the future." Good. So far then it is conceded that the account is accurate. Again, it says, that the writer was ignorant of the Persian history ; that he believed that there were only 4 Persian kings in all, and that the Persian empire lasted but 54 years; that the empire of Alexander was divided immediately after his death (*Lengerke, p. 514. quoting also Bertholdt.). Good, again. It concerns not us, whether God revealed to Daniel more of the future, than he has actually set down. But how this is to help the adaptation of the 70 weeks to the period from Jehoiakim or Cyrus to Antiochus Epiphanes, these theorists have to explain. According to them, the writer knew accurately the period from the battle of Ipsus, B.C. 301, to B.C. 164. This gives 137 years. Add the 54 years, during which these assume the writer to have believed the Persian Empire to have lasted, and the 10 of Alexander's Asiatic wars. This gives us 201 years, which the writer is supposed to have believed to have elapsed from Cyrus to the death of Antiochus Epiphanes. And yet they would have us to accept this as an explanation, why the writer of the book of Daniel should have supposed 63 weeks of years or 441 years to have elapsed from the 4th year of Jehoiakim or, if they would be but decently honest, from Cyrus, when a decree did go forth to **restore and to build Jerusalem**, to Epiphanes. They assume that the writer of the book of Daniel supposed the period from Cyrus to Antiochus Epiphanes, to have been **little more than half of what it was**, viz. 201 years instead of 374 (* Date of prophecy, B.C. 538-164 =374. *); and then, retaining the general term, "inaccuracy of Chronology," they urge this as an argument why the writer may have fixed a period³, more than twice the length of the time which they themselves suppose him to have imagined the actual time to be.(* Even if the 7 weeks, = 49 years, are got rid of, there remain 63 weeks = 441 years. *). Their charge of "inaccuracy of chronology" tells against themselves.

And yet what one, the more bold because the least believing, speaks out, must have been in the consciences of many. "After the death of Jesus, the Son of man, it was inevitable that they, to whom He was the Messiah, should refer to Him the words, **Messiah shall be cut off.**" (* Hitzig, Dan. p. 170 *) (*9:26 *) (*Ib. P. 160. *) "One might easily be tempted to interpret **Messiah**, v. 26, who was to die by a violent death, of Jesus and His Death; and if one thought of this **Messias**, notwithstanding the absence of the Article, as, **the Messias**, (as **Christ** stands in Greek for **the Christ**,) they with whom the Name had weight, naturally understood Messias, v. 25, also to be Jesus Christ." Yet with a strange inconsistency, *any* chronological difficulty was a solid ground not to believe that Jesus was foretold; *no*

chronological difficulty was any ground against believing anyone else to be spoken of.

The harmony of unbelieving criticism has been contrasted with the disagreements among believers (* "Among German commentators there is, for the first time in the history of the world, an approach to agreement and certainty." Prof. Jowett, *Essays and Rev.* p. 340. *). It were no harm, were these disagreements as great as they allege; for the exposition of particular texts, closely or incidentally as it may at times bear upon the faith, is not, in itself, matter of faith. Not the meaning of texts in detail, but truths, on which they bear, are mostly matters of faith. (* I say, "mostly," because our Lord's words, and so His expositions of the Old Testament also, are of course matters of faith. And so too whatever any inspired writer asserts, apart from translations of words, which, as not affecting the sense, he leaves unaltered. *) But the alleged unanimity of this unbelieving criticism has been in pulling down, not in building up. It has been agreed in rejecting Christ. It would, if it could, blot the mention of Him out of the Old Testament. But when the question is, how to replace it, *quot homines, tot sententiae*. All agree in bearing witness against Him. But it is still, as of old, *their witness agreed not together* (*S. Mark 14:56. *). If they waited, until they found those whose witness would agree together, the old faith would not have been parted with till now.

In regard to the 70 weeks, agreement on certain points was a necessity of the case. It was essential to any exposition which should exclude our Lord, that the Messiah of v. 25. should be Cyrus; it was their axiom that the last week should be part of the reign of Epiphanes; they had then next to no choice as to the **Messias** who was to be **cut off**. Without religious indifference they could not have lighted upon more than one. The following table will shew their unanimity as to the rest.....

But beyond this their utter inability to account for the whole period of four hundred (400) years, in any way plausible enough to command the assent and unity of their own school, they cannot make a theory, to satisfy one another even as to the last week. Here the harmony was to be so perfect, that we were to be ready, on the ground of such signal coincidence, to surrender at discretion, and accept the rest as an insoluble problem, with that same faith which Christians have, that all difficulties in God's word must needs be soluble, even though they know not the solution. Rationalists required of us implicit unreasoning faith as to the rest of their theory, on account of the self-evidence of this portion of it. But is it then so? Do these seven (7) years so exactly correspond to the persecution of Antiochus? Here, on the rationalist hypothesis, we are in the writer's own time. He is to be speaking, not of what he saw, as we know, enlightened by God, but of what he is, by the hypothesis, to have seen with his bodily eyes and heard with his bodily ears.

The facts are not disputed. There is no question of research or intricate chronology. In his first years, Antiochus was otherwise engaged. A portion of the Jews were apostatizing, rationalizing probably. They were adopting Greek ways, and Greek unbelief (*1st Mac. 1:11-15. *). They sought the king, not the king them. (* "They went unto the king, *who gave them license* to do alter the ordinances of the heathen, whereupon they built a gymnasium at Jerusalem according to the customs of the heathen, and made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief." 1b, 13-15. The gymnasium, adorned with emblems of Greek idolatry, and containing schools of Greek philosophy, was meant to Grecize the Jewish youth. The key to the unbelief was the "becoming uncircumcised," an effacing of the outward mark of the covenant with God, (see Lightfoot on 1st Cor. 7:18.) resorted to subsequently in

time of persecution, now undertaken voluntarily, to assimilate themselves to the heathen. "*Let us make a covenant with the heathen*," was their resolve; "*to do after the ordinances of the heathen*," was the permission of Antiochus. Jos. Ant. xii. 5. *) The date of Antiochus' first attack on Jerusalem is given very precisely. "After that Antiochus had smitten Egypt, he returned again in the hundred forty and third (143rd) year [of the Seleucidae, B.C. 170, 169] and went up against Israel and Jerusalem with a great multitude (*1st Mac. 1:20. *). Then he plundered the temple, (as had been done by other conquerors before him,) to supply his reckless expenditure; but it was a passing storm (* He committed sacrilege on very many temples." Polyb. xxxi. 4. *). It is said expressly, "**when he had taken all away, he went into his own land** (*1st Mac. 1:24.)." The real lasting persecution began two years later, when he returned in great anger at the discomfiture of his plan by the decisiveness of Popilius, at some time in the early autumn of B.C. 168. It is again said expressly, "After two full years the king sent his chief collector of tribute unto the cities of Judah, who came unto Jerusalem with a great multitude (*Ib. 29.*)." Jerusalem and Judaea had been meantime unmolested from without. The collector of tribute came to the cities of Judah, when "two years were fully expired." Jerusalem lay secure within its strong walls, which held out so many sieges. It is again expressly recorded that "The [Apollonius] spake peaceable words unto them, but it was all deceit; for when they had given him credence, he fell suddenly upon the city and smote it very sore, and set it on fire and pulled down the houses and walls thereof on every side, and built the city of David [Mount Zion] with a great and strong wall, and with mighty towers, and made a stronghold for them and put a garrison of apostates in it (*Ib. 30-34. *)." It is clear then from the whole account, that, up to this time, autumn 168, B.C., there had been no permanent possession of Judaea by Antiochus. (* "Both Livy (xlv. 10. *) and Polybius (xxix. 11. Legat. 92.) shew that Popilius did not proceed to Egypt till after the battle of Pydna; and as that battle was on the 23rd of June, his interview with Antiochus must be placed in July or August; and Antiochus would reach Palestine in the Autumn." Clinton, Fasti Hell. iii. 323. The date of the battle of Pydna is fixed by an eclipse. "The eclipse, which preceded the battle of Pydna, fell upon June 21, which would fix the battle to June 22, and the preceding notes of times agree with this date.—Porphyry in Euseb. Chron. 1. 38. p. 177. rightly places the battle within Olymp. 152. 4. 1. e. before July, B.C. 168." Id. on B.C. 168. Tables, iii. p. 84. Popilius did not leave Delos, until the news of the battle of Pydna reached him at Delos; they sailed by Rhodes, where they spent 5 days. (Liv. xlv. 10.) There had been time for Alexandria to be "reduced to extremities." (Polyb. xxix. 11. Leg. 92.) Polybius too thinks that "Antiochus would not have obeyed, unless the overthrow of Perseus had taken place and been credited." (*pisteuthentos*) Ib. Popilius then probably proceeded leisurely, in order to give full time for the news, on which the success of his embassy depended, to be fully accredited.) The persecution then commenced; on the 15th of Chisleu (December, 168, or January, 167, B.C.) the temple was desecrated by the idol-altar built upon the altar of God; on the 25th, the first sacrifice was offered upon it. Three years afterwards, on that same day in that month, the temple was cleansed. (*1st Mac. 1:54. There is no reason to change the date against all authority, in order to identify it with v. 59. The **sacrifices** to God were renewed on the day, on which the first idol-sacrifices were offered. (1st Mac. 4:52.) This is the point of contrast between 1:59 and 4:52. The fact in 1:54. is additional. *)

This was, of course, December, 165, or January, 164, B.C. Judas proceeded to fortify the sanctuary, as before, and Bethsur. Antiochus was at this time engaged in

war with "the Satraps of the upper provinces," probably with Artaxias (* See ab. p. 150. 1. *). The tidings must have been dispatched soon after the defensive preparations of Judas, for no later tidings reached him. But the subsequent campaign of Judas Maccabaeus against the petty nations who harassed Israel had come to a close, while Epiphanes was still in Persia, attempting to plunder the temple in Elymais (*1st Mac. 6:1. *). On his retreat after its failure, he heard how the Jews had defeated Lysias, undone his desecration of the temple, "fortified the sanctuary and *his* city Bethsur," and he died, while yet in Persia, of a wasting disease, 149, A.S. 164,163 B.C. (*lb. 7.) (*lb. 5. so too Polyb. Fragm. xxxi. 11. Porph. in S. Jer. on Dan. 11:44. (**phthigon*) App. Syr. 66. "He laid him down upon his bed, and fell sick for grief, and there he continued many days, for his grief was ever more and more, and he made account that he should die." 1st Mac. 6:8,9. *) (*lb. 16. Jos. Ant. xii. 9. 2. *) The exact month it is impossible to determine. (*Demetrius probably escaped from Rome so as to succeed at the very beginning of A.S. 151, i.e. Oct. B.C. 162. For the death of Lysias and Eupator, and the two expeditions against Judaea took place before the close of the Adar ensuing. If then Eupator reigned 2 years, (as Josephus Ant. xii. 10. 1. and Eusebius, Can. p. 356. say,) the death of Epiphanes must have fallen at the beginning of 149, A.S. the autumn of 164, B.C. But Eusebius (in his Table, ii. 260.) and his Chronographer (i. 194.) assign 1 year 6 months to the reign of Eupator. And it may be, that Josephus took his period of 2 years from the more general statements of the first book of Maccabees, that Epiphanes died A.S. 149 and that Demetrius escaped from Rome, A.S. 151. The uncertainty extends to 6 months. *) But his death was no relief; rather it was the signal for renewed hostilities. Antiochus being far away, Lysias had remained inactive in the interval, gathering a fresh army at Antioch, perhaps awaiting the return of the messenger and further instructions (*1st Mac. 4:35. *). After the death of Epiphanes, Lysias, in the name of his youthful son Antiochus Eupator, renewed the war; it was carried on by Demetrius, after he had murdered Lysias and Eupator; and the first rest in the war was, when Nicanor, the second general sent against the Jews by Demetrius, had been defeated and slain in Adar, 151, A.S. i.e. early in 161, B.C. It is then remarked for the first time, "Thus the land of Judah had rest for a little while." (*Eusebius (p. 187. *) Says that he was 12 years old; Appian, that he was 9. (Syr. i. 46, 66.)) (*1st Mac. 7:1 . 43-50. *) The first stage of the war then, and apparently that marked in Daniel himself in the prophecy specially relating to the persecution by Antiochus 12, was probably more than two years after the death of Epiphanes. How then do the events of the last week or their dates agree with this history?

((* The term assigned in Daniel 8:14 (which belongs to this Old Testament Anti-Christ) is 2300 days, i.e. 6 years, 4 months, 2 days. This is anything but a "round number." The time between the dates specified in the first book of Maccabees from Chisleu 15, A.S. 145, (the day when the idol-altar was erected) to Adar 13, A.S. 151, is only a month of 29 days short of the whole sum. The lunar year had 354 days; in 6 years, there would be two intercalary months of 30 days. The remainder of Chisleu adds 15 days; the two months before Adar, 59 days; of Adar there were 13 days. The sum then stands; thus, $(354 \times 6 = 2124; 2 \text{ intercalary months: } 60; 2 \text{ intervening months: } 59; \text{ parts of Chisleu and Adar: } 28 = 2271)$ leaving a deficit of a month of 29 days. But the desecration of the altar was not the beginning of the persecution. (1st Mac. 1:33-53.). A month then may well have elapsed before, in which all public worship of God was suspended, (lb. 39.) This is the calculation of Hävernicks, and, in the main, that of Dereser and even Bertholdt; only that Bertholdt

tries to make room at the end for the month unaccounted for. Another period, however, equally harmonises in point of time, that from the first invasion, in 143, A.S. to the death of Antiochus, *if* the death of Antiochus did not take place until the spring of A. S. 149, i.e. that of 163, B.C. For, since the 2nd invasion, that of 145, A.S., was "two full years" after the first, the first also must have been in Autumn, the previous part of our year B.C. 170, i.e. the close of A.S. 142, having been spent in the Egyptian expedition. For this invasion was "after he had smitten Egypt." (1st Mac. 1:20.) If then we suppose this first invasion to have been near the middle of the 2nd month of 143, A.S. i.e. Nov. 15. B.C. 170, this would give the following result, the era of the Seleucidae beginning at Tisri 1, i.e. at the month in the lunar year answering to our October;

(10 months of 143, A.S. and 13 days: **308** days; A.S. 144, -5, -6, -7, -8; $354 \times 5 = 1770$; A.S. 149, 5 months of $30 \times 3 = 90$; $29 \times 2 = 58$; 6th month, 14 days of **14**; two intercalary months = **60**; = **2300**.)

There is then good space, *if* the reign of Eupator was only $1\frac{1}{2}$ year; and the events were marked in themselves, the first aggression of Antiochus against the people of God, and the issue of his persecution in his death. If this were so, the number was twice remarkably fulfilled. This way was adopted by `aLapide, although not entering into its proof.

The Anti-Messianic interpreters, who could not satisfy themselves with the expedient of halving the days, have taken this plan; only in order to make Dan. 12:11,12 relate to events in the life of Antiochus, they re-modelled, in different ways, the beginning of the era of the Seleucidae and history. The shift of halving the days is one of those monsters, which have disgraced "scientific expositions " of Hebrew. The simple words (*'arabh boqer 'alepaim ushlosh me'oth*), "evening morning two thousand and three hundred (2300)," (according to the analogy of (*nuchthemeron*), 2nd Cor. 11:25. and the summary of each day in Gen. 1:5, &c. "*And evening was, and morning was, the first, second, third, &c. day,*") were to mean 1500 mornings on account of the morning sacrifice, and 1500 evenings on account of the evening sacrifice, and yet (*'erabh*) of course means "evening," and *boqer* morning." But could they, per impossibile, mean "**morning and evening sacrifices**," the matter would not be mended. Standing as the words do before the numeral, the numeral must, according to the principles of all language, apply to the whole. Conceive anyone rendering "*noctes diesque triginta*," "15 nights and 15 days." *) Those events are, the cutting off of Messiah, the confirming of a covenant with the many during the whole 7 years, the causing of all sacrifice to cease at the end of the first $3\frac{1}{2}$ years. Anti-Messianic interpreters place in it, and must place in it, the utter destruction of city and temple, and (as they will have it) the destruction of the destroyer.

The prophecy says, that at the end of the $3\frac{1}{2}$ first years, all sacrifice was to cease ; it implies that it was to cease altogether; the temple, where alone it could be offered, was to be utterly destroyed; no word is said of its restoration. Ruin broods over its desolate places. Anti-Messianic interpreters have diverted attention from the first $3\frac{1}{2}$ years, at the expiration of which all sacrifice was to cease, to the last $3\frac{1}{2}$ years, after which they supposed it to be restored. Of this, there is nothing in the text ; and the desecration of the temple lasted for three years precisely, not for $3\frac{1}{2}$ years. Again, counting back the 7 years from the only date, which these interpreters can make out for themselves, the death of Antiochus, (if it was so) in the spring of 163, B. C, we arrive at the spring of 170, B.C. in the middle of 142, A.S. This was 2 years and 9 months before the desecration of the temple, but it was

itself absolutely no era at all. It was eight months before even that first passing storm, when Antiochus plundered the temple of Jerusalem, as he did so many besides. It was a happy eventless year for the Jews, when they were living *every man under his vine, and under his fig-tree*, with no signs even of that first hurricane; much less of their long desolation. Onias too, the exiled high-priest, having been deposed by Epiphanes on his accession towards the close of A.S. 137, in the middle of B.C. 175, had been murdered three years subsequently, B.C. 172; consequently two years before this date. (* 2nd Mac. 4:7-10.) (* Clinton, F. H. iii. 323.) (* 2nd Mac. 4:23, 32-34.) Lastly, the heathenizing party of the Jews also applied to Antiochus at the very beginning of his reign (* 2nd Mac. 4:7-10. 1st Mac. 1:10-15.). Even then on the Anti-Messianic theory, that "the confirming the covenant for one week" was meant of the encouragement given by Antiochus to the apostates who applied to him, this also was prior by 4 years to the week or 7 years of which it was to be a characteristic.

Not a fact then, nor a date coincides. Granting these interpreters all which they ask for, allowing, which is utterly unnatural, that it should be said of one and the same earthly king, that he should destroy the city and sanctuary, confirm a covenant with many for one week, and that, after half of the week, he should make sacrifice and oblation to cease; and this, in the sense that he shewed favour to apostates and deserters, and made war upon the city and people—even supposing all this granted, they can give no account of those very dates in which all these things are supposed to have taken place, and which are to be the key to all the rest. Antiochus did not confirm any covenant for 7 years, nor did he make sacrifice to cease for half of those 7 years, nor was any Messiah, or any one alleged to be a Messiah, cut off during those 7 years; nor was the temple destroyed; nor were there any 7 years, in the period selected, of one uniform marked character. Rather the 7 years selected were of a most checkered character; first, nearly a year of entire peace; then horrible and cruel treachery and bloodshed; then nearly two years more of peace; then three years of intense persecution; then a respite, at least from the general of Epiphanes for a year and 5 months, and victory over the petty heathen nations who assailed them.

And yet the writer, living, according to their hypothesis, in Judaea, writing, as they say, to encourage their countrymen "in their great struggle against Antiochus," could not be mistaken about what he is to have seen with his own eyes (*Ess. and Rev. p. 76. *).

The scheme then of connecting the prophecy of the 70 weeks with Antiochus Epiphanes fails, evidently, palpably, as to the very point upon which it is mainly brought to bear, the end and object of it. The impossibility of accounting for the whole period of 490 years or the two periods of 49 and 434 years is not in the least relieved, but is aggravated by the impossibility of explaining the last 7. The writer is supposed to have had no object, except to describe his own times and their issue, so far as it lay before him; there was no call to mention time at all; and, having a tabula rasa, on which, according to the hypothesis, he had to describe, as future, events before his eyes, he is to have written them with marks, patently at variance with those events which he saw and knew. In order, on the hypothesis, to explain Jeremiah's prediction, in the fulfilment of which all of his time believed and of which they desired no explanation, he is to have written, as relating to his own times, a prophecy, which no one can adapt to them, explaining what was clear by what was inexplicable, irradiating light by darkness.

Yet this failure, as to time, although a mark against these interpretations, is not so great a failure as the objectless character of the whole.

According to these dislocating interpretations, the whole promise of the blessings to come is to lie in that first verse of the prophecy ; and yet, since, according to them, to "anoint one all-holy" was to be the mere cleansing of the visible sanctuary, these too were to be quite impersonal. The promise does indeed contain what our spiritual nature most longs for, forgiveness of sins and the gift of righteousness, but, the personal Christ being blotted out, they were to be connected only with that outward purification of the profaned temple. All the rest of the prophecy is to relate, either to their restoration through Cyrus 370 years before, or to that checkered state in which they were, or to events in which they were no way concerned, or actual visitations of God upon them, in which the picture is to close. What to them was the death of Alexander, or Seleucus Philopator, or even of the ejected high-priest Onias III, whom these have substituted for the Christ? Shocked they were doubtless at the murder of the blameless old man; but it in no way affected them, since he was far removed from them at Antioch, and his death was the result of mere private malice, avenged even by Antiochus on the perpetrator. But, according to these men, the central part of the prophecy are the desolations and profanations of Antiochus, along abiding desolation decreed by God. Whether they interpret "to the end" or "to the end of the war," it was to an end, which they were not to see, a night of which their eyes were not to behold the first faint streak of the dawn.

Contrast together the text and the interpretation. On the 24th verse, I will refer only to those who are consistent. For of all anomalies, one of the strangest is, to assume that v. 24, with all its fulness of spiritual promise, had its fulfilment in Jesus, and yet to maintain that the rest, which is a filling up of that outline, relates to persons with whom the spiritual history of the world is no way concerned.

They then, who are consistent, paraphrase thus ; (*"not seventy years but) seventy seven-years are determined on thy people and on thy holy city, until iniquity is perfected, and the mass of sins is full, and transgression is atoned by the suffering of punishment, and the prosperity of old times is brought back, and the prophet's (Jeremiah's) saying is fulfilled, and the all-holy (the temple) is consecrated (by Judas Maccabaeus.)"*)

We are told in explanation, "the Jews in the Hasmonaeen age, according to the moral-deterministic principles of their nation, looked upon the time from the destruction of the Jewish state until that when Judas Maccabaeus, after driving out the Syrians, could undertake the consecration of the temple, as one, in which the people of Israel was to make the measure of its sins full; and on the same principles they believed, that henceforth the anger of God would turn away from the people, and the long-heaped guilt be looked upon by God as atoned." (* Bertholdt, Daniel, p. 616, 8. *) (* "Dan. 8:23." This school continually draws its statements as to "the Hasmonaeen age" from Daniel alone, and is seemingly unconscious that it is "begging the question." *) As far as this has any truth, the point of departure is arbitrarily selected. A greater than Daniel said , *Fill ye up the measure of your fathers* (*S. Matt. 23:32.). Unrepented sin does accumulate, whether upon the individual or the nation, until it brings down God's chastisements (* See Butler's Analogy, i. 2. *). Persevering disobedience to God's warnings by the former prophets brought on the first captivity; disobedience, ending in the heathenizing under Antiochus Epiphanes, brought on his fierce persecution; disobedience, culminating in the rejection and murder of Christ, ended in their last destruction and dispersion.

(* Lev. 26:14-39. (on the gradually accumulating punishment,) 2nd Kings 17:7-23; Jer. 25:3-11; 29:18, 19. Esek. 20. *). "But on each occasion, they were put on a new trial. The sins, of which Antiochus became the scourge, were not those of their fathers before the Captivity, but their own. The ground assigned then for dating from the first destruction of Jerusalem is arbitrary and false. It is either too early or too late. In one way, a nation takes its character from all its previous history, since it became a nation; in this sense the date of the first destruction of Jerusalem is too late. In another, Israel was put on a new trial, after the restoration under Cyrus, and in this way the date from Jeremiah is too early.

The exposition is also self-contradictory, in that it assigns the same date for the filling up the measure of sin, and for its forgiveness. The filling up the measure of sin is the time, not of forgiveness but of punishment. If the punishment is, in its nature or in God's purpose, temporary, the restoration comes at its close. In that 69th year of the captivity, in regard to which this prophecy is supposed by all these expositors to have been given, that punishment was coming to an end. Israel had not been, for those 69 years, filling up iniquity, but had been bearing its punishment.

Apart from this acknowledgement, that sin is, not in itself but in the mind of the Hebrews, a cause of affliction, the rest is more heathen than heathenism; it is not on a par with Virgil's description of the golden age to come, as borrowed from the Jewish Sibyl.

To proceed with their exposition, I will take the most plausible, leaving out monsters, unless they have been followed by many;.....

The prophecies of Daniel explain both the previous tranquillity in that long winter which lay upon them, and that sudden burst and glow of spring-like hope, all nature ready to expand and welcome Him, when the Sun was indeed to come and put forth His power. Daniel had pointed out a long time, lasting, at the least, five centuries, during which the Messiah should not come. The people believed him, and, during all those centuries, looked not for Him *then* to come. The latest edict in behalf of Jerusalem having been given B.C. 445, there remained only 91 years, at certain periods in which the prophecy of Daniel could be fulfilled (* Sec ab. p. 166-169. *) (*536, B.C.- 532 (490 + 42) = 4, B.C. the probable date of our Lord's Birth. *). Of these, 42 only had elapsed, when the then tributary *king, and alt Jerusalem with him, was troubled* at the announcement, that strangers from the East were enquiring for the new-born king of the Jews, whom they were come to worship. Nearly 30 years more, and one appeared, arresting the thoughts of all by the austere garb of Elijah, which preached that he was living not for this world, while his herald-voice proclaimed in Daniel's words, *the kingdom of heaven is at hand*. A few months more, and *He* came, who spake not as man spake, who did miracles which man could not do, who drew hearts, men knew not how. Expectation was created; men's souls were prepared; they who were His listened to the Voice which man had so long waited to hear. But the awful freedom of the human will was respected by its Maker. Messiah was cut off, as Daniel foretold, legal sacrifices end, sin is forgiven, everlasting righteousness is brought in, the new covenant is confirmed.

Look steadily at the emptiness, irrelevancy, inharmoniousness, of those things, which men have fastened, —not meanings but unmeaningness— on the book of Daniel, and then look how that book lights up with its true meaning, reflecting beforehand Him who had not yet risen; and you cannot hesitate to choose between the darkness and the light. }}

{{ Special Note: The Monthly Review; or Literary Journal: From July to December, inclusive. By Several Hands. 1776. Vol. 55. London. 1777.gs (See earlier notice above of this note.)

Article III. (*A free Inquiry into Daniel's Vision or Prophecy of the Seventy Weeks*. In which the Vision is applied to the State of the Jews under the Persian Monarchy, and the Weeks are shewn to be Weeks of Days. With an Appendix on the Jewish Notion of a Messiah, 4to. 2 s. 6d. Thomas Payne. 1776.) The Author of this Inquiry seems to be an ingenious and learned critic; and though he adopts a new interpretation of a passage, the meaning of which has been much controverted, he does not content himself with arbitrary suppositions and conjectures. He discovers a considerable degree of that kind of knowledge which the discussion of this subject requires. He begins with offering some considerations from the design and letter of Daniel's celebrated prophecy, in order to shew that it does not admit an application to the death of Christ and the destruction of Jerusalem, events to which it has been usually referred. Daniel, when he received this prophetic vision, had been confessing the sins of his countrymen, and supplicating their deliverance from captivity. He knew, in consequence of the divine promise by Jeremiah, chap. 30 ver. 18 compared with Daniel 9:1,2, that, after seventy years, Jerusalem should be rebuilt; and he waited the approaching termination of this period with anxious expectation. The prophecy therefore our Author imagines, refers to this event, which Daniel contemplated in near prospect, and not to any other, that was more distant. He likewise supposes, on a general view of this passage, that the *commandment* here mentioned related to the rebuilding of Jerusalem, predicted by the prophets Isaiah and Jeremiah; that the *Messiah Prince* was Cyrus the Persian, who immediately upon his accession published a decree for the return of the Jews, and the rebuilding of the holy city; and that the seven weeks are weeks of days, specifying the precise time, for Daniel's consolation and encouragement, which was nearly arrived, when Darius should die, and leave Cyrus in possession of the Babylonish monarchy. The word (shb'), here rendered *week*, does, in other passages which the Author has cited, signify simply a week, in the common acceptation of the term; and our Author thinks that the context shews, that the words, v.24, to seal up the vision and the prophecy, alludes to the ratification and completion, of Jeremiah's predictions. He then enters into a critical examination of the several parts of this prophecy, and adduces a variety of authorities, in order to support the rendering and interpretation which he has adopted. We shall insert his version of the Hebrew text, and the explication that accompanies it in two separate columns, so that they may be easily compared.

Version of the Hebrew: Column 1:

Ver. 24. Seventy weeks are abbreviated unto thy people, and unto thy holy city, to check the revolt, and to put an end to fins, and to make atonement for iniquity, and to bring in the righteousness of ages, and to seal the vision and the prophet, and to anoint the Holy of Holies.

V. 25. And thou shalt know and understand, *that* from the going forth of the word to rebuild Jerusalem unto the Messiah Prince, *shall be* seven weeks; and three score and two (62) weeks it shall be built again, the street and the lane, even in troublous times.

V. 26. And after the three score and two (62) weeks Messiah shall be cut off, and *it* shall not *be* his; and the people of the Prince that shall come shall destroy the

city and the sanctuary, and the end there of *shall be* with a flood, and Person of the Hebrew unto the end of the war desolations are determined.

V. 27. And the first week shall confirm the covenant unto many; but the midst of the week shall cause the sacrifice and the meat-offering to cease; and upon the wing, or border, *shall be* the abomination of desolation, even until destruction, and that determined, shall be poured upon the desolator

Explication: Column 2:

Ver. 24. *Seventy weeks are abbreviated* (or there shall be nearly seventy (70) weeks) *to thy people, and to thy holy city, to check the revolt* (or the apostacy from Jehovah) *and to put an end to other offences, and to make sacrificial atonement for iniquity, and to bring again the righteousness of ancient times, and to seal or confirm the truth of Jeremiah's prophecies, and to anoint or consecrate the most holy altar.*

V. 25. *Know therefore and understand, that from the going forth of the divine word or commandment to rebuild Jerusalem* (which was issued at the beginning of thy supplications, as I have just informed thee) *to the accession of the Messiah Prince Cyrus, who is to execute it, shall be seven (7) weeks; and in threescore and two (62) weeks from his accession, Jerusalem shall be built again, the street and the lane* (that is, the streets and the lanes of Jerusalem shall be rebuilt) *even in times of trouble, from the jealousy and malignity of the neighbouring people.*

V. 26. *And in the time, succeeding the threescore and two (62) weeks, shall the Messiah Prince Cyrus be slain in battle, and Jerusalem shall be no longer under his power and protection; and the people of the Prince that shall come after him, (or the Samaritans, the subjects of his successor Cambyses) shall lay waste the city, and the Sanctuary that shall be building in it, and the end thereof shall be with a flood (or with a sudden incursion of the adversary) and the desolations shall continue till the second year Darius Hystaspes, when the kingdoms of the earth shall be at rest from war.*

V. 27. *And the first week of the times succeeding the threescore and two (62) weeks* (that is, the seventieth (70th) from the going forth of the commandment) *shall, in the opinion of many, once more establish the covenant between Jehovah and his people; for in the beginning of this week the foundations of the temple shall be laid; but the midst of the week shall cause the sacrifice and the meat offering to cease* (or the Samaritans in the midst of the week shall put a stop to the sacrifices) *and on the wing or eastern border of the sanctuary, shall be the abomination of desolation, even until destruction, and that determined shall be poured upon the desolator (that is, the place appropriated to the altar shall remain desolate and defiled, till Cambyses, the enemy or desolator of the Jews, shall be destroyed).*

The Author closes his Inquiry with the following recapitulation :

Jeremiah had foretold that Jerusalem should be desolate seventy years. Near the expiration of the term predicted, Daniel, who well knew of the prophecy, was fervently praying for the restoration of the holy city; and as he was greatly beloved by Jehovah, Gabriel is commissioned from heaven to acquaint him with the divine orders concerning it, which had been given out at the beginning of his prayers. The angel comes to him, and opens his information, ch. 9 ver. 24, in terms implying, that within seventy weeks the Jews should return from captivity, the worship of Jehovah should be introduced again, and Jeremiah should be found to have been a true prophet. He then proceeds to a more circumstantial detail, and tells him,

1. That Cyrus, who was to send back his countrymen to their land, and to restore Jerusalem, should succeed to the throne in seven (7) weeks.

2. That in sixty-two (62) weeks from his accession, the streets of Jerusalem should be rebuilt.

3. That after these weeks, Cyrus should be slain, and the Samaritans, instigated by the edict of his successor Cambyses, and by a spirit of revenge, should come suddenly upon the Jews in their low condition, and lay waste the city and the sanctuary, that should be building in it, and that Jerusalem should continue desolate, without a temple, and without walls, till the second year of Darius Hystaspes, a time of profound peace throughout the Persian empire, when it should begin to rise again out of its ruins.

4. That in the first week after the sixty-two (62), or the seventieth (70th) from the vision, the temple should be founded, and many of the Jews be encouraged by this, to expect the firm, re-establishment of their covenant with Jehovah, but that in the midst of the week the Samaritans should oblige them to desist from their worship, by polluting the altar that had been set up about seven months before, which should remain deserted and unhallowed, till the death of Cambyses, the enemy of the Jews, who was to perish miserably. The Appendix contains merely a confirmation of the generally received opinion, that the Jews were strongly prepossessed with the expectation of a Messiah, who was to be a mighty conqueror, and whose kingdom was to be solely of this world: nor have they to this day given up this flattering opinion. }}

18. Keil.

Biblical Commentary on the Old Testament, by C.F. Keil, D.D. & F. Delitzsch, D.D. The Book of the Prophet Daniel, by C.F. Keil. Translated from the German by the Rev. M. G. Easton, D.D. Edinburgh. T.&T Clark. 1877.

{{ Translator's Preface: The venerable and learned author of the following Commentary has produced a work which, it is believed, will stand comparison with any other of the present age for the comprehensive and masterly way in which he handles the many difficult and interesting questions of Biblical Criticism and Interpretation that have accumulated from the earliest times around the Exposition of the Book of the Prophet Daniel. The Translator is glad of the opportunity of bringing this work under the notice of English readers. The severely critical and exegetical nature of the work precludes any attempt at elegance of style. The Translator's aim has simply been to introduce the English student to Dr. Keil's own modes of thought and forms of expression. }}

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Introduction:II. Daniel's Place in History of Kingdom of God.....

{{ Accordingly the exile forms a great turning-point in the development of the kingdom of God which He had founded in Israel. With that event the form of the theocracy established at Sinai comes to an end, and then begins the period of the transition to a new form, which was to be established by Christ, and has been actually established by Him. The form according to which the people of God constituted an earthly kingdom, taking its place beside the other kingdoms of the nations, was not again restored after the termination of the seventy years of the desolations of Jerusalem and Judah, which had been prophesied by Jeremiah, because the Old Testament theocracy had served its end. God the Lord had, during its continuance, showed daily not only that He was Israel's God, a merciful and gracious God, who was faithful to His covenant towards those who feared Him and walked in His commandments and laws, and who could make His people great and glorious, and had power to protect them against all their enemies; but also that He was a mighty and a jealous God, who visits the blasphemers of His holy name according to their iniquity, and is able to fulfil His threatenings no less than His promises. It was necessary that the people of Israel should know by experience that a transgressing of the covenant and a turning away from the service of God does not lead to safety, but hastens onward to ruin; that deliverance from sin, and salvation life and happiness, can be found only with the Lord who is rich in grace and in faithfulness, and can only be reached by a humble walking according to His commandments.

The restoration of the Jewish state after the exile was not a re-establishment of the Old Testament kingdom of God. When Cyrus granted liberty to the Jews to return to their own land, and commanded them to rebuild the temple of Jehovah in Jerusalem, only a very small band of captives returned; the greater part remained scattered among the heathen. Even those who went home from Babylon to Canaan were not set free from subjection to the heathen world-power, but remained, in the land which the Lord had given to their fathers, servants to it. Though now again the ruined walls of Jerusalem and the cities of Judah were restored, and the temple also was rebuilt, and the offering up of sacrifice renewed, yet the glory of the Lord did not again enter into the new temple, which was also without the ark of the covenant and the mercy-seat, so as to hallow it as the place of His gracious presence among His people. The temple worship among the Jews after the captivity was without its soul, the real presence of the Lord in the sanctuary; the high priest could no longer go before God's throne of grace in the holy of holies to sprinkle the atoning blood of the sacrifice toward the ark of the covenant, and to accomplish the reconciliation of the congregation with their God, and could no longer find out, by means of the Urim and Thummim, the will of the Lord. When Nehemiah had finished the restoration of the walls of Jerusalem, prophecy ceased, the revelations of the Old Covenant came to a final end, and the period of expectation (during which no prophecy was given) of the promised Deliverer, of the seed of David, began. When this Deliverer appeared in Jesus Christ, and the Jews did not recognise Him as their Saviour, but rejected Him and put Him to death, they were at length, on the destruction of Jerusalem and the temple by the Romans, scattered throughout the whole world,

and to this day they live in a state of banishment from the presence of the Lord, till they return to Christ, and through faith in Him again enter into the kingdom of God and be blessed.

The space of 500 years, from the end of the Babylonish captivity to the appearance of Christ, can be considered as the last period of the Old Covenant only in so far as in point of time it precedes the foundation Of the New Covenant; but it was in reality, for that portion of the Jewish people who had returned to Judea, no deliverance from subjection to the power of the heathen, no re-introduction into the kingdom of God, but only a period of transition from the Old to the New Covenant, during which Israel were prepared for the reception of the Deliverer coming out of Zion. In this respect this period may be compared with the forty, or more accurately, the thirty-eight (38) years of the wanderings of Israel in the Arabian desert. As God did not withdraw all the tokens of His gracious covenant from the race that was doomed to die in the wilderness, but guided them by His pillar of cloud and fire, and gave them manna to eat, so He gave grace to those who had returned from Babylon to Jerusalem to build again the temple and to restore the sacrificial service, whereby they prepared themselves for the appearance of Him who should build the true temple, and make an everlasting atonement by the offering up of His life as a sacrifice for the sins of the world.

If the prophets before the captivity, therefore, connect the deliverance of Israel from Babylon and their return to Canaan immediately with the setting up of the kingdom of God in its glory, without giving any indication that between the end of the Babylonish exile and the appearance of the Messiah a long period would intervene, this uniting together of the two events is not to be explained only from the perspective and apotelesmatic character of the prophecy, but has its foundation in the very nature of the thing itself. The prophetic perspective, by virtue of which the inward eye of the seer beholds only the elevated summits of historical events as they unfold themselves, and not the valleys of the common incidents of history which lie between these heights, is indeed peculiar to prophecy in general, and accounts for the circumstance that the prophecies as a rule give no fixed dates, and apotelesmatically bind together the points of history which open the way to the end, with the end itself. But this formal peculiarity of prophetic contemplation we must not extend to the prejudice of the actual truth of the prophecies. The fact of the uniting together of the future glory of the kingdom of God under the Messiah with the deliverance of Israel from exile, has perfect historical veracity. The banishment of the covenant people from the land of the Lord and their subjection to the heathen, was not only the last of those judgments which God had threatened against His degenerate people, but it also continues till the perverse rebels are exterminated, and the penitents are turned with sincere hearts to God the Lord and are saved through Christ. Consequently the exile was for Israel the last space for repentance which God in His faithfulness to His covenant granted to them. Whoever is not brought by this severe chastisement to repentance and reformation, but continues opposed to the gracious will of God, on him falls the judgment of death; and only they who turn themselves to the Lord, their God and Saviour, will be saved, gathered from among the heathen, brought in within the bonds of the covenant of grace through Christ, and become partakers of the promised riches of grace in His kingdom.

But with the Babylonish exile of Israel there also arises for the heathen nations a turning-point of marked importance for their future history. So long as Israel formed within the borders of their own separated land a peculiar people,

under immediate divine guidance, the heathen nations dwelling around came into manifold hostile conflicts with them, while God used them as a rod of correction for His rebellious people. Though they were often at war among themselves, yet, in general separated from each other, each nation developed itself according to its own proclivities. Besides, from ancient times the greater kingdoms on the Nile and the Euphrates had for centuries striven to raise their power, enlarging themselves into world-powers; while the Phoenicians on the Mediterranean sea-coast gave themselves to commerce, and sought to enrich themselves with the treasures of the earth. In this development the smaller as well as the larger nations gradually acquired strength. God had permitted each of them to follow its own way, and had conferred on them much good, that they might seek the Lord, if haply they might feel after Him and find Him; but the principle of sin dwelling within them had poisoned their natural development, so that they went farther and farther away from the living God and from everlasting good, sunk deeper and deeper into idolatry and immorality of every kind, and went down with rapid steps toward destruction. Then God began to winnow the nations of the world by His great judgments. The Chaldeans raised themselves, under energetic leaders, to be a world-power, which not only overthrew the Assyrian kingdom and subjugated all the lesser nations of Hither Asia, but also broke the power of the Phoenicians and Egyptians, and brought under its dominion all the civilized peoples of the East. With the monarchy founded by Nebuchadnezzar it raised itself in the rank of world-powers, which within not long intervals followed each other in quick succession, until the Roman world-monarchy arose, by which all the civilized nations of antiquity were subdued, and under which the ancient world came to a close, at the appearance of Christ. These world-kingdoms, which destroyed one another, each giving place, after a short existence, to its successor, which in its turn also was overthrown by another that followed, led the nations, on the one side, to the knowledge of the helplessness and the vanity of their idols, and taught them the fleeting nature and the nothingness of all earthly greatness and glory, and, on the other side, placed limits to the egoistical establishment of the different nations in their separate interests, and the deification of their peculiarities in education, culture, art, and science, and thereby prepared the way, by means of the spreading abroad of the language and customs of the physically or intellectually dominant people among all the different nationalities united under one empire, for the removal of the particularistic isolation of the tribes separated from them by language and customs, and for the re-uniting together into one universal family of the scattered tribes of the human race. Thus they opened the way for the revelation of the divine plan of salvation to all peoples, whilst they shook the faith of the heathen in their gods, destroyed the frail supports of heathen religion, and awakened the longing for the Saviour from sin, death, and destruction.

But God, the Lord of heaven and earth, revealed to the heathen His eternal Godhead and His invisible essence, not only by His almighty government in the disposal of the affairs of their history, but He also, in every great event in the historical development of humanity, announced His will through that people whom He had chosen as the depositaries of His salvation. Already the patriarchs had, by their lives and by their fear of God, taught the Canaanites the name of the Lord so distinctly, that they were known amongst them as "princes of God" (Gen. 23:6), and in their God they acknowledged the most high God, the Creator of heaven and earth (Gen. 14:19, 22). Thus, when Moses was sent to Pharaoh to announce to him the will of God regarding the departure of the people of Israel, and when Pharaoh refused to listen to the will of God, his land and his people were so struck by the

wonders of the divine omnipotence, that not only the Egyptians learned to fear the God of Israel, but the fear and dread of Him also fell on the princes of Edom and Moab, and on all the inhabitants of Canaan (Ex. 15:14 ff.). Afterwards, when Israel came to the borders of Canaan, and the king of Moab, in conjunction with the princes of Midian, brought the famed soothsayer Balaam out of Mesopotamia that he might destroy the people of God with his curse, Balaam was constrained to predict, according to the will of God, to the king and his counsellors the victorious power of Israel over all their enemies, and the subjection of all the heathen nations (Num. 22-24). In the age succeeding, God the Lord showed Himself to the nations, as often as they assailed Israel contrary to His will, as an almighty God who can destroy all His enemies; and even the Israelitish prisoners of war were the means of making known to the heathen the great name of the God of Israel, as the history of the cure of Naaman the Syrian by means of Elisha shows (2nd Kings 5). This knowledge of the living, all-powerful God could not but be yet more spread abroad among the heathen by the leading away captive of the tribes of Israel and of Judah into Assyria and Chaldea.

But fully to prepare, by the exile, the people of Israel as well as the heathen world for the appearance of the Saviour of all nations and for the reception of the gospel, the Lord raised up prophets, who not only preached His law and His justice among the covenant people scattered among the heathen, and made more widely known the counsel of His grace, but also bore witness by word and deed, in the presence of the heathen rulers of the world, of the omnipotence and glory of God, the Lord of heaven and earth. This mission was discharged by Ezekiel and Daniel. God placed the prophet Ezekiel among his exiled fellow-countrymen as a watchman over the house of Israel, that he might warn the godless, proclaim to them continually the judgment which would fall upon them and destroy their vain hopes of a speedy liberation from bondage and a return to their fatherland; but to the God-fearing, who were bowed down under the burden of their sorrows and were led to doubt the covenant faithfulness of God, he was commissioned to testify the certain fulfilment of the predictions of the earlier prophets as to the restoration and bringing to its completion of the kingdom of God. A different situation was appointed by God to Daniel. His duty was to proclaim before the throne of the rulers of this world the glory of the God of Israel as the God of heaven and earth, in opposition to false gods; to announce to those invested with worldly might and dominion the subjugation of all the kingdoms of this world by the everlasting kingdom of God; and to his own people the continuance of their afflictions under the oppression of the world-power, as well as the fulfilment of the gracious counsels of God through the blotting out of all sin, the establishment of an everlasting righteousness, the fulfilling of all the prophecies, and the setting up of a true holy of holies. }}

III. —Contents & Arrangement of Book of Daniel.

{{ The book begins (ch. 1) with the account of Daniel's being carried away to Babylon, his appointment and education for the service of the court of the Chaldean king by a three years' course of instruction in the literature and wisdom of the Chaldeans, and his entrance on service in the king's palace. This narrative, by its closing (ver. 21) statement that Daniel continued in this office till the first year of king Cyrus, and still more by making manifest his firm fidelity to the law of the true God and his higher enlightenment in the meaning of dreams and visions granted to

him on account of this fidelity, as well as by the special mention of his three like-minded friends, is to be regarded as a historico-biographical introduction to the book, showing how Daniel, under the divine guidance, was prepared, along with his friends, for that calling in which, as prophet at the court of the rulers of the world, he might bear testimony to the omnipotence and the infallible wisdom of the God of Israel. This testimony is given in the following book. Ch. 2 contains a remarkable dream of Nebuchadnezzar, which none of the Chaldean wise men could tell the king or interpret. But God made it known to Daniel in answer to prayer, so that he could declare and explain to the king the visions he saw in his dream, representing the four great world-powers, and their destruction by the everlasting kingdom of God. Ch. 3 describes the wonderful deliverance of Daniel's three friends from the burning fiery furnace into which they were thrown, because they would not bow down to the golden image which Nebuchadnezzar had set up. Ch. 4 (in Heb. text 3:31-4:34) contains an edict promulgated by Nebuchadnezzar to all the peoples and nations of his kingdom, in which he made known to them a remarkable dream which had been interpreted to him by Daniel, and its fulfilment to him in his temporary derangement,—a beast's heart having been given unto him as a punishment for his haughty self-deification,—and his recovery from that state in consequence of his humbling himself under the hand of the almighty God. Ch. 5 makes mention of a wonderful handwriting which appeared on the wall during a riotous feast, and which king Belshazzar saw, and the interpretation of it by Daniel. Ch. 6 narrates Daniel's miraculous deliverance from the den of lions into which the Median king Darius had thrown him, because he had, despite of the king's command to the contrary, continued to pray to his God.

The remaining chapters contain visions and divine revelations regarding the development of the world-powers and of the kingdom of God vouchsafed to Daniel. The seventh sets forth a vision, in which, under the image of four ravenous beasts rising up out of

the troubled sea are represented the four world-powers following one another. The judgment which would fall upon them is also revealed. The eighth contains a vision of the Medo-Persian and Greek world-powers under the image of a ram and a lie-goat respectively, and of the enemy and desolater of the sanctuary and of the people of God arising out of the last named kingdom; the ninth, the revelation of the seventy weeks appointed for the development and the completion of the kingdom of God, which Daniel received in answer to earnest prayer for the pardon of his people and the restoration of Jerusalem; and, finally, ch. 10-12 contain a vision, granted in the third year of the reign of Cyrus, with further disclosures regarding the Persian and the Grecian world-powers, and the wars of the kingdoms of the north and the south, springing out of the latter of these powers, for the supreme authority and the dominion over the Holy Land; the oppression that would fall on the saints of the Most High at the time of the end ; the destruction of the last enemy under the stroke of divine judgment; and the completion of the kingdom of God, by the rising again from the dead of some to everlasting life, and of some to shame and everlasting contempt.

The book has commonly been divided into two parts, consisting of six chapters each (0.9. by Ros., Mann, Hävern., Hitz., Zündel, etc.). The first six are regarded as historical, and the remaining six as prophetical; or the first part is called the " book of history," the second, the "book of visions." But this division corresponds neither with the contents nor with the formal design of the book. If we consider the first chapter and its relation to the whole already stated, we cannot

discern a substantial reason for regarding Nebuchadnezzar's dream of the image representing the monarchies (ch. 2), which with its interpretation was revealed to Daniel in a night vision (ch. 2:19), as an historical narration, and Daniel's dream-vision of the four world-powers symbolized by ravenous beasts, which an angel interpreted to him, as a prophetic vision, since the contents of both chapters are essentially alike. The circumstance that in ch. 2 it is particularly related how the Chaldean wise men, who were summoned by Nebuchadnezzar, could neither relate nor interpret the dream, and on that account were threatened with death, and were partly visited with punishment, does not entitle us to refuse to the dream and its contents, which were revealed to Daniel in a night vision, the character of a prophecy. In addition to this, ch. 7, inasmuch as it is written in the Chaldee language and that Daniel speaks in it in the third person (ch. 7:1,2), naturally connects itself with the chapters preceding (ch. 2-6), and separates itself from those which follow, in which Daniel speaks in the first person and uses the Hebrew language. On these grounds, we must, with Aub., Klief., and Kran., regard ch. 2, which is written in Chaldee, as belonging to the first part of the book, viz. ch. 2-7, and ch. 8-12, which are written in Hebrew, as constituting the second part; and the propriety of this division we must seek to vindicate by an examination of the contents of both of the parts.

Kranichfeld (*das Buch Daniel erklärt*) thus explains the distinction between the two parts : —The first presents the successive development of the whole heathen world power, and its relation to Israel, till the time of the Messianic kingdom (ch. 2 and 7), but lingers particularly in the period lying at the beginning of this development, *i.e.* in the heathen kingdoms standing nearest the exiles, namely, the Chaldean kingdom and that of the Medes which subdued it (ch. 6). The second part (ch. 8-12), on the contrary, passing from the Chaldean kingdom, lingers on the development of the heathen world-power towards the time of its end, in the Javanic form of power, and on the Median and Persian kingdom only in so far as it immediately precedes the unfolding of the power of Javan. But, setting aside this explanation of the world-kingdoms, with which we do not agree, the contents of ch. 9 are altogether overlooked in this view of the relations between the two parts, inasmuch as this chapter does not treat of the development of the heathen world-power, but of the kingdom of God and of the time of its consummation determined by God. If we inspect more narrowly the contents of the *first* part, we find an interruption of the chronological order pervading the book, inasmuch as events (ch. 9) belonging to the time of the Median king Darius are recorded before the visions (ch. 7 and 8) in the first and third year of the Chaldean king Belshazzar. The placing of these events before that vision can have no other ground than to allow historical incidents of a like kind to be recorded together, and then the visions granted to Daniel, without any interruption. Hence has arisen the appearance of the book's being divided into two parts, historical and prophetic.

In order to discover a right division, we must first endeavour to make clear the meaning of the historical incidents recorded in ch. 3-6, that we may determine their relations to the visions in ch. 2 and 7. The two intervening chapters 4 and 5 are like the second chapter in this, that they speak of revelations which the possessors of the world-power received, and that, too, revelations of the judgment which they drew upon themselves by their boastful pride and violence against the sanctuaries of the living God. To Nebuchadnezzar, the founder of the world-power, when he boasted (ch. 4) of the building of great Babylon as a royal residence by his great might, it was revealed in a dream that he should be cast down from his height

and debased among the beasts of the field, till he should learn that the Most High rules over the kingdom of men. To king Belshazzar (ch. 5), in the midst of his riotous banquet, at which he desecrated the vessels of the holy temple at Jerusalem, was revealed, by means of a handwriting on the wall, his death and the destruction of his kingdom. To both of these kings Daniel had to explain the divine revelation, which soon after was fulfilled. The other two chapters (3 and 6) make known the attempts of the rulers of the world to compel the servants of the Lord to offer supplication to them and to their images, and the wonderful deliverance from death which the Lord vouchsafed to the faithful confessors of His name. These four events have, besides their historical value, a prophetic import: they show how the world-rulers, when they misuse their power for self-idolatry and in opposition to the Lord and His servants, will be humbled and cast down by God, while, on the contrary, the true confessors of His name will be wonderfully protected and upheld. For the sake of presenting this prophetic meaning, Daniel has recorded these events and incidents in his prophetic book; and, on chronological and essential grounds, has introduced ch. 2 and 7 between the visions, so as to define more clearly the position of the world-power in relation to the kingdom of God. Thus the whole of the *first* part (ch. 2-7) treats of *the world-power and its development in relation to the kingdom of God*; and we can say with Kliefoth, that "chapter second gives a survey of the whole historical evolution of the world-power, which survey ch. 7, at the close of this part, further extends, while the intermediate chapters 3-6 show in concrete outlines the nature and kind of the world-power, and its conduct in opposition to the people of God." (* *Das Buch Daniels übers. u. erkl.*)

If we now fix our attention on the *second* part, ch. 8-12 it will appear that in the visions, ch. 8 and 10-12, are prophesied oppressions of the people of God by a powerful enemy of God and His saints, who would arise out of the third world-kingdom; which gave occasion to Auberlen to say that the first part unfolds and presents to view the whole development of the world-powers from a universal historical point of view, and shows how the kingdom of God would in the end triumph over them; that the second part, on the contrary, places before our eyes the unfolding of the world-powers in their relation to Israel in the nearer future before the predicted (ch. 9) appearance of Christ in the flesh. (* *Der Proph. Daniel u. die Offenb. Johannis*, p. 38, der 2. Auf. (*The Prophecies of Daniel, and the Revelations of John*. Published by Messrs. T. and T. Clark, Edinburgh.)) This designation of the distinction between the two parts accords with that already acknowledged by me, yet on renewed reflection it does not accord with the recognised reference of ch. 9:24-27 to the first appearance of Christ in the flesh, nor with ch. 11:36-12:7, which prophesies of Antichrist. Rather, as Klief. has also justly remarked, the *second* part treats of *the kingdom of God, and its development in relation to the world-power*. "As the second chapter forms the central-point of the first part, so does the ninth chapter of the second part, gathering all the rest around it. And as the second chapter presents the whole historical evolution of the world-power from the days of Daniel to the end, so, on the other hand, the ninth chapter presents the whole historical evolution of the kingdom of God from the days of Daniel to the end." But the preceding vision recorded in ch. 8, and that which follows in ch. 10-12, predict a violent incursion of an insolent enemy rising out of the Javanic world-kingdom against the kingdom of God, which will terminate in his own destruction at the time appointed by God, and, as a comparison of ch. 8 and 7 and of ch. 11:21-35 with 36-44 and ch. 12:1-3 shows, will be a type of the assault of the last enemy, in whom the might of the fourth world-power reaches its highest

point of hostility against the kingdom of God, but who in the final judgment will also be destroyed. These two visions, the second of which is but a further unfolding of the first, could not but show to the people of God what wars and oppressions they would have to encounter in the near and the remote future for their sanctification, and for the confirmation of their faith, till the final perfecting of the kingdom of God by the resurrection of the dead and the judgment of the world, and at the same time strengthen the true servants of God with the assurance of final victory in these severe conflicts.

With this view of the contents of the book the form in which the prophecies are given stands also in harmony. In the first part, which treats of the world-power, Nebuchadnezzar, the founder of the world-power, is the receiver of the revelation. To him was communicated not only the prophecy (ch. 4) relating to himself personally, but also that which comprehended the whole development of the world-power (ch. 2); while Daniel received only the revelation (ch. 7) specially bearing on the relation of the world power in its development to the kingdom of God, in a certain measure for the confirmation of the revelation communicated to Nebuchadnezzar. Belshazzar also, as the bearer of the world power, received (ch. 5) a revelation from God. In the second part, on the contrary, which treats of the development of the kingdom of God, Daniel, "who is by birth and by faith a member of the kingdom of God," alone receives a prophecy—"With this the change in the language of the book agrees. The first part (ch. 2-7), treating of the world-power and its development, is written in Chaldee, which is the language of the world-power; the second part (ch. 8-12), treating of the kingdom of God and its development, as also the first chapter, which shows how Daniel the Israelite was called to be a prophet by God, is written in the Hebrew, which is the language of the people of God. This circumstance denotes that in the first part the fortunes of the world-power, and that in the second part the development of the kingdom of God, is the subject treated of (cf. Auber. p. 39, Klief. p. 44). (*Kranichfeld (*d. B. Daniels*, p. 53) seeks to explain this interchange of the Hebrew and Chaldee (Aramean) languages by supposing that the decree of Nebuchadnezzar (ch. 3:31 [4:1] f.) to his people, and also his conversation with the Chaldeans (ch. 2:4-11), were originally in the Aramaic language, and that the author was led from this to make use of this language throughout one part of his book, as was the case with Ezra, *e.g.* ch. 4:23 ff. And the continuous use of the Aramaic language in one whole part of the book will be sufficiently explained, if it were composed during a definite epoch, within which the heathen oppressors as such, and the heathen persecution, stand everywhere in the foreground, namely in the time of the Chaldean Supremacy, on which the Median made no essential change. Thus the theocrat, writing at this time, composed his reports in the Aramaic language in order to make them effective among the Chaldeans, because they were aimed against their enmity and hostility as well as against that of their rulers. But this explanation fails from this circumstance, that in the third year of Belshazzar the vision granted to Daniel (ch. 8) is recorded in the Hebrew language, while, on the contrary, the later events which occurred in the night on which Belshazzar was slain (ch. 5) are described in the Chaldee language. The use of the Hebrew language in the vision (ch. 8) cannot be explained on Kranichfeld's supposition, for that vision is so internally related to the one recorded in the Chaldee language in the seventh chapter, that no ground can be discerned for the change of language in these two chapters.)

From these things we arrive at the certainty that the book of Daniel forms an organic whole, as is now indeed generally acknowledged, and that it was composed by a prophet according to a plan resting on higher illumination. }}

Exposition: Chap. I. Historico-Biographical Introduction.

{{ When Nebuchadnezzar first besieged Jerusalem he not only took away the holy vessels of the temple, but also commanded that several Israelitish youths of noble lineage, among whom was Daniel, should be carried to Babylon and there educated in the science and wisdom of the Chaldeans for service in his court, which they entered upon when their education was completed. This narrative, in which the steadfast attachment of Daniel and his three friends to the religion of their fathers, and the blessings which flowed to them from this fidelity (vers. 8-17), are particularly set forth, forms the historical introduction to the following book, whilst it shows how Daniel reached the place of influence which he held, a place which was appointed for him according to the divine counsel, during the Babylonish exile, for the preservation and development of the Old Testament kingdom of God. It concludes (ver. 21) with the remark, that Daniel continued to occupy this place till the first year of Cyrus.

Vers. 1 and 2. Of this expedition of Nebuchadnezzar against Jerusalem it is related in the second book of Kings (ch. 24:1): **"In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him ;"** and in the second book of Chronicles (ch. 36:6): **"Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon. Nebuchadnezzar also carried of the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon."** That both of these statements refer to the same expedition of Nebuchadnezzar against Jehoiakim mentioned here, appears not only from the statement of the book of Chronicles agreeing with ver. 2 of this chapter, namely, that Nebuchadnezzar took away a part of the sacred vessels of the temple to Babylon, and there put them in the temple of his god, but also from the circumstance that, beyond all doubt, during the reign of Jehoiakim there was not a second siege of Jerusalem by Nebuchadnezzar. It is true, indeed, that when Jehoiakim threw off the yoke at the end of three years' subjection, Nebuchadnezzar sent Chaldean, Aramaean, Moabitish, and Ammonitish hosts against him for the purpose of bringing him into subjection, but Jerusalem was not again laid siege to by these hosts till the death of Jehoiakim. Not till his son Jehoiachin ascended the throne did the servants of Nebuchadnezzar again come up against Jerusalem and besiege it. When, during the siege, Nebuchadnezzar himself came up, Jehoiachin surrendered to him after three months, and was, along with the chief men of his kingdom, and the strength of the population of Jerusalem and Judah, and the treasures of the royal palace and of the temple, carried down to Babylon (2nd Kings 24:2-16). The year, however, in which Nebuchadnezzar, in the reign of Jehoiakim, first took Jerusalem and carried away a part of the treasures of the temple to Babylon, is stated neither in the second book of Kings nor in Chronicles, but may be pretty certainly determined by the statements of Jeremiah (ch. 46:2; 25:1 ff., 36:1 ff.). According to Jer. 46:2, Nebuchadnezzar smote the Egyptian king Pharaoh-Necho with his army at Carchemish in the fourth (4th) year of the reign of Jehoiakim. That same year is spoken of (Jer. 25:1) as the first year of Nebuchadnezzar the king of Babylon, and is represented by Jeremiah not only as a

critical period for the kingdom of Judah; but also, by the prediction that the Lord would bring His servant Nebuchadnezzar against Judah and against its inhabitants, and against all the nations round about, that He would make Judah a desolation, and that these nations would serve the king of Babylon seventy (70) years (vers. 2-11), he without doubt represents it as the beginning of the seventy (70) years of Babylonish exile. In this the fourth year of Jehoiakim, the prophet was also commanded (ch. 36:1 ff.) to write in a book all the words which the Lord had spoken unto him against Israel, and against Judah, and against all the nations, from the day in which He had spoken to him in the time of Josiah even till then, that the house of Judah might hear all the evil which He purposed to do unto them, and might return every man from his evil way. Jeremiah obeyed this command, and caused these predictions, written in the roll of a book, to be read by Baruch to the people in the temple; for he himself was a prisoner, and therefore could not go to the temple.

The first capture of Jerusalem by Nebuchadnezzar cannot therefore have taken place in the third, but must have been in the fourth (4th) year of Jehoiakim, i.e. in the year 606 B.C. This, however, appears to stand in opposition to the statement of the first verse of this chapter: **“In the third (3rd) year of the reign of Jehoiakim (ba’) Nebuchadnezzar to Jerusalem.”** The modern critics accordingly number this statement among the errors which must disprove the genuineness of this book (see above, p. 35 f.). The apparent opposition between the language of Daniel (ch. 1:1) that Nebuchadnezzar undertook his first expedition against Jerusalem in the third (3rd) year of Jehoiakim, and the affirmation of Jeremiah, according to which not only was Pharaoh-Necho slain by Nebuchadnezzar at the Euphrates in the fourth (4th) year of Jehoiakim, but also in this same year Nebuchadnezzar’s invasion of Judea is for the first time announced, cannot be resolved either by the hypothesis of a different mode of reckoning the years of the reign of Jehoiakim and of Nebuchadnezzar, nor by the supposition that Jerusalem had been already taken by Nebuchadnezzar before the battle of Carchemish, in the third (3rd) year of Jehoiakim. The first supposition is set aside by the circumstance that there is no certain analogy for it. (* The old attempt to reconcile the difference in this way has already been shown by Hengstenberg (*Beit. z. Einl. in d. A. T.* p. 53) to be untenable; and the supposition of Klief. (p. 65 f.), that Jehoiakim entered on his reign near the end of a year, and that Jeremiah reckons the year of his reign according to the calendar year, but that Daniel reckons it from the day of his ascending the throne, by which it is made out that there is no actual difference, is wholly overthrown by the circumstance that in the sacred Scriptures there is no analogy for the reckoning of the year of a king’s reign according to the day of the month on which he began to reign. On this supposition we might reconcile the apparent difference only if no other plan of reconciliation were possible. But such is not the actual state of the case.) The latter supposition is irreconcilable with Jer. 25 and 36 (* Following the example of Hofmann (*die 70 Jahre Jer.* p. 13 ff.), Hävernick (*Neue Krit. Unterss. über d. B. Daniel*, p. 62 ii), Zündel (*Krit. Unterss.* p. 20 fig, and others have decided in favour of it.) If Jeremiah in the fourth (4th) year of Jehoiakim announced that because Judah did not hearken unto his warnings addressed to them **“from the thirteenth (13th) year of Josiah even unto this day,”** that is, for the space of three and twenty (23) years, nor yet to the admonitions of all the other prophets (ch. 25:3-7) whom the Lord had sent unto them, therefore the Lord would now send His servant Nebuchadnezzar with all the people of the north against the land and against the inhabitants thereof, and against all these nations round about, utterly to destroy the land and make it

desolate, etc., —then it must be affirmed that he publicly made known the invasion of Judah by the Chaldeans as an event which had not yet taken place, and therefore that the supposition that Jerusalem had already in the preceding year been taken by Nebuchadnezzar, and that Jehoiakim had been brought under his subjection, is entirely excluded. It is true that in ch. 25 Jeremiah prophesies a judgment of **“perpetual desolations against Jerusalem and against all the nations,”** but it is as unwarrantable to apply, as Klief. does, this prophecy only “to the total destruction of Jerusalem and of Judah, which took place in the eleventh (11th) year of Zedekiah,” as with older interpreters only to the first expedition of Nebuchadnezzar against Jehoiakim, 2nd Kings 24:1 and 2nd Chron. 36:6 f. In the words of threatening uttered by the prophet there are included all the expeditions of Nebuchadnezzar against Jerusalem and Judah, from his first against Jehoiakim to the final destruction of Jerusalem under Zedekiah; so that we cannot say that it is not applicable to the first siege of Jerusalem under Jehoiakim, but to the final destruction of Judah and Jerusalem, as this whole prophecy is only a comprehensive intensified summary of all the words of God hitherto spoken by the mouth of the prophet. To strengthen the impression produced by this comprehensive word of God, he was commanded in that same year (ch. 36:1 f.), as already mentioned, to write out in the roll of a book all the words hitherto spoken by him, that it might be seen whether or not the several words gathered together into a whole might not exert an influence over the people which the separate words had failed to do.

Moreover a destruction of Jerusalem by the Chaldeans before the overthrow of the Egyptian power on the Euphrates, which took place in the fourth (4th) year of Jehoiakim, cannot at all be thought of. King Jehoiakim was **“put into hands”** by Pharaoh-Necho and made a tributary vassal to him (2 Kings 23:33 ff.), and all the land from the river of Egypt even unto the Euphrates was brought under his sway; therefore Nebuchadnezzar could not desolate Judah and Jerusalem before Pharaoh-Necho was slain. Neither could Nebuchadnezzar pass in the presence of the Egyptian host stationed in the stronghold of Carchemish, on the Euphrates, and advance toward Judah, leaving behind him the city of Babylon as a prize to so powerful an enemy, nor would Necho, supposing that Nebuchadnezzar had done this, have quietly allowed his enemy to carry on his operations, and march against his vassal Jehoiakim, without following in the rear of Egypt’s powerful foe. (* With the above compare my *Lehrb. der Einl.* § 131, and my *Commentary* on 2nd Kings 24:1. With this Kran. agrees (p. 17 f.), and in addition remarks: “In any case Necho would at once have regarded with jealousy every invasion of the Chaldean into the region beyond the Euphrates, and would least of all have suffered him to make an extensive western expedition for the purpose of conquering Judea, which was under the sway of Egypt.” *)

The statement in the first verse may indeed, literally taken, be interpreted as meaning that Nebuchadnezzar came up against Jerusalem and took it in the third (3rd) year of the reign of Jehoiakim, because (*boʾ*) frequently means to come to a place. But it is not necessary always so to interpret the word, because (*boʾ*): means not only to come, but also to go, to march to a place. The assertion, that in this verse (*boʾ*) is to be interpreted (Häv. N. Kr. U. p. 61, Ew., and others) as meaning to *come* to a place, and not to *march* to it, is as incorrect as the assertion that the translation of (*baʾ*) by *he marched* is inadmissible or quite impossible, because (*alah*) is generally used of the march of an army (Staeh., Zünd.). The word (*boʾ*), from the first book of the Canon (cf. Gen. 14:5) to the last, the book of Daniel not excepted (cf. e.g. 11:13, 17, 29, etc.), is used of military expeditions; and regarding

the very general opinion, that (*bo'*), in the sense of to march, to go to a place, occurs less frequently, Kran. (p. 21) has rightly remarked, that "it stands always and naturally in this sense whenever the movement has its point of departure from the place of him who observes it, thinks of it, or makes a communication regarding it." Therefore, e.g., it is used "always in a personal verbal command with reference to the movement, not yet undertaken, where naturally the thought as to the beginning or point of departure passes into the foreground; as e.g. in Gen. 45:17; Ex. 6:11, 7:26, 9:1, 10:1; Num. 32:6; 1st Sam. 20:19; 2nd Kings 5:5. In Jonah 1:3 it is used of the ship that was about to go to Tarshish; and again, in the words (*labo'`immahem*), *ibid.*, it is used when speaking of the conclusion of the journey." "On the contrary, if the speaker or narrator is at the *terminus ad quem* of the movement spoken of, then of course the word *rain* is used in the other sense of *to come*, to approach, and the like." Accordingly these words of Daniel, "**Nebuchadnezzar (*bo'*) to Jerusalem,**" considered in themselves, may be interpreted without any regard to the point of departure or the termination of the movement. They may mean "**Nebuchadnezzar came to Jerusalem,**" or that "**he marched to Jerusalem,**" according as the writer is regarded as writing in Judah or Jerusalem, or in Babylon at the point of departure of Nebuchadnezzar's journey. If the book was composed by a Maccabean Jew in Palestine, then the translation, "**he came to Jerusalem,**" would be the more correct, because such a writer would hardly have spoken of a military movement from its eastern point of departure. The case is altogether different if Daniel, who lived as a courtier in Babylon from his youth up, to old age, wrote this account. "For him, a Jew advanced in years, naturally the first movement of the expedition threatening and bringing destruction to his fatherland, whether it moved directly or by a circuitous route upon the capital, would be a significant fact, which he had in every respect a better opportunity of comprehending than his fellow-countrymen living in the remote west, since this expedition was an event which led to the catastrophe of the exile. For the Jew writing in Babylon about the expedition, the fatal commencement of the march of the Chaldean host would have a mournful significance, which it could not have for a writer living in Jerusalem."

In this way Kran. has thoroughly vindicated the rendering of (*bo'*), "*he marched*" to Jerusalem, and also the explanation of the word as referring to the setting out of the Chaldean army which Hitz., Hofm., Staeh., Zünd., and others have declared to be opposed to the meaning of the word and "impossible," and at the same time he has set aside as groundless the further remark of Hitzig, that the designation of the time also applies to (*waiyatzar*). If (*ba'*) is to be understood of an expedition with reference to its point of departure, then the fixing of its time cannot of course refer also to the time of the arrival of the expedition at its termination and the siege then ensuing. The time of its arrival before Jerusalem, as well as the beginning, duration, and end of the siege, is not defined, and only its result, the taking of Jerusalem, is, according to the object of the author, of sufficient importance to be briefly announced. The period of the taking of the city can only be determined from dates elsewhere given. Thus from the passages in Jeremiah already referred to, it appears that this happened in the fourth (4th) year of Jehoiakim, in which year Nebuchadnezzar overcame the army of Necho king of Egypt at the Euphrates (Jer. 46:2), and took all the land which the king of Egypt had subdued, from the river of Egypt to the Euphrates, so that Pharaoh-Necho came no more out of his land (2nd Kings 24:7). With this agrees Berosus in the fragments of his Chaldean history preserved by Josephus (Ant. x. 11. 1, and c. Ap. i. 19). His

words, as found in the latter passage, are these: "When his (Nebuc.) father Nabopolassar heard that the satrap whom he had set over Egypt and over the parts of Coelesyria and Phoenicia had revolted from him, he was unable to bear the annoyance any longer, but committing a part of his army to his son Nabuchodonosor, who was then a youth, he sent him against the rebel. Nabuchodonosor encountered him in battle and overcame him, and brought the land again under his dominion. It happened that his father Nabopolassar at this time fell sick and died at the city of Babylon, after he had reigned twenty-one (21) years (Berosus says twenty-nine (29) years). But when Nabuchodonosor not long after heard of the death of his father, he set the affairs of Egypt and of the other countries in order, and committed the prisoners he had taken from the Jews, the Phoenicians, and Syrians, and from the nations belonging to Egypt, to some of his friends, that they might conduct the heavy armed troops with the rest of the baggage to Babylonia, while he himself hastened with a small escort through the desert to Babylon. When he came hither, he found that the public affairs had been managed by the Chaldeans, and that the principal persons among them had preserved the kingdom for him. He now obtained possession of all his father's dominions, and gave directions that the captives should be placed as colonies in the most favourably situated districts of Babylonia," etc. This fragment illustrates in an excellent manner the statements made in the Bible, in case one be disposed to estimate the account of the revolt of the satrap placed over Egypt and the countries lying round Coelesyria and Phoenicia as only the expression of boastfulness on the part of the Babylonish historian, claiming that all the countries of the earth of right belonged to the monarch of Babylon; and it also shows that the rebel satrap could be none other than Pharaoh-Necho. For Berosus confirms not only the fact, as declared in 2nd Kings 24:7, that Pharaoh-Necho in the last year of Nabopolassar, after the battle at Megiddo, had subdued Judah, Phoenicia, and Coelesyria, i.e. *"all the land from the river of Egypt unto the river Euphrates,"* but he also bears witness to the fact that Nebuchadnezzar, after he had slain Pharaoh-Necho (Jer. 46:2) *"by the river Euphrates in Carchemish,"* made Coelesyria, Phoenicia, and Judah tributary to the Chaldean empire, and consequently that he took Jerusalem not before but after the battle at Carchemish, in prosecution of the victory he had obtained over the Egyptians.

This does not, however, it must be confessed, prove that Jerusalem had already in the fourth (4th) year of Jehoiakim come under the dominion of Nebuchadnezzar. Therefore Hitz. and others conclude from Jer. 36:9 that Nebuchadnezzar's assault upon Jerusalem was in the ninth month of the fifth (5th) year of Jehoiakim as yet only in prospect, because in that month Jeremiah prophesied of the Chaldean invasion, and the extraordinary fast then appointed had as its object the manifestation of repentance, so that thereby the wrath of God might be averted. This Kran. endeavours to prove from 2nd Kings 25:27, cf. Jer. 3:31. But in the ninth month of the fifth (5th) year of Jehoiakim, Jeremiah caused to be rehearsed to the people in the court of the temple his former prophecies, written by Baruch in a book according to the commandment of the Lord, and pronounced the threatening against Jehoiakim because he had cut to pieces this book and had cast it into the fire, Jer. 36:29 ff. This threatening, that God would bring upon the seed and upon the servants of Jehoiakim, and upon the inhabitants of Jerusalem, all the evil which He had pronounced against them (ver. 31), does not exclude the previous capture of Jerusalem by Nebuchadnezzar, but announces only the carrying

out of the threatened judgment in the destruction of Jerusalem and of the kingdom of Judah to be as yet imminent.

The extraordinary fast of the people also, which was appointed for the ninth month, was not ordained with the view of averting the destruction of Judah and Jerusalem by Nebuchadnezzar, which was then expected, after the battle at Carchemish ; for although fasts were sometimes appointed or kept for the purpose of turning away threatened judgment or punishment (*e.g.* 2nd Sam. 12:15 ff.; 1st Kings 21:27; Esth. 4:1, 3:16), yet, in general, fasts were more frequently appointed to preserve the penitential remembrance of punishments and chastisements which had been already endured: cf. *e.g.* Zech. 7:5; Ezra x. 10:6 f.; Neh. 1:4; 1st Sam. 31:13; 2nd Sam. 1:12, etc. To ascertain, therefore, what was the object of this fast which was appointed, we must keep in view the character of Jehoiakim and his relation to this fast. The godless Jehoiakim, as he is represented in 2nd Kings 23:37, 2nd Chron. 36:5, and Jer. 22:13 ff., was not the man who would have ordained a fast (or allowed it if the priests had wished to appoint it) to humble himself and his people before God, and by repentance and prayer to turn away the threatened judgment. Before he could ordain a fast for such a purpose, Jehoiakim must hear and observe the word of the prophet, and in that case he would not have been so enraged at the reading of the prophecies of Jeremiah as to have cut the book to pieces and cast it into the fire. If the fast took place previous to the arrival of the Chaldeans before Jerusalem, then neither the intention of the king nor his conduct in regard to it can be comprehended. On the other hand, as Zünd. p. 21, and Klief. p. 57, have shown, both the ordaining of a general fast, and the anger of the king at the reading of the prophecies of Jeremiah in the presence of the people in the temple, are well explained, if the fast is regarded as designed to keep in remembrance the day of the year on which Nebuchadnezzar took Jerusalem. As Jehoiakim bore with difficulty the yoke of the Chaldean oppression, and from the first meditated on a revolt, for after three years he did actually revolt, he instituted the fast "to stir up the feelings of the people against the state of vassalage into which they had been brought" (Klief.), "and to call forth a religious enthusiasm among them to resist the oppressor" (Zünd.). This opposition could only, however, result in the destruction of the people and the kingdom. Jeremiah therefore had his prophecies read to the people in the temple on that day by Baruch "as a counterbalance to the desire of the king," and announced to them that Nebuchadnezzar would come again to subdue the land and to destroy from out of it both man and beast. "Therefore the king was angry, and destroyed the book, because he would not have the excitement of the people to be so hindered; and therefore also the princes were afraid (Jer. 36:16) when they heard that the book of these prophecies was publicly read " (Klief.).

The words of 2nd Kings 25:27, cf. Jer. 3:31, do not contradict this conclusion from Jer. 36:9, even though that drawn by Kran., p. 18, from this passage were adopted, viz. that since almost thirty-seven whole years had passed from the carrying away of Jehoiachin to the end of the forty-three (43) years of the reign of Nebuchadnezzar, but Jehoiachin had reigned only for a few months, the beginning of the reign of Nebuchadnezzar must be dated in the sixth (6th) of the eleven years' reign of Jehoiakim, the predecessor of Jehoiachin. For since, according to the testimony of Berosus, Nebuchadnezzar conducted the war against Hither Asia, in which he slew king Necho at Carchemish, and as a further consequence of this victory took Jerusalem, before the death of his father, in the capacity of a commander-in-chief clothed with royal power, and when in Hither Asia, as it seems,

and on the confines of Egypt, he then for the first time heard tidings of his father's death, and therefore hastened by the shortest road to Babylon to assume the crown and lay claim to all his father's dominions, —then it follows that his forty-three (43) years' reign begins after the battle of Carchemish and the capture of Jerusalem under Jehoiakim, and might possibly have begun in the sixth (6th) year of Jehoiakim, some five months after the ninth month of the fifth (5th) year of Jehoiakim (Jer. 36:9). Against this supposition the circumstance that Nebuchadnezzar, as stated in Jer. 46:2, 25:1, and also Dan. 1:1, was called king of Babylon before he had actually ascended the throne is no valid objection, inasmuch as this title is explained as a prolepsis which would be easily understood by the Jews in Palestine. Nabopolassar came into no contact at all with Judah; the Jews therefore knew scarcely anything of his reign and his death; and the year of Nebuchadnezzar's approach to Jerusalem would be regarded in a general way both by Jeremiah and his contemporaries as the first (1st) year of his reign, and the commander of the Chaldean army as the king of Babylon, no matter whether on account of his being actual co-regent with his aged and infirm father, or merely because he was clothed with royal power as the chief commander of the army. (* Thus not only Hgstb. *Beitr.* i. p. 63, Hāv., Klief., Kran., etc., but also v. Lengerke, Dan. p. 3, and Hitz. Dan. p. 3. The latter, *e.g.*, remarks: "The designation as king does not furnish any obvious objection, for Nebuchadnezzar, the commander-in-chief of the army, is to the Jewish writers (thus Jer. 25:1) a king when he first comes under their notice. They appear to have had no knowledge whatever of his father"). In this sense Daniel (ch. 1:1) names him who was afterwards king, at a time when he was not yet the possessor of the throne, the king of Babylon; for he was in effect the king, so far as the kingdom of Judah was concerned, when he undertook the first expedition against it.

But the reckoning of Kran. is also not exact. Nebuchadnezzar's ascending the throne and the beginning of his reign would only happen in the sixth (6th) year of Jehoiakim if either the three months of Jehoiachin (37 years' imprisonment of Jehoiachin + 1 year's reign + 5 years of Jehoiakim = 43 years of Nebuchadnezzar) are to be reckoned as 1 year, or at least the 11 years of Jehoiakim as 11 full years, so that $5\frac{3}{4}$ years of Jehoiakim's reign must be added to the 37 years of Jehoiachin's imprisonment and the 3 months of his reign so as to make up the 43 years of the reign of Nebuchadnezzar. Thus Jehoiakim must have reigned $5\frac{1}{4}$ years at the time when Nebuchadnezzar ascended the throne. Whereas if Jehoiakim's reign extended only to $10\frac{1}{2}$ years, which were reckoned as 11 years in the books of the Kings, according to the general method of recording the length of the reign of kings, then Nebuchadnezzar's ascending the throne took place in the fifth (5th) year of Jehoiakim's reign, or, at the furthest, after he had reigned 4 years. This latter reckoning, whereby the first year of Nebuchadnezzar's reign is made to coincide with the fifth (5th) year of Jehoiakim's, is demanded by those passages in which the years of the reign of the kings of Judah are made parallel with the years of Nebuchadnezzar's reign; viz. 2nd Kings 24:12, where it is stated that Jehoiachin was taken prisoner and carried away captive in the eighth (8th) year of Nebuchadnezzar; also Jer. 32:1, where the tenth (10th) year of Zedekiah corresponds with the eighteenth (18th) of Nebuchadnezzar; and finally, Jer. 52:5, 12, and 2nd Kings 25:2, 8, where the eleventh (11th) year of Zedekiah corresponds with the nineteenth (19th) year of Nebuchadnezzar. According to all these passages, the death of Jehoiakim, or the end of his reign, happened either in the eighth (8th) year, or at all events in the end of the seventh (7th) year, of the reign of Nebuchadnezzar, for Jehoiachin reigned only three months; so that Nebuchadnezzar reigned six (6)

full years, and perhaps a few months longer, as contemporary with Jehoiakim, and consequently he must have mounted the throne in the fifth (5th) of the eleven (11) years of Jehoiakim's reign. (* The synchronistic statements in the passages, 2nd Kings 24:12, 25:2, 8, Jer. 32:1 and 52:5, 12, might indeed be interpreted as meaning, that in them the years of Nebuchadnezzar's reign are reckoned from the time when his father entrusted to him the chief command of the army at the breaking out of the war with Necho (see my *Commentary* on 2nd Kings 24:12); but in that case the years of Nebuchadnezzar's reign would amount to 44 1/2 years, viz. 37 years of Jehoiachin's imprisonment, 3 months of his reign, and 7 years of Jehoiakim's reign. And according to this reckoning, it would also result from the passages referred to, that the beginning of his 43 years' reign happened in the fifth (5th) year of Jehoiakim.*)

The above discussion has at the same time also furnished us with the means of explaining the apparent contradiction which has been found between Dan. 1:1 ff. and Dan. 2:1. ff., and which has been brought forward as an historical error in argument against the genuineness of the book. According to ch. 1:3 ff., Nebuchadnezzar after the capture of Jerusalem commanded that young Israelites of noble birth should be carried away to Babylon, and there educated for the space of three years in the literature and wisdom of the Chaldeans; and, according to ch. 1:18, after the expiry of the appointed time, they were brought in before the king that they might be employed in his service. But these three years of instruction, according to ch. 2:1 ff., expired in the second (2nd) year of the reign of Nebuchadnezzar, when Daniel and his companions were ranked among the wise men of Babylon, and Daniel interpreted to the king his dream, which his Chaldean magi were unable to do (ch. 2:13 ff., 19 ff.). If we observe that Nebuchadnezzar dreamed his dream "in the second year of his reign," and that he entered on his reign sometime after the destruction of Jerusalem and the captivity of Jehoiakim, then we can understand how the three years appointed for the education of Daniel and his companions came to an end in the second year of his reign; for if Nebuchadnezzar began to reign in the fifth year of Jehoiakim, then in the seventh year of Jehoiakim three years had passed since the destruction of Jerusalem, which took place in the fourth year of this king. For the carrying away of the Israelitish youths followed, without doubt, immediately after the subjugation of Jehoiakim, so that a whole year or more of their period of education had passed before Nebuchadnezzar mounted the throne. This conclusion is not set aside by what Berosus affirms, that Nebuchadnezzar, after he heard of the death of his father, committed the captives he had taken from the Jews to the care of some of his friends that they might be brought after him, while he himself hastened over the desert to Babylon; for that statement refers to the great transport of prisoners who were carried away for the colonization of Central Asia. As little does the consideration that a twofold method of reckoning the year of Nebuchadnezzar's government by Daniel is improbable militate against this reconciliation of the discrepancy, for no such twofold method of reckoning exists. In ch. 1 the year of Nebuchadnezzar's reign is not given, but Nebuchadnezzar is only named as being king; while in ch. 2:1 mention is made not merely of the second year of Nebuchadnezzar, but of the second year of his reign, from which it appears that the historian here reckons from the actual commencement of his reign. (* If, on the contrary, Bleek understands from Dan. 1:1 that Nebuchadnezzar had become king of Babylon in the third (3rd) year of Jehoiakim at Jerusalem, whilst, "perhaps only with the design of making the pretended opposition between ch. 1:1 and 2:1 truly

evident, he understands the appositional designation (*melek babel*) as a more definite determination of the meaning of the verb (*ba'*), this idea finds recommendation neither in the position of the words, nor in the expression, ch. 1:3, nor in the accents." Kranichfeld, p. 19.) Also, as Klief., p.67, has well remarked, one may "easily discover the ground on which Daniel in ch. 1:1 followed a different mode of reckoning from that adopted in ch. 2:1. In ch. 1 Daniel had to do with Israelitish circumstances and persons, and therefore followed, in making reference to Nebuchadnezzar, the general Israelitish mode of contemplation. He reckons his years according to the years of the Israelitish kings, and sees in him already the *king*; on the contrary, in ch. 2 Daniel treats of the relations of the world-power, and he reckons here accurately the year of Nebuchadnezzar, the bearer of the world-power, from the day in which, having actually obtained the possession of the world-power, he became king of Babylon."

If we now, in conclusion, briefly review the results of the preceding discussions, it will be manifest that the following is the course of events: —Necho the king of Egypt, after he had made Jehoiakim his vassal king, went forth on an expedition against the Assyrian kingdom as far as the Euphrates. Meanwhile, however, with the dissolution of the Assyrian kingdom by the fall of Nineveh, the part of that kingdom lying on this side of the Tigris had come under the dominion of the Chaldeans, and the old and enfeebled king Nabopolassar gave to his son Nebuchadnezzar the chief command of the army, with the commission to check the advance of the Egyptians, and to rescue from them the countries they had occupied and bring them again under the Chaldean rule. In consequence of this, Nebuchadnezzar took the field against Hither Asia in the third (3rd) year of the reign of Jehoiakim, and in the first month of the fourth (4th) year of Jehoiakim slew Pharaoh-Necho at Carchemish and pursued his army to the confines of Egypt, and in the ninth month of the same year took Jerusalem and made king Jehoiakim his subject. While Nebuchadnezzar was busied in Hither Asia with the subjugation of the countries that had been conquered by Pharaoh-Necho, he received the tidings of the death of his father Nabopolassar in Babylon, and hastened forward with a small guard by the nearest way through the desert to Babylon in order to assume the government, giving directions that the army, along with the whole band of prisoners, should follow him by slow marches. But as soon as the Chaldean army had left Judea and returned to Babylon, Jehoiakim sought how he might throw off the Chaldean yoke, and three years after his subjugation he revolted, probably at a time when Nebuchadnezzar was engaged in establishing his dominion in the East, so that he could not immediately punish this revolt, but contented himself meanwhile with sending against Jehoiakim the armies of Chaldeans, Syrians, Moabites, and Ammonites, whom he had left behind on the confines of Judah. They were unable, however, to vanquish him as long as he lived. It was only after his son Jehoiachin had ascended the throne that Nebuchadnezzar, as commander of the army, returned with a powerful host to Jerusalem and besieged the city. While the city was being besieged, Nebuchadnezzar came in person to superintend the war. Jehoiachin with his mother, and his chief officers from the city, went out to surrender themselves to the king of Babylon. But Nebuchadnezzar took him as a prisoner, and commanded that the golden vessels of the temple and the treasures of the royal palace should be taken away, and he carried the king with the great men of the kingdom, the men of war, the smiths and craftsmen, as prisoners to Babylon, and made his vassal Mattaniah, Jehoiachin's uncle, king in Jerusalem, under the name of Zedekiah (2nd Kings 28:8-17). This happened in the eighth (8th)

year of the reign of Nebuchadnezzar (2nd Kings 24:12), and thus about six years after Daniel had interpreted his dream (ch. 2), and had been promoted by him to the rank of president of the wise men in Babylon.

The name (*nebukadne'tzar*) is written in ver. 1 with (' = alef), as it is uniformly in Jeremiah, e.g. 27:6, 8, 20; 28:3, 11, 12; xxix. 29:1, 3, and in the books of the Kings and Chronicles, as 2nd Kings 24:1, 10, 11; 25:1, 2nd Chron. 36:6, 10, 13; whereas in Dan. 1:18 it is written without the (' = alef), as it is also in ch. 2:1, 28, 46; 3:1-3, 5 ff., and Ezra 1:7, v. 12, 14; Esth. 2:6. From this circumstance Hitzig concludes that the statement in Daniel is derived from 2nd Kings 24:1, because the manner of writing the name with the (' = alef) is not peculiar to this book (and is not the latest form), but is that of 2nd Kings 24:1. Both statements are incorrect. The writing without the (' = alef) cannot on this account be taken as the latest form, because it is not found in the Chronicles, and that with the (' = alef) is not peculiar to the second book of Kings, but is the standing form, along with the more national Babylonian form (*nebukadre'tzar*) (with r = rho), in Jer. 21:2, 7; 32:1; 35:11, 39:11, Ezek. 26:7; 29:18; 20:10, which, according to Menant (*Grammaire Assyrienne*, 1868, p. 327), is written in Babylonian inscriptions *Nabukudurriusur* (*nbu kdr 'tzar*, i.e. *Nebo coronam servat*), the inscription of *Behistan* having the form *Nabukudratschara*. Megasthenes and Berosus, in *Polyhistor*, write the name (*Naboukodrosoros*). The writing *Nebuchadnezzar*, with (n = nu) and without the (' = alef), appears to be the Aramean form, since it prevails in the Chaldean portions of Daniel and Ezra, and accounts for the Masoretic pronunciation of the word (the *tzade* with *Dagesch forte*). On other forms of the name, cf. Niebuhr, *Gesch. Assure*, p. 41 f. } }

Part First: Development of World-Power. Chap. II-VII.

{ { This Part contains in six chapters as many reports regarding the successive forms and the natural character of the world-power. It begins (ch. 2) and ends (ch. 7) with a revelation from God regarding its historical unfolding in four great world-kingdoms following each other, and their final overthrow by the kingdom of God, which shall continue forever. Between these chapters (2 and 7) there are inserted four events belonging to the times of the first and second (world-kingdom, which partly reveal the attempts of the rulers of the world to compel the worshippers of the true God to pray to their idols and their gods, together with the failure of this attempt (ch. 3 and 6), and partly the humiliations of the rulers of the World, who were boastful of their power, under the judgments of God (ch. 4 and 5), and bring under our consideration the relation of the rulers of this world to the Almighty God of heaven and earth and to the true fearers of His name. The narratives of these four events follow each other in chronological order, because they are in actual relation bound together, and therefore also the occurrences (ch. 5 and 6) which belong to the time subsequent to the vision in ch. 7 are placed before this vision, so that the two revelations regarding the development of the world-power form the frame within which is contained the historical section which describes the character of that world-power. } }

Chap. II. Nebuchadnezzar's Vision of World Monarchies, & Interpretation by Daniel.

{{ 2:31-45. *The Dream and its Interpretation*. —Nebuchadnezzar saw in his dream a great metallic image which was terrible to look upon. ('*alu*) (*behold*), which Daniel interchanges with ('*aru*), corresponds with the Hebrew words (*re'eh*, *re'u*, or *hinneh*). (*tzelem*) is not an idol-image (Hitz.), but *a statue*, and, as is manifest from the following description, *a statue in human form*. (*chad* [frm '*echad* = one]) is not the indefinite article (Ges., Win., Maur.), but the numeral. "The world-power is in all its phases one, therefore all these phases are united in the vision in one image" (Klief.). The words from (*tzalma'* to *yattir*) contain two parenthetical expressions, introduced for the purpose of explaining the conception of (*sagī*) (*great*). (*qa'em*) is to be united with (*wa'alu*). (*dikken*) here and at ch. 7:20 f. is used by Daniel as a peculiar form of the demonstrative pronoun, for which Ezra uses (*dek*). The appearance of the colossal image was terrible, not only on account of its greatness and its metallic splendour, but because it represented the world-power of fearful import to the people of God (Klief.).

2:32,33. The description of the image according to its several parts is introduced with the absolute (*hu' tzalma'*), *concerning this image*, not: "**this was the image.**" The pronoun (*hu'*) is made prominent, as (*denah*), ch. 4:15, and the Hebr. (*zeh*) more frequently, e.g. Isa. 23:13. (*chaddohi*), plur. (*chadin*) —its singular occurs only in the Targums—corresponding with the Hebr. (*chazeh*), *the breast*. (*me'in*), the bowels, here the abdomen enclosing the bowels, *the belly*. (*yarkah*), the thighs (*hūfte*) and upper part of the loins. Ver. 33. (*shaq*), *the leg*, including the upper part of the thigh. (*minhon*) is partitive: part of it of iron. Instead of (*minhon*) the *Keri* prefers the fem. (*minhen*) here and at vers. 41 and 42, with reference to this, that (*raglaiu*) is usually the gen. fem., after the custom of nouns denoting members of the body that are double. The *Kethiv* unconditionally deserves the preference, although, as the apparently anomalous form, which appears with this suffix also in ch. 7:8, 20, after substantives of seemingly feminine meaning, where the choice of the masculine form is to be explained from the undefined conception of the subjective idea apart from the sex; cf. Ewald's *Lehr. d. hebr. Sp.* § 319.

The image appears divided as to its material into four or five parts —the head, the breast with the arms, the belly with the thighs, and the legs and feet. "Only the first part, the head, constitutes in itself a united whole; the second, with the arms, represents a division; the third runs into a division in the thighs; the fourth, bound into one at the top, divides itself in the two legs, but has also the power of moving in itself; the fifth is from the first divided in the legs, and finally in the ten toes runs out into a wider division. The material becomes inferior from the head downward —gold, silver, copper, iron, clay; so that, though on the whole metallic, it becomes inferior, and finally terminates in clay, losing itself in common earthly matter. Notwithstanding that the material becomes always the harder, till it is iron, yet then suddenly and at last it becomes weak and brittle clay."—Klief. The fourth and fifth parts, the legs and the feet, are, it is true, externally separate from each other, but inwardly, through the unity of the material, iron, are bound together; so that we are to reckon only four parts, as afterwards is done in the interpretation. This image Nebuchadnezzar was contemplating (ver. 34), i.e. reflected upon with a look directed toward it, until a stone moved without human hands broke loose from a mountain, struck against the lowest part of the image, broke the whole of it into pieces, and ground to powder all its material from the head even to the feet, so that it was scattered like chaff of the summer thrashing-floor. (*di la' bidaiin*) does not mean: "which was not in the hands of anyone" (Klief.), but the words are a prepositional expression for *without* (*la' be*), *not with* = *without*,

and (di) expressing the dependence of the word on the foregoing noun. *Without hands*, without human help, is a litotes for: *by a higher*, a divine providence; cf. ch. 8:25; Job 4:20; Lam. 4:6. (*kachadah*), *as one = at once*, with one stroke. (*daqu*) for (*daqqu*) is not intransitive or passive, but with an indefinite plur. subject: *they crushed*, referring to the supernatural power by which the crushing was effected. The destruction of the statue is so described that the image passes over into the matter of it. It is not said of the parts of the image, the head, the breast, the belly, and the thighs, that they were broken to pieces by the stone, "for the forms of the world-power represented by these parts had long ago passed away, when the stone strikes against the last form of the world-power represented by the feet," but only of the materials of which these parts consist, the silver and the gold, is the destruction predicated; "for the material, the combinations of peoples, of which these earlier forms of the world-power consist, pass into the later forms of it, and thus are all destroyed when the stone destroys the last form of the world-power" (Klief.). But the stone which brought this destruction itself became a great mountain which filled the whole earth. To this Daniel added the interpretation which he announces in ver. 36. (*ne'mar*), *we will tell*, is "a generalizing form of expression" (Kran.) in harmony with ver. 30. Daniel associates himself with his companions in the faith, who worshipped the same God of revelation; cf. ver. 23*b*.

Vers. 37, 38. The interpretation begins with the golden head. (*melek malkaiyah*), the usual title of the monarchs of the Oriental world kingdoms (*vid. Ezek. 26:7*), is not the predicate to (*'anetah*), but stands in apposition to (*malka'*). The following relative passages, vers. 37*b* and 38, are only further explications of the address *King of Kings*, in which (*'anetah*) is again taken up to bring back the predicate. (*bekal-di*), *wherever, everywhere*. As to the form (*da'erin*), see the remarks under (*qa'emin*) at ch. 3:3. The description of Nebuchadnezzar's dominion over men, beasts, and birds, is formed after the words of Jer. 27:6 and 28:14; the mention of the beasts serves only for the strengthening of the thought that his dominion was that of a world-kingdom, and that God had subjected all things to him. Nebuchadnezzar's dominion did not, it is true, extend over the whole earth, but perhaps over the whole civilised world of Asia, over all the historical nations of his time; and in this sense it was a world-kingdom, and as such, "the prototype and pattern, the beginning and primary representative of all world powers" (Klief.). (*re'shah*), *stat. emphat*, for (*re'sha'*); the reading (*re'sheh*) defended by Hitz. is senseless. If Daniel called him (Nebuchadnezzar) the golden head, the designation cannot refer to his person, but to the world-kingdom founded by him and represented in his person, having all things placed under his sway by God. Hitzig's idea, that Nebuchadnezzar is the golden head as distinguished from his successors in the Babylonian kingdom, is opposed by ver. 39, where it is said that after him (not another king, but) "**another kingdom**" would arise. That "Daniel, in the words, '**Thou art the golden head,**' speaks of the Babylonian kingdom as of Nebuchadnezzar personally, while on the contrary he speaks of the other world-kingdoms impersonally only as of kingdoms, has its foundation in this, that the Babylonian kingdom personified in Nebuchadnezzar stood before him, and therefore could be addressed by the word *thou*, while the other kingdoms could not" (Klief.).

Ver. 39. In this verse the second and third parts of the image are interpreted of the second and third world-kingdoms. Little is said of these kingdoms here, because they are more fully described in ch. 7, 8 and 10. That the first clause of ver. 39 refers to the second, the silver part of the image, is apparent from the fact that ver. 38 refers to the golden head, and the second clause of ver. 39 to the belly of

brass. According to this, the breast and arms of silver represent another kingdom which would arise after Nebuchadnezzar, *i.e.* after the Babylonian kingdom. This kingdom will be ('ar`a' minnak), *inferior to thee*, *i.e.* to the kingdom of which thou art the representative. Instead of the adjective ('ar`a'), here used adverbially, the Masoretes have substituted the adverbial form ('ara`), in common use in later times, which Hitz. incorrectly interprets by the phrase "**downwards from thee.**" Since the other, *i.e.* the second kingdom, as we shall afterwards prove, is the Medo-Persian world-kingdom, the question arises, in how far was it inferior to the Babylonian? In outward extent it was not less, but even greater than it. With reference to the circumstance that the parts of the image representing it were silver, and not gold as the head was, Calm, Aub., Kran., and others, are inclined to the opinion that the word "**inferior**" points to the moral condition of the kingdom. But if the successive deterioration of the inner moral condition of the four world-kingdoms is denoted by the succession of the metals, this cannot be expressed by ('ar`a' minnak), because in regard to the following world-kingdoms, represented by copper and iron, such an intimation or declaration does not find a place, notwithstanding that copper and iron are far inferior to silver and gold. Klief., on the contrary, thinks that the Medo Persian kingdom stands inferior to, or is smaller than, the Babylonian kingdom in respect of universality; for this element is exclusively referred to in the text, being not only attributed to the Babylonian kingdom, ver. 37, in the widest extent, but also to the third kingdom, ver. 39, and not less to the fourth, ver. 40. The universality belonging to a world-kingdom does not, however, require that it should rule over all the nations of the earth to its very end, nor that its territory should have a defined extent, but only that such a kingdom should unite in itself the (*oikoumenē*), *i.e.* the civilized world, the whole of the historical nations of its time. And this was truly the case with the Babylonian, the Macedonian, and the Roman world-monarchies, but it was not so with the Medo-Persian, although perhaps it was more powerful and embraced a more extensive territory than the Babylonian, since Greece, which at the time of the Medo-Persian monarchy had already decidedly passed into the rank of the historical nations, as yet stood outside of the Medo-Persian rule. But if this view is correct, then would universality be wanting to the third, *i.e.* to the Graeco Macedonian World-monarchy, which is predicated of it in the words "**That shall bear rule over the whole earth,**" since at the time of this monarchy Rome had certainly passed into the rank of historical nations, and yet it was not incorporated with the Macedonian empire.

The Medo-Persian world-kingdom is spoken of as "**inferior**" to the Babylonian perhaps only in this respect, that from its commencement it wanted inner unity, since the Medians and Persians did not form a united people, but contended with each other for the supremacy, which is intimated in the expression, ch. 7:5, that the bear "**raised itself up on one side:**" see under that passage. In the want of inward unity lay the weakness or the inferiority in strength of this kingdom, its inferiority as compared with the Babylonian. This originally divided or separated character of this kingdom appears in the image in the circumstance that it is represented by the breast and the arms. "**Medes and Persians,**" as Hofm. (*Weiss. u. Erf.* i. S. 279) well remarks, "are the two sides of the breast. The government of the Persian kingdom was not one and united as was that of the Chaldean nation and king, but it was twofold. The Magi belonged to a different race from Cyrus, and the Medes were regarded abroad as the people ruling with and beside the Persians." This two-sidedness is plainly denoted in the two horns of the ram, ch. 8.

2:39*b* treats of the third world-kingdom, which by the expression (*'achari*), “**another**,” is plainly distinguished from the preceding; as to its quality, it is characterized by the predicate “**of copper, brazen.**” In this chapter it is said only of this kingdom that “**it shall rule over the whole earth,**” and thus be superior in point of extent and power to the preceding kingdoms. Cf. 7:6, where it is distinctly mentioned that “**power was given unto it.**” Fuller particulars are communicated regarding the second and third world-kingdoms in ch. 8 and 10. f.

2:40-43. The interpretation of the fourth component part of the image, the legs and feet, which represent a fourth world kingdom, is more extended. That kingdom, corresponding to the legs of iron, shall be hard, firm like iron. Because iron breaks all things in pieces, so shall this kingdom, which is like to iron, break in pieces and destroy all these kingdoms.

2:40. Instead of (*rebi`aya*'), which is formed after the analogy of the Syriac language, the *Keri* has the usual Chaldee form (*rebi`a'ah*), which shall correspond to the preceding (*thelitha'ah*), ver. 39. See the same *Keri* ch. 3:25; 7:7, 23. (*kal-qebel*) does not mean *just as* (Ges., v. Leng., Maur., Hitz.), but *because*, and the passage introduced by this particle contains the ground on which this kingdom is designated as hard like iron. (*chashe*l), *breaks in pieces*, in Syriac to forge, *i.e.* to break by the hammer, cf. (*chushela*'), bruised grain, and thus separated from the husks. (*kal-'illen*) is referred by Kran., in conformity with the accents, to the relative clause, “because by its union with the following verbal idea a blending of the image with the thing indicated must first be assumed; also nowhere else, neither here nor in ch. 7, does the non-natural meaning appear, *e.g.*, that by the fourth kingdom only the first and second kingdoms shall be destroyed; and finally, in the similar expression, ch. 7:7, 19, the (*haddeq*) stands likewise without an object.” But all the three reasons do not prove much. A mixing of the figure with the thing signified does not lie in the passage: “the fourth (kingdom) shall, like crushing iron, crush to pieces all these” (kingdoms). But the “non-natural meaning,” that by the fourth kingdom not only the third, but also the second and the first, would be destroyed, is not set aside by our referring (*kal-'illen*); to the before-named metals, because the metals indeed characterize and represent kingdoms. Finally, the expressions in ch. 7:7, 19 are not analogous to those before us. The words in question cannot indeed be so understood as if the fourth kingdom would find the three previous kingdoms existing together, and would dash them one against another; for, according to the text, the first kingdom is destroyed by the second, and the second by the third; but the materials of the first two kingdoms were comprehended in the third. “The elements out of which the Babylonian world-kingdom was constituted, the countries, peoples, and civilisation comprehended in it, as its external form, would be destroyed by the Medo-Persian kingdom, and carried forward with it, so as to be constituted into a new external form. Such, too, was the relation between the Medo-Persian and the Macedonian world kingdom, that the latter assumed the elements and component parts not only of the Medo-Persian, but also therewith at the same time of the Babylonian kingdom” (Klief.). In such a way shall the fourth world-kingdom crush “all these” past kingdoms as iron, *i.e.* will not assume the nations and civilizations comprehended in the earlier world-kingdoms as organized formations, but will destroy and break them to atoms with iron strength. Yet will this world-kingdom not throughout possess and manifest the iron hardness. Only the legs of the image are of iron (ver. 41), but the feet and toes which grow out of the legs are partly of clay and partly of iron.

Regarding (*minhon*), see under ver. 33. (*chasaf*) means *clay, a piece of clay*, then *an earthly vessel*, 2nd Sam. 5:20. (*pechar*) in the Targums means *potter*, also *potter's earth, potsherd*s. The (*di pechar*) serves to strengthen the (*chasaf*), as in the following the addition of (*tina'*), *clay*, in order the more to heighten the idea of brittleness. This two fold material denotes that it will be a divided or severed kingdom, not because it separates into several (two to ten (2 to 10)) kingdoms, for this is denoted by the duality of the feet and by the number of the toes of the feet, but inwardly divided; for (*pelag*) always in Hebr., and often in Chald., signifies the unnatural or violent division arising from *inner disharmony* or *discord*; cf. Gen. 10:25, Ps. 45:10, Job 38:25; and Levy, *chald. Worterb. s.v.* Notwithstanding this inner division, there will yet be in it the firmness of iron. (*nitzba'*), *firmness*, related to (*yetzabh*), Pa. *to make fast*, but in Chald. generally *plantatio*, properly a slip, a plant.

2:42,43. In ver. 42 the same is said of the toes of the feet, and in ver. 43 the comparison to iron and clay is defined as the mixture of these two component parts. As the iron denotes the firmness of the kingdom, so the clay denotes its brittleness. The mixing of iron with clay represents the attempt to bind the two distinct and separate materials into one combined whole as fruitless, and altogether in vain. The mixing of themselves with the seed of men (ver. 43), most interpreters refer to the marriage politics of the princes. They who understand by the four kingdoms the monarchy of Alexander and his followers, think it refers to the marriages between the Seleucidas and the Ptolemies, of which indeed there is mention made in ch. 11:6 and 17, but not here; while Hofm. thinks it relates to marriages, such as those of the German Kaiser Otto II and the Russian Grand-Duke Wladimir with the daughters of the Kaiser of Eastern Rome. But this interpretation is rightly rejected by Klief., as on all points inconsistent with the text. The subject to (*mith`arbin*) is not the kings, of whom mention is made neither in ver. 43 nor previously. For the two feet as well as the ten toes denote not kings, but parts of the fourth kingdom; and even in ver. 44, by (*malkaiyah*), not kings in contradistinction to the kingdoms, but the representatives of the parts of the kingdom denoted by the feet and the toes as existing contemporaneously, are to be understood, from which it cannot rightly be concluded in any way that kings is the subject to (*mith`arbin*) (*shall mingle themselves*).

As, in the three preceding kingdoms, gold, silver, and brass represent the material of these kingdoms, *i.e.* their peoples and their culture, so also in the fourth kingdom iron and clay represent the material of the kingdoms arising out of the division of this kingdom, *i.e.* the national elements out of which they are constituted, and which will and must mingle together in them. If, then, the **“mixing themselves with the seed of men”** points to marriages, it is only of the mixing of different tribes brought together by external force in the kingdom by marriages as a means of amalgamating the diversified nationalities. But the expression is not to be limited to this, although (*hith`arebh*), Ezra 9:2, occurs of the mixing of the holy nation with the heathen by marriage. The peculiar expression (*zera` 'anasha'*), *the seed of men*, is not of the same import as (*shikbath zera`*), but is obviously chosen with reference to the following contrast to the divine Ruler, ver. 44 f., so as to place (Kran.) the vain human endeavour of the heathen rulers in contrast with the doings of the God of heaven; as in Jer. 31:27 (*zera` 'adam*) is occasioned by the contrast of (*zera` behemah*) The figure of mixing by seed is derived from the sowing of the field with mingled seed, and denotes all the means employed by the rulers to combine

the different nationalities, among which the *connubium* is only spoken of as the most important and successful means.

But this mixing together, will succeed just as little as will the effort to bind together into one firm coherent mass iron and clay. The parts mixed together will not cleave to each other. Regarding (*leheon*), see under ver. 20.

2:44. The world-kingdom will be broken to pieces by the kingdom which the God of heaven will set up. "In the days of these kings," i.e. of the kings of the world-kingdoms last described; at the time of the kingdoms denoted by the ten toes of the feet of the image into which the fourth world-monarchy extends itself; for the stone (ver. 34) rolling against the feet of the image, or rather against the toes of the feet, breaks and destroys it. This kingdom is not founded by the hands of man, but is erected by the God of heaven, and shall forever remain immovable, in contrast to the world-kingdoms, the one of which will be annihilated by the other. Its dominion will not be given to another people. HP1379, *his dominion*, i.e. of the kingdom. This word needs not to be changed into misfits, which is less suitable, since the mere *status absol.* would not be here in place. Among the world-kingdoms the dominion goes from one people to another, from the Babylonians to the Persians, etc. On the contrary, the kingdom of God comprehends always the same people, i.e. the people of Israel, chosen by God to be His own, only not the Israel (*kata sarka*), but the Israel of God (Gal. 6:16). But the kingdom of God will not merely exist eternally without change of its dominion, along with the world-kingdoms, which are always changing and bringing one another to dissolution, it will also break in pieces and destroy all these kingdoms (*thasef*, from *suf*, *to bring to an end, to make an end to them*), but itself shall exist for ever. This is the meaning of the stone setting itself free without the hands of man, and breaking the image in pieces.

2:45. The (*mittura'*) before (*'ithgezreth*), which is wanting in ver. 34, and without doubt is here used significantly, is to be observed, as in ver. 42 "the toes of the feet," which in ver. 33 were also not mentioned. As it is evident that a stone, in order to its rolling without the movement of the human hand, must be set free from a mountain, so in the express mention of the mountain there can be only a reference to Mount Zion, where the God of heaven has founded His kingdom, which shall from thence spread out over the earth and shall destroy all the world-kingdoms. Cf. Ps. 50:2, Isa. 2:3, Mic. 4:2.

The first half of the 45th verse (down to *wedahaba'*) gives the confirmation of that which Daniel in ver. 44 said to the king regarding the setting up and the continuance of the kingdom of God, and essentially belongs to this verse. On the other hand, Hitz. (and Kran. follows him) wishes to unite this confirmatory passage with the following: **"because thou hast seen that the stone, setting itself free from the mountain, breaks in pieces the iron, etc., thus has God permitted thee a glimpse behind the veil that hides the future,"**--in order that he may conclude from it that the writer, since he notes only the vision of the stone setting itself free as an announcement of the future, betrayed his real standpoint, i.e. the standpoint of the Maccabean Jew, for whom only this last catastrophe was as yet future, while all the rest was already past. This conclusion Kran. has rejected, but with the untenable argument that the expression, "what shall come to pass hereafter," is to be taken in agreement with the words, "what should come to pass," ver. 29, which occur at the beginning of the address. Though this may in itself be right, yet it cannot be maintained if the passage ver. 45a forms the antecedent to ver. 45b. In this case (*degah*) (*this*), in the phrase "*after this*" (= hereafter, ver. 45), can be referred only to the setting loose of the stone. But the reasons which Hitz.

adduces for the uniting together of the passages as adopted by him are without any importance. Why the long combined passage cannot suitably conclude with (*wedahabah*) there is no reason which can be understood; and that it does not round itself is also no proof, but merely a matter of taste, the baselessness of which is evident from ver. 10, where an altogether similar long passage, beginning with (*kal-qebel dī*) (*forasmuch as*), ends in a similar manner, without formally rounding itself off. The further remark also, that the following new passage could not so unconnectedly and baldly begin with (*elah rabh*), is no proof, but a mere assertion, which is set aside as groundless by many passages in Daniel where the connection is wanting; cf. e.g. iv. 16*b*, 27. The want of the copula before this passage is to be explained on the same ground on which Daniel uses (*elah rabh*) (*stat. absol.*, i.e. without the article) instead of the prosaic (*elah rabh*), Ezra 5:8. The elevated discourse has occasioned also the absence of the copula, which will not be missed if one only takes a pause at the end of the interpretation, after which Daniel then in conclusion further says to the king, **"The great God has showed to the king what will be hereafter."** (*achare degah*), *after this* which is now, does not mean "at some future time" (Hitz.), but after that which is at present, and it embraces the future denoted in the dream, from the time of Nebuchadnezzar till the setting up the kingdom of god in the time of the Messiah.

2:45*b*. The word with which Daniel concludes his address, (*yatztzibh*), *firm, sure*, is the dream, and certain its interpretation, is not intended to assure the king of the truth of the dream, because the particulars of the dream had escaped him, and to certify to him the correctness of the interpretation (Kran.), but the importance of the dream should put him in mind to lay the matter to heart, and give honour to God who imparted to him these revelations; but at the same time also the word assures the readers of the book of the certainty of the fulfilment, since it lay far remote, and the visible course of things in the present and in the proximate future gave no indication or only a very faint prospect of the fulfilment. For other such assurances see ch. 8:26, 10:21, Rev. 19:9, 21:5, 22: 6.

We shall defer a fuller consideration of the fulfilment of this dream or the historical references of the four world-kingdoms, in order to avoid repetition, till we have expounded the vision which Daniel received regarding it in ch. 7. }}

Chap. VII. Vision of Four World-Kingdoms; Judgment; & Kingdom of Holy God.

{{ 7:23 ff. Daniel receives the following explanation regarding the fourth beast. It signifies a fourth kingdom, which would be different from all the preceding, and would eat up and destroy the whole earth. "The whole earth is the (*oikoumenē*)," the expression, without any hyperbole, for the "whole circle of the historical nations" (Kliefoth). The ten horns which the beast had signify ten kings who shall arise out of that kingdom. (*minnah malkuthah*) *from it, the kingdom, i.e. from this very kingdom*. Since the ten horns all exist at the same time together on the head of the beast, the ten kings that arise out of the fourth kingdom are to be regarded as contemporary. In this manner the division or dismemberment of this kingdom into ten principalities or kingdoms is symbolized. For the ten contemporaneous kings imply the existence at the same time of ten kingdoms. Hitzig's objections against this view are of no weight. That (*malku*) and are in this

verse used as distinct from each other proves nothing, because in the whole vision king and kingdom are congruent ideas. But that the horn, ver. 8, unmistakably denotes a person, is only so far right, as things are said of the horn which are in abstract to not suitable to a kingdom, but they can only be applicable to the bearer of royal power. But ch. 8:20 and 21, to which Hitzig further refers, furnishes no foundation for his view, but on the contrary confutes it. For although in ch. 8:21 the great horn of the goat is interpreted as the first king of Javan, yet the four horns springing up immediately (ver. 22) in the place of this one which was broken, are interpreted as four kingdoms (not kings), in distinct proof not only that in Daniel's vision king and kingdom are not "separate from each other," but also that the further assertion, that "horn" is less fitted than "head" to represent a kingdom, is untenable.

After those ten kingdoms another shall arise which shall be different from the previous ten, and shall overthrow three of them. (*yehashpil*), in contrast with (*'aqim*) (cf. ch. 2:21), signifies *to overthrow, to deprive of the sovereignty*. But the king coming after them can only overthrow three of the ten kingdoms when he himself has established and possesses a kingdom or empire of his own. According to this, the king arising after the ten is not an isolated ruler, but the monarch of a kingdom which has destroyed three of the kingdom already in existence.

7:25 refers to the same king, and says that he shall speak against the Most High. (*letzad*) means, properly, *against or at the side of*, and is more expressive than (*'al*). It denotes that he would use language by which he would set God aside, regard and give himself out as 'God'; cf. 2nd Thess. 2:4. Making himself like God, he will destroy the saints of God. (*bala'*), *Pa.*, not "*make unfortunate*" (Hitzig), but consume, afflict, like the Hebr. (*billah*), 1st Chron. 17:9, and Targ. Jes. 3:15. These passages show that the assertion that (*billah*), in the sense of to destroy, never takes after it the accusative of the person (Hitz.), is false. Finally, "*he thinks to change times and laws.*" "*To change times*" belongs to the all-perfect power of God (cf. ch. 2:21), the creator and ordainer of times (Gen. 1:14). There is no ground for supposing that (*zimnin*) is to be specially understood of "festival or sacred times," since the Word, like the corresponding Hebr. (*mo`adim*), does not throughout signify merely "festival times;" cf. Gen. 1:14; 17:21; 18:14, etc. The annexed (*wedath*) does not point to arrangements of divine worship, but denotes "law" or "ordinance" in general, human as well as divine law; cf. ch. 2:13, 15 with ch. 6:6, 9'. "**Times and laws**" are the foundations and main conditions, emanating from God, of the life and actions of men in the world. The sin of the king in placing himself with God, therefore, as Kliefoth rightly remarks, "consists in this, that in these ordinances he does not regard the fundamental conditions given by God, but so changes the laws of human life that he puts his own pleasure in the place of the divine arrangements." Thus shall he do with the ordinances of life, not only of God's people, but of all men. "But it is too he confessed that the people of God are most affected thereby, because they hold their ordinances of life most according to the divine plan; and therefore the otherwise general passage stands between two expressions affecting the conduct of the horn in its relation to the people of God."

This tyranny God's people will suffer "**till, i.e. during, a time, (two) times, and half a time.**" By these specifications of time the duration of the last phase of the world-power is more definitely declared, as a period in its whole course measured by God; vers. 12 and 22. The plural word (*'iddanin*) (*times*) standing between time and half a time can only designate the simple plural, *i.e. two times* used in the dual sense, since in the Chaldee the plural is often used to denote a pair

where the dual is used in Hebrew; cf. Winer, *Chald. Gr.* § 55, 3. Three and a half times are the half of seven times (ch. 4:13). The greater number of the older as well as of the more recent interpreters take time (*`iddan*) as representing the space of a year, thus three and a half times ($3\frac{1}{2}$) as three and a half ($3\frac{1}{2}$) years; and they base this view partly on ch. 4:13, where seven (7) times must mean seven (7) years, partly on ch. 12:7, where the corresponding expression is found in Hebrew, partly on Rev. 13:5 and 11:2,3, where forty-two months (42) and 1260 days are used interchangeably. But none of these passages supplies a proof that will stand the test. The supposition that in ch. 4:13 the seven (7) times represent seven (7) years, neither is nor can be proved. As regards the time and times in ch. 12:7, and the periods named in the passages of the Rev. referred to, it is very questionable whether the weeks and the days represent the ordinary weeks of the year and days of the week, and whether these periods of time are to be taken chronologically. Still less can any explanation as to this designation of time be derived from the 2300 days (evening-mornings) in ch. 8:14, since the periods do not agree, nor do both passages treat of the same event. The choice of the chronologically indefinite expression (*`iddan*) *time*; shows that a chronological determination of the period is not in view, but that the designation of time is to be understood symbolically. We have thus to inquire after the symbolical meaning of the statement. This is not to be sought, with Hofmann (Weiss. i. 289), in the supposition that as three and a half ($3\frac{1}{2}$) years are the half of a Sabbath-period, it is thus announced that Israel would be oppressed during half a Sabbath-period by Antichrist. For, apart from the unwarrantable identification of *time* with *year*, one does not perceive what Sabbath-periods and the oppression of the people of God have in common. This much is beyond doubt, that three and a half ($3\frac{1}{2}$) times are the half of seven ($3\frac{1}{2}$) times. The meaning of this half ($3\frac{1}{2}$), however, is not to be derived, with Kranichfeld, from ch. 4:13, where "seven times" is an expression used for a long continuance of divinely-ordained suffering. It is not hence to be supposed that the dividing of this period into two designates only a proportionally short time of severest oppression endured by the people of God at the hands of the heathen. For the humbling of the haughty ruler Nebuchadnezzar (ch. 4:13) does not stand in any inner connection with the elevation of the world-power over the people of God, in such a way that we could explain the three and a half ($3\frac{1}{2}$) times of this passage after the seven (7) times of ob. 4:13. In general, the question may be asked, Whether the meaning of the three and a half ($3\frac{1}{2}$) times is to be derived merely from the symbolical signification of the number seven, or whether, with L'ammert, we must not much rather go back, in order to ascertain the import of this measure of time, to the divine judgments under Elias, when the heavens were shut for three years and six months ($3\frac{1}{2}$ yrs); Luke 4:25 and Jas. 5:17. "*As Ahab did more to provoke God to anger than all the kings who were before him*, so this king, Dan. 7:24, in a way altogether different from those who went before him, spake words against the Most High and persecuted His saints, etc." But should this reference also not be established, and the three and a half ($3\frac{1}{2}$) times be regarded as only the half of seven ($3\frac{1}{2}$) times, yet the seven does not here come into view as the time of God's works, so that it could be said the oppression of the people of God by the little horn will last (Kliefoth) only half as long as a work of God; but according to the symbolical interpretation of the Seven (7) times (see p. 152), the three and a half ($3\frac{1}{2}$), as the period of the duration of the circumstances into which the people of God are brought by the world-power through the divine permission, indicate "a testing period, a period of judgment which will (Matt. 24:22; Prov. 10:27), for the

elect's sake, be interrupted and shortened (*septenarius truncus*).” Leyrer in Herz.’s *Real. Enc.* xviii. 369. Besides, it is to be considered how this space of time is described, not as three and a half (3 1/2), but a time, two times, and half a time (3 1/2). Ebrard (*Offenb.* p. 49) well remarks regarding this, that “it appears as if his tyranny would extend itself always the longer and longer: first a time, then the doubled time, then the fourfold —this would be a seven times; but it does not go that length; suddenly it comes to an end in the midst of the seven times, so that instead of the fourfold time there is only half a time.” “The proper analysis of the three and a half times (3 1/2),” Kliefoth further remarks, “in that the periods first mount up by doubling them, and then suddenly decline, shows that the power of the horn and its oppression of the people of God would first quickly manifest itself, in order then to come to a sudden end by the interposition of the divine judgment (ver. 26).” For, a thing which is not here to be overlooked, the three and a half (3 1/2) times present not the whole duration of the existence of the little horn, but, as the half of a week (3 1/2), only the latter half of its time, in which dominion over the saints of God is given to it (ver. 21), and at the expiry of which it falls before the judgment. See under ch. 12:7.

In vers. 26 and 27 this judgment is described (cf. ver. 10), but only as to its consequences for the world-power. The dominion of the horn in which the power of the fourth beast culminates is taken away and altogether annihilated. The destruction of the beast is here passed by, inasmuch as it is already mentioned in ver. 11; while, on the other hand, that which is said (ver. 12) about the taking away of its power and its dominion is strengthened by the *inf.* (*lehashmadah*) (*to destroy*), (*ulhobadah*) (*and to consume*), being added to (*yeha`dun*) (*they shall take away*), to which (*shaltaneh*) (*his dominion*) is to be repeated as the object. (*`adh sopha'*), *to the end, i.e.* not absolutely, but, as in ch. 6:27, to the end of the days, *i.e.* forever.

7:27. After the destruction of the beast, the kingdom and the dominion, which hitherto comprehended the kingdom under the whole heaven, are given to the people of God, *i.e.* under the reign of the Son of man, as is to be supplied from ver. 14. As in ver. 26 nothing is further said of the fate of the horn, because all that was necessary regarding it had been already said (ver. 11), so also all that was to be said of the Son of man was already mentioned in vers. 13 and 14; and according to the representation of the Scripture, the kingdom of the people of the saints without the Son of man as king is not a conceivable idea. (*di malkewath*), (*of the kingdom*) is a subjective genitive, which is required by the idea of the intransitive (*rebutha'*) (*the greatness*) preceding it. The meaning is thus not “*power over all kingdoms*,” but “*the power which the kingdoms under the whole heaven had*.” With regard to ver. 27, cf. vers. 14 and 18.

In ver. 28 the end of the vision is stated, and the impression which it left on Daniel. *Hitherto*, to this point, was the end of the history, *i.e.* thus far the history, or, with this the matter is at an end. (*milletha'*), *the matter*, is not merely the interpretation of the angel, but the whole revelation, the vision together with its interpretation. Daniel was greatly moved by the event (cf ch. 5:9), and kept it in his heart. }}

Four World-kingdoms.

{{ There yet remains for our consideration the question, What are the historical world-kingdoms which are represented by Nebuchadnezzar’s image (ch. 2), and by Daniel’s vision of four beasts rising up out of the sea? Almost all

interpreters understand that these two visions are to be interpreted in the same way. "The four kingdoms or dynasties, which were symbolized (ch. 2) by the different parts of the human image, from the head to the feet, are the same as those which were symbolized by the four great beasts rising up out of the sea." This is the view not only of Bleek, who herein agrees with Auberlen, but also of Kranichfeld and Kliefoth, and all church interpreters. These four kingdoms, according to the interpretation commonly received in the church, are the Babylonian, the Medo-Persian, the Macedo-Grecian, and the Roman. "In this interpretation and opinion," Luther observes, "all the world are agreed, and history and fact abundantly establish it." This opinion prevailed till about the end of the last century, for the contrary opinion of individual earlier interpreters had found no favour. (* This is true regarding the opinion of Ephrem Syrus and of Cosmas Indicopleustes, who held that the second kingdom was the Median, the third the Persian, and the fourth the kingdom of Alexander and his successors. This view has been adopted only by an anonymous writer in the *Comment. Var. in Dan.* in Mai's *Collectio nov. Script. Vett.* p. 176. The same thing may be said of the opinion of Polychronius and Grotius, that the second kingdom was the Medo-Persian, the third the monarchy of Alexander, and the fourth the kingdom of his followers—a view which has found only one weak advocate in J. Chr. Becmann in a *dissert. de Monarchia Quarta*, Franc. ad Od. 1671. *) But from that time, when faith in the supernatural origin and character of biblical prophecy was shaken by Deism and Rationalism, then as a consequence, with the rejection of the genuineness of the book of Daniel the reference of the fourth kingdom to the Roman world-monarchy was also denied. For the pseudo-Daniel of the times of the Maccabees could furnish no prophecy which could reach further than the time of Antiochus Epiphanes. If the reference of the fourth kingdom to the Roman empire was therefore a priori excluded, the four kingdoms must be so explained that the pretended prophecy should not extend further than to the time of Antiochus Epiphanes. For this end all probabilities were created, and yet nothing further was reached than that one critic confuted another. While Ewald and Bunsen advanced the opinion that the Assyrian kingdom is specially to be understood by the first kingdom, and that the Maccabean author of the book was first compelled by the reference to Nebuchadnezzar to separate, in opposition to history, the Median from the Persian kingdom, so as to preserve the number four, Hitzig, in agreement with von Redepenning, has sought to divide the Babylonian kingdom, and to refer the first kingdom to Nebuchadnezzar and the second to his successor Belshazzar; while Bertholdt, Jahn, and Rosenmüller, with Grotius, have divided the kingdom of Alexander from the kingdom of his successors. But as both of these divisions appear to be altogether too arbitrary, Venema, Bleek, deWette, Lücke, v. Long, Maurer, Hitzig (ch. 7), Hilgenfeld, and Kranichfeld have disjoined the Medo-Persian monarchy into two world-kingdoms, the Median and the Persian, and in this they are followed by Delitzsch. See Art. *Daniel* in Herz.'s *Real. Encyc.*

When we examine these views more closely, the first named is confuted by what Ewald himself (*Die Proph.* iii. 314) has said on this point. The four world-kingdoms "must follow each other strictly in chronological order, the succeeding being always inferior, sterner, and more reckless than that which went before. They thus appear in the gigantic image (ch. 2), which in its four parts, from head to feet, is formed of altogether different materials; in like manner in ch. 8 four different beasts successively appear on the scene, the one of which, according to ch. 8, always destroys the other. Now it cannot be said, indeed, in strict historical fact that

the Chaldean kingdom first gave way to the Median, and this again to the Persian, but, as it is always said, the Persian and Median together under Cyrus overthrew the Chaldean and formed one kingdom. This is stated by the author himself in ch. 8, where the Medo-Persian kingdom is presented as one under the image of a two-horned ram. According to this, he should have reckoned from Nabucodrossor only three world-kings, if he had not received the number of four world-kings from an old prophet living under the Assyrian dominion, who understood by the four kingdoms the Assyrian, the Chaldean, the Medo-Persian, and the Grecian. Since now this number, it is self-evident to him, can neither be increased nor diminished, there remained nothing else for him than to separate the Median from the Persian kingdom at that point where he rendered directly prominent the order and the number four, while he at other times views them together." But what then made it necessary for this pseudo-prophet to interpret the golden head of Nebuchadnezzar, and to entangle himself thereby, in opposition not only to the history, but also to his own better judgment, ch. 8, if in the old sources used by him the Assyrian is to be understood as the first kingdom? To this manifest objection Ewald has given no answer, and has not shown that in ch. ii. and vii. the Median kingdom is separated from the Persian. Thus this hypothesis is destitute of every foundation, and the derivation of the number four for the world-kings from a prophetic book of the Assyrian period is one of the groundless ideas with which Ewald thinks to enrich biblical literature.

Hitzig's opinion, that Daniel had derived the idea of separating the heathen power into four kingdoms following each other from the representation of the four ages of the world, has no better foundation. It was natural for him to represent Assyria as the first kingdom, yet as he wished not to refer to the past, but to the future, he could only begin with the kingdom of Nebuchadnezzar. Regarding himself as bound to the number four, he divided on that account, in ch. 2, the Chaldean dominion into two periods, and in ch. 7, for the same reason, the Medo-Persian into two kingdoms, the Median and the Persian. This view Hitzig founds partly on this, that in ch. 2:38 not the Chaldean kingdom but Nebuchadnezzar is designated as the golden head, and that for Daniel there exist only two Chaldean kings; and partly on this, that the second (*malku*) (ch. 2:39) is named as inferior to the Chaldean, which could not be said of the Medo-Persian as compared with the Chaldean; and, finally, partly on this, that in the vision seen in the first year of Belshazzar (ch. 7), Nebuchadnezzar already belonged to the past, while according to ver. 17 the first kingdom was yet future. But apart from the incorrectness of the assertion, that for the author of this book only two Chaldean kings existed, it does not follow from the circumstance that Nebuchadnezzar is styled the golden head of the image, that he personally is meant as distinct from the Chaldean king that succeeded him; on the contrary, that Nebuchadnezzar comes to view only as the founder, and at that time the actual ruler, of the kingdom, is clear from ch. 2:39, "**after thee shall arise another kingdom**" (*malku*) , not another king (*melek*), as it ought to be read, according to Hitzig's opinion. Belshazzar did not found another kingdom, or, as Hitzig says, another dominion (*Herrschaft*), but he only continued the kingdom or dominion of Nebuchadnezzar. The two other reasons advanced have been already disposed of in the interpretation of ch. 2:39 and of ch. 7:17. The expression, "**inferior to thee**" (ch. 2:39), would not relate to the Medo-Persian kingdom as compared with the Chaldean only if it referred to the geographical extension of the kingdom, which is not the case. And the argument deduced from the words "shall arise" in ch. 7:17 proves too much, and therefore nothing. If in the word (*yequmun*)

(*shall arise*) it be held that the first kingdom was yet to arise, then also the dominion of Belshazzar would be thereby excluded, which existed at the time of that vision. Moreover the supposition that (*malku*) means in ch. 2:39 the government of an individual king, but in ch. ii. 4 a kingdom, the passages being parallel in their contents and in their form, and that (*malku*) in ch. 7:17 ("**the four beasts are four kings**") means, when applied to the first two beasts, separate kings, and when applied to the two last, kingdoms, violates all the rules of hermeneutics. "Two rulers personally cannot possibly be placed in the same category with two kingdoms" (Kliefoth).

But the view of Bertholdt, that the third kingdom represents the monarchy of Alexander, and the fourth that of his (*diadochoi*) (successors), is at the present day generally abandoned. And there is good reason that it should be so; for it is plain that the description of the iron nature of the fourth kingdom in ch. 2 breaking all things in pieces, as well as of the terribleness of the fourth beast in ch. 7, by no means agrees with the kingdoms of the successors of Alexander, which in point of might and greatness were far inferior to the monarchy of Alexander, as is indeed expressly stated in ch. 11:4. Hitzig has, moreover, justly remarked, on the other hand, that "for the author of this book the kingdom of Alexander and that of his successors form together the (*malkuth yawan*), ch. 8:21 (*the kingdom of Javan*=Grecia). But if he had separated them, he could not have spoken of the kingdom of the successors as 'diverse' in character from that of Alexander, ch. 7:7, 19. Finally, by such a view a right interpretation of the four heads, ch. 7:6, and the special meaning of the legs which were wholly of iron, ch. 2:33, is lost."

Now, since the untenableness of these three suppositions is obvious, there only remains the expedient to divide the Medo-Persian world-kingdom into a Median and a Persian kingdom, and to combine the former with the second and the latter with the third of Daniel's kingdoms. But this scheme also is broken to pieces by the twofold circumstance, (1) that, as Maurer himself acknowledges, history knows nothing whatever of a Median world kingdom; and (2) that, as Kranichfeld is compelled to confess (p. 122 ff.), "it cannot be proved from Dan. 5:28, 6:1, 29; 9:1, 11:1, that the author of the book, in the vision in ch. 2 or 7, or at all, conceived of an exclusively Median world-kingdom, and knew nothing of the Persian race as an inner component part of this kingdom." It is true the book of Daniel, according to ch. 8, recognizes a distinction between a Median and a Persian dynasty (cf. ver. 3), but in other respects it recognizes only one kingdom, which comprehends in its unity the Median and the Persian race. In harmony with this, the author speaks, at the time when the Median government over Babylon was actually in existence, only of one law of the kingdom for Medes and Persians (ch. 6:9, 13, 16), *i.e.* one law which rested on a common agreement of the two nations bound together into one kingdom. "The author of this book, who at the time of Darius, king of the Medes, knew only of one kingdom common to both races," according to Kran., "speaks also in the preceding period of the Chaldean independence of the Medes only in conjunction with the Persians (cf. ch. 5:28, 8:20), and, after the analogy of the remark already made, not as of two separated kingdoms, but in the sense of one kingdom, comprehending in it, along with the Median race, also the Persians as another and an important component part. This finds its ratification during the independence of Babylon even in ch. 8:20; for there, the kings of the Medes and the Persians are represented by *one* beast, although at the same time two separate dynasties are in view. This actual fact of a national union into one kingdom very naturally and fully explains why, in the case of Cyrus, as well as in that of Darius,

the national origin of the governors, emphatically set forth, was of interest for the author (cf. ch. 9:1, 6:1, 11:1, 6:28), while with regard to the Chaldean kings there is no similar particular notice taken of their origin; and generally, instead of a statement of the personal descent of Darius and Cyrus, much rather only a direct mention of the particular people ruled by each —e.g. for these rulers the special designations 'king of the Persians,' 'king of the Medes' —was to be expected¹ (cf. ch. 8:20, 10:1, 13, 20; 11:2). (* Kranichfeld goes on to say, that Hilgenfeld goes too far if he concludes from the attribute, *the Mede* (ch. 6:1 [v. 31] *), that the author wished to represent thereby a separate kingdom of the Medes in opposition to a kingdom of the Persians at a later time nationally distinct from it; further, that as in the sequel the Median dynasty of the Medo-Persian kingdom passed over into a Persian dynasty, and through the government of the Persian Cyrus the Persian race naturally came forth into the foreground and assumed a prominent place, the kingdom was designated *a potiori* [generally] as that of the Persians (ch. 10:1, 13, 20; 11:2), like as, in other circumstances (Isa. 13:17; Jer. 51:11, 28), the Medians alone are *a potiori* represented as the destroyers of Babylon. "As there was, during the flourishing period of the Median dynasty, a kingdom of the Medes and Persians (cf. Dan. 5:28, 8:20), so there is, since the time of Cyrus the Persian, a kingdom of the Persians and Medes (cf. Esth. 1:3, 18, 1st Macc. 1:1, 14:2). We find in Daniel, at the time of the Median supremacy in the kingdom, the law of the Medes and Persians (Dan. 6:9, 13, 16), and subsequently we naturally find the law of the Persians and Medes, Esth. 1:19.) Hence, as Kranichfeld further rightly judges, it could not (ch. 8) appear appropriate to suppose that the author had Persia in view as the third kingdom, while in the visions ch. 2 and 7 we would regard Persia as a kingdom altogether separated from the Median kingdom. Moreover the author in ch. 8 speaks of the one horn of the ram as growing up after the other, in order thereby to indicate the growing up of the Persian dynasty after the Median, and consequently the two dynasties together in one and the same kingdom (ver. 3, cf. ver. 20). Yet, in spite of all these testimonies to the contrary, Daniel must in ch. 2 and 7 have had in view by the second world-kingdom the Median, and by the third the Persian, because at that time he did not think that in the relation of the Median and the Persian no other change in the future would happen than a simple change of dynasty, but because, at the time in which the Median kingdom stood in a threatening attitude toward the Chaldean (both in the second year of Nebuchadnezzar and in the first year of his son Belshazzar, i.e. Evilmerodach), he thought that a sovereign Persian kingdom would rise up victoriously opposite the Median rival of Nebuchadnezzar.

As opposed to this expedient, we will not insist on the improbability that Daniel within two years should have wholly changed his opinion as to the relation between the Medians and the Persians, though it would be difficult to find a valid ground for this. Nor shall we lay any stress on this consideration, that the assumed error of the prophet regarding the contents of the divine revelation in ch. 2 and 7 appears irreconcilable with the super-natural illumination of Daniel, because Kranichfeld regards the prophetic statements as only the product of enlightened human mental culture. But we must closely examine the question how this reference of the world-kingdoms spoken of stands related to the characteristics of the third and fourth kingdoms as stated in ch. 2 and 7.

The description of the second and third kingdoms is very briefly given in ch. 2 and 7. Even though the statement, ch. 2:39, that the second kingdom would be smaller than the kingdom of Nebuchadnezzar could point to a Median kingdom, and

the statement that the third kingdom would rule over the whole earth might refer to the spread of the dominion of the Persians beyond the boundaries of the Chaldean and Medo-Persian kingdom under Darius, yet the description of both of these kingdoms in ch. 7:5 sufficiently shows the untenableness of this interpretation. The second kingdom is represented under the image of a bear, which raises itself up on one side, and has three ribs in its month between its teeth. The three ribs in its mouth the advocates of this view do not know how to interpret. According to Kran., they are to be regarded as pointing out constituent parts of a whole, of an older kingdom, which he does not attempt more definitely to describe, because history records nothing of the conquests which Darius the Mede may have gained during the two years of his reign after the conquest of Babylon and the overthrow of the Chaldean kingdom by Cyrus. And the leopard representing (ch. 7:6) the third kingdom has not only four wings, but also four heads. The four heads show beyond a doubt the division of the kingdom represented by the leopard into four kingdoms, just as in ch. 8 the four horns of the he-goat, which in ver. 22 are expressly interpreted of four kingdoms rising out of the kingdom of Javan. But a division into four kingdoms cannot by any means be proved of the Persian world-kingdom. Therefore the four heads must here, according to Kran., represent only the vigilant watchfulness and aggression over all the regions of the earth, the pushing movement toward the different regions of the heavens, or, according to Hitzig, the four kings of Persia whom alone Daniel knew. But the first of these interpretations confutes itself, since heads are never the symbol of watchfulness or of aggressive power; and the second is set aside by a comparison with ch. 8:22. If the four horns of the he-goat represent four world-kingdoms rising up together, then the four heads of the leopard can never represent four kings reigning after one another, even though it were the case, which it is not (ch. 11:2), that Daniel knew only four kings of Persia.

Yet more incompatible are the statements regarding the fourth world-kingdom in ch. 2 and 7 with the supposition that the kingdom of Alexander and his followers is to be understood by it. Neither the monarchy of Alexander nor the Javanic world-kingdom accords with the iron nature of the fourth kingdom, represented by the legs of iron, breaking all things in pieces, nor with the internal division of this kingdom, represented by the feet consisting partly of iron and partly of clay, nor finally with the ten toes formed of iron and clay mixed (ch. 2:33, 40-43). As little does the monarchy of Alexander and his successors resemble a fearful beast with ten horns, which was without any representative in the animal world, according to which Daniel could have named it (ch. 7:7, 19). Kranichfeld rejects, therefore, the historical meaning of the image in ch. 2, and seeks to interpret its separate features only as the expression of the irreparable division of the ungodly kingdom assailing the theocracy with destructive vehemence, and therein of dependent weakness and inner dissolution. Hitzig finds in the two legs the representation of a monarchy which, as the Greek domination, sets its one foot on Europe and its other on Asia; and he regards Syria and Egypt as the material of it — Syria as the iron, Egypt as the clay. Others, again, regard the feet as the kingdoms of the Seleucidae and the Ptolemies, and in the ten horns they seek the other kingdoms of the (*diadochoi*). On the other hand, Kliefoth justly asks, "How came Syria and Egypt to be feet? And the toes go out of the feet, but the other kingdoms of the (*diadochoi*) do not arise out of Syria and Egypt." And if in this circumstance, that it is said of the fourth terrible beast that it was different from all the beasts that went before, and that no likeness was found for it among the beasts of prey, Kran.

only finds it declared "that it puts forth its whole peculiarity according to its power in such a way that no name can any longer be found for it," then this in no respect whatever agrees with the monarchy of Alexander. According to Hitz., the difference of the fourth beast is to be sought in the monarchy of Alexander transplanted from Europe into Asia, as over against the three monarchies, which shared in common an oriental home, a different kind of culture, and a despotic government. But was the transference of a European monarchy and culture into Asia something so fearful that Daniel could find no name whereby to represent the terribleness of this beast? The relation of Alexander to the Jews in no respect corresponds to this representation; and in ch. 8 Daniel does not say a word about the terribleness of the Javanic kingdom, but presents only the great rapidity of its conquests. He had thus an entirely different conception of the Greek monarchy from that of his modern interpreters.

Finally, if we take into consideration that the terrible beast which represents the fourth world-power has ten horns (ch. 7:7), which is to be explained as denoting that out of the same kingdom ten kings shall arise (ch. 7:24), and, on the contrary, that by the breaking off from the he-goat, representing the monarchy of Alexander, of the one great horn, which signified the first king, and the subsequent springing up of four similar horns, is to be understood that four kingdoms shall arise out of it (ch. 8:5, 8, 21, 22); then the difference of the number of the horns shows that the beast with the ten horns cannot represent the same kingdom as that which is represented by the he-goat with four horns, since the number four is neither according to its numerical nor its symbolical meaning identical with the number ten. Moreover, this identifying of the two is quite set aside by the impossibility of interpreting the ten horns historically. Giving weight to the explanation of the angel, that the ten horns represent the rising up of ten kings, Berth., v. Leng., Hitz., and Del. have endeavoured to find these kings among the Seleucidae, but they have not been able to discover more than seven: 1. Seleucus Nicator; 2. Antiochus Soter; 3. Antiochus Theus; 4. Seleucus Callinicus; 5. Selencus Ceraunus; 6. Antiochus the Great; 7. Seleucus Philopator, the brother and predecessor of Antiochus Epiphanes, who after Philopator's death mounted the throne of Syria, having set aside other heirs who had a better title to it, and who must be that little-horn which reached the kingdom by the rooting up of three kings. The three kings whom Antiochus plucked up by the roots (cf. ch. 7:8, 20, 24) must be Heliodorus, the murderer of Philopator; Demetrius, who was a hostage in Rome, the son of Philopator, and the legitimate successor to the throne; and the son of Ptolemy Philometor, for whom his mother Cleopatra, the sister of Seleucus Philopator and of Antiochus Epiphanes, claimed the Syrian throne. But no one of these three reached the royal dignity, and none of them was dethroned or plucked up by the roots by Antiochus Epiphanes. Heliodorus, it is true, strove for the kingdom (Appian, Syriac. 45); but his efforts were defeated, yet not by Antiochus Epiphanes, but by Attalus and Eumenes. Demetrius, after his death, was the legitimate heir to the throne, but could not assert his rights, because he was a hostage in Rome; and since he did not at all mount the throne, he was not of course dethroned by his uncle Antiochus Epiphanes. Finally, Ptolemy Philometor, after the death of Antiochus Epiphanes, for a short time, it is true, united the Syrian crown with the Egyptian (1st Macc. 11:13; Polyb. 40. 12), but during the life of Antiochus Epiphanes, and before he ascended the throne, he was neither *de jure* nor *de facto* king of Syria; and the "pretended efforts of Cleopatra to gain for her son Philometor the crown of Syria are nowhere proved" (Hitzig).

Of this historical interpretation we cannot thus say even so much as that it "only very scantily meets the case" (Delitzsch); for it does not at all accord with the prophecy that the little horn (Antiochus Epiphanes) plucked up by the roots three of the existing kings. Hitzig and Hilgenfeld (*Die Proph. Esra u. Dan.* p. 82) have therefore dropped out of view the Syrian kingdom of Philometor, and, in order to gain the number ten, have ranked Alexander the Great among the Syrian kings, and taken Seleucus Philopator into the triad of the pretended Syrian kings that were plucked up by the roots by Antiochus Epiphanes. But Alexander the Great can neither according to the evidence of history, nor according to the statement of the book of Daniel, be counted among the kings of Syria; and Seleucus Philopator was not murdered by Antiochus Epiphanes, but Antiochus Epiphanes lived at the time of this deed in Athens (Appian, *Syr.* 45); and the murderer Heliodorus cannot have accomplished that crime as the instrument of Antiochus, because he aspired to gain the throne for himself, and was only prevented from doing so by the intervention of Attalus and Eumenes. Hilgenfeld also does not venture to reckon Heliodorus, the murderer of the king, among the triad of uprooted kings, but seeks to supply his place by an older son of Seleucus Philopator, murdered at the instigation of Antiochus Epiphanes according to Gutschmid; but he fails to observe that a king's son murdered during the lifetime of his father, reigning as king, could not possibly be represented as a king whom Antiochus Epiphanes drove from his throne. Of the ten kings of the Grecian world-kingdom of the branch of the Seleucidae before Antiochus Epiphanes, whom Hilgenfeld believes that he is almost able "to grasp with his hands," history gives as little information as of the uprooting of the three Syrian kings by Antiochus Epiphanes.

But even though the historical relevancy of the attempt to authenticate the ten Syrian kings in the kingdom of the Seleucidae were more satisfactory than, from what has been remarked, appears to be the case, yet this interpretation of the fourth beast would be shattered against the ten horns, because these horns did not grow up one after another, but are found simultaneously on the head of the beast, and consequently cannot mean ten Syrian kings following one another, as not only all interpreters who regard the beast as representing the Roman empire, but also Bleek and Kranz, acknowledge, in spite of the reference of this beast to the Javanic world-kingdom. "We are induced," as Bleek justly observes, "by ver. 8, where it is said of the little horn that it would rise up between the ten horns, to think of ten contemporaneous kings, or rather kingdoms, existing along with each other, which rise out of the fourth kingdom." Therefore he will "not deny that the reference to the successors of Alexander is rendered obscure by the fact that ch. 8 speaks of four monarchies which arise out of that of Alexander after his death." This obscurity, however, he thinks he is able to clear up by the remark, that "in the kind of development of the historical relations after the death of Alexander, the parts of his kingdom which formed themselves into independent kingdoms might be numbered in different ways." Thus, in ch. 7, "as ten from the number of the generals who in the arrangements of the division of the kingdom (323 B.C.) retained the chief provinces: 1. Kraterus (Macedonia); 2. Antipater (Greece); 3. Lysimachus (Thrace); 4. Leonatus (Phrygia Minor on the Hellespont) ; 5. Antigonus (Phrygia Major, Lycia, and Pamphylia); 6. Cassander (Karia); 7. Eumenes (Cappadocia and Paphlagonia); 8. Laomedon (Syria and Palestine); 9. Pithon (Media); 10. Ptolemy Lagus (Egypt)." But Zündel justly observes in opposition to this view, that "these kingdoms could only have significance if this number, instead of being a selection from the whole, had been itself the whole. But this is not the case. For at that time the kingdom,

according to Justin, hist. L. xiii. 4, was divided into more than thirty separate parts. (* Justinus, l.c., mentions the following, viz. : 1. Ptolemy (Egypt, Africa, Arabia); 2. Laomedon (Syria and Palestine); 3. Philotas (Cilicia); 4. Philo (Illyria); 5. Atropatos (Media Major); 6. Scynus (Susiana); 7. Antigonus (Phrygia Major) ; 8. Nearchus (Lycia and Pamphylia) ; 9. Cassander (Caria) ; 10. Menander (Lydia) ; 11. Leonatus (Phrygia Minor) ; 12. Lysimachus (Thracia and Pontus); 13. Eumenes (Cappadocia and Paphlagonia); 14. Taxiles (the countries between the Hydaspes and the Indus); 15. Pithon (India); 16. Extarches (Caucasus); 17. Sybirtios (chrosia); 18. Statanor or Stasanor (Drangiana and Aria); 19. Amyntas (Bactria); 20. Scytaeus (Sogdiana); 21. Nicanor (Parthia); 22. Philippus (Hyrkania); 23. Phrataphernes (Armenia); 24. Tlepolemus (Persia); 25. Peucestes (Babylonia); 26. Archon (the Pelasgi); 27. Areesilaus (Mesopotamia). Besides these there were other generals not named. *) Although all the names do not perfectly agree as given by different writers, yet this is manifest, that there is no information regarding a division of the kingdom of Alexander into ten exclusively. History knows nothing of such a thing; not only so, but much more, this reckoning of Bleek's falls into the same mistake as the oldest of Porphyry, that it is an arbitrary selection and not a fixed number." But if Bleek wishes to support his arbitrary selection by references to the Sibylline Oracles, where also mention is made of the horns of Daniel in connection with Alexander, Hilgenfeld (Jed. Apokal. p. 71 if.) has, on the contrary, shown that this passage is derived from Daniel, and is therefore useless as a support to Bleek's hypothesis, because in it the immediate successors of Alexander are not meant, but ten kings following one another; this passage also only shows that the sibyllist had given to the number ten an interpretation regarded by Bleek himself as incompatible with the words of Daniel.

But notwithstanding the impossibility of interpreting the ten horns of the Greek world-kingdom, and notwithstanding the above mentioned incompatibility of the statements of ch. 2 and 7 regarding the third kingdom with those of ch. 8 regarding the Medo-Persian kingdom, yet, according to Kranichfeld, the identification of the fourth kingdom of Daniel with the Javanic world kingdom receives a confirmation from the representation of ch. 11 and 12, particularly by the striking resemblance of the description of the fourth kingdom in ch. 2 and 7 with that of the Javanic in ch. 8 fl. (* This incompatibility Kliefoth has so conclusively (p. 245 f.) stated, that in confirmation of the above remarks we quote his words. "The bear and the panther," he says, "are related to each other as the ram and the he-goat; but how, in two visions following each other and related to each other, the one Medo-Persian kingdom could be likened to beasts so entirely different as a winged panther and a he-goat is quite inconceivable. The interpreters must help themselves by saying that the choice of the beasts is altogether arbitrary. Ch. describes Medo-Persia as a kingdom comprehending two peoples united together within it; but ch. 7 says regarding its third kingdom with four heads, that after an original unity it shall fall to pieces on all sides. And interpreters are compelled to meet this contradiction by explaining the four heads, some in one way, and others in another, but all equally unsuccessfully. According to ch. 8 Medo-Persia will extend itself only into three regions of the earth, while according to ch. 7 the third kingdom with its four wings will extend itself on all sides. It comes to this, therefore, that these interpreters must divide Medo-Persia in ch. 2 and ch. 7 into two kingdoms, of Media and Persia, while in ch. 8 they must recognise but one Medo-Persian kingdom. "As in ch. 2 and 7 the inward discord of the fourth kingdom is predicated, so this is obviously represented in the inner hateful strife of the kingdom, of which

ch. 11:3 ff. treats; as here the discord appears as inextinguishable, so there; as to the special means also for preventing the ominous ruin, of ch. 2:43 with ch. 11:6, 17."

But is, then, this resemblance indeed so striking that it can overbalance the fundamental differences? "Of all that ch. 8 says, in vers. 5-8, 21,22, of Macedonia, nothing at all is found in the statements of ch. 2 and 7 regarding the fourth kingdom." Kliefoth. Also the inner dissolution predicated of the fourth kingdom, ch. 2:41 ff., which is represented by the iron and clay of the feet of the image, is fundamentally different from the strife of the prince of the south with the prince of the north represented in ch. 11:3 f. The mixing of iron and clay, which do not unite together, refers to two nationalities essentially different from each other, which cannot be combined into one nation by any means of human effort, but not at all to the wars and conflicts of princes (ch. 11:3 ff.), the Ptolemies and the Seleucidae, for the supremacy and the attempts to combine together national individualities into one kingdom by means of the mingling together of different races by external force, are essentially different from the political marriages by which the Ptolemies and the Seleucidae sought to establish peace and friendship with each other. (* How little political marriages were characteristic of the Ptolemies and the Seleucidae, rather how much more frequently they took place among the Romans, from the time of Sulla down to that of Diocletian, and that often in a violent way —*cum frequenti divortio et raptu gravidarum*— as a means of obtaining or holding the government, is shown from the numerous collection of cases of this sort compiled by J. C. Velthusen in his treatise *Animad. ad Dan. 27-45, impriniis de principum Romanorum connubiis ad firmandam tyrannidem inventis*, Helmst. 1783, in vol. v. of the *Comentatt. Theolog.* of Velth., edited by Kuinoel and Ruperti. Since this treatise has not received any attention from modern critics, we will quote from it the judgment which Cato passed on Caesar's *triplex ad evertendam rempublicam inventa politicarum nuptiarum conspiratio*. His words are these: "*rem esse plane non tolerabilem, quad connubiorum lenociniis imperium collocari (diamastrōpeuesthai) coeperit, et per mulieres sese mutuo ad prwfecturas, exercitus, imperia auderet introducere*" (p. 379). *)

There is more plausibility in criticism which gives prominence to the resemblance in the description of the two violent persecutors of the people of God who arise out of the Javanic and the fourth world-kingdom, and are represented in ch. 8 as well as in ch. 7 under the figure of a little horn. "If" —for thus Kran. has formulated this resemblance— "in the fourth kingdom, according to ch. 8:8,11, 20,21, 25, the heathen oppressor appears speaking insolent words against the Most High and making war with the saints, so ch. 8:10 ff., 24; 11:31, 36, unfolds, only more fully, in his fundamental characteristics, the same enemy; and as in ch. 7:25 the severe oppression continues for three and a half (3 1/2) times, so also that contemplated in ch. 8:14 and in 12:7, in connection with ch. 12:1 ff. and ch. 11." On the ground of this view of the case, Delitzsch (p. 280) asks, "Is it likely that the little horn which raised itself up and persecuted the church of God is in ch. 8 Antiochus Epiphanes rising up out of the divided kingdom of Alexander, and in ch. 7, on the contrary, is a king rising up in the Roman world-kingdom? The representation of both, in their relation to Jehovah, His people, and their religion, is the same. The symbolism in ch. 7 and 8 coincides, in so far as the arch-enemy is a little horn which rises above three others." We must answer this question decidedly in the affirmative, since the difference between the two enemies is not only likely, but certain. The similarity of the symbol in ch. 7 and 8 reaches no further than that in

both chapters the persecuting enemy is represented as a little horn growing gradually to greater power. But in ch. 8:9 this little horn arises from one of the four horns of the he-goat, without doing injury to the other three horns; while in ch. 7:8 the little horn rises up between the ten horns of the dreadful beast, and outroots three of these horns. The little horn in ch. 8, as a branch which grows out of one of these, does not increase the number of the existing horns, as that in ch. 7, which increases the number there to eleven (11). This distinction cannot, as Kranichfeld supposes, be regarded merely as a formal difference in the figurative representation; it constitutes an essential distinction for which the use of different symbols for the representation of the world-kingdoms in ch. 2 and 7 furnishes no true analogue. By these two different images two wholly different things are compared with each other.

The representations of the four World-kingdoms in ch. 2 and in ch. 7 are only formally different, —in ch. 2 a human image, in ch. 7 four beasts,— but in reality these representations answer to each other, feature for feature, only so that in ch. 7 further outlines are added, which entirely agree with, but do not contradict, the image in ch. 2. On the contrary, in ch. 7 and 8 essential contradictions present themselves in the parallel symbols —four horns and ten horns— which cannot be weakened down to mere formal differences. As little does the description of the enemy of the people of God, portrayed as a little horn in ch. 8 correspond with that in ch. 7. The fierce and crafty king arising out of the kingdoms of Alexander's successors will become **“great toward the south and toward the east and toward the pleasant land, and wax great even to the host of heaven, and cast down some of the host and of the stars to the ground; yea, he will magnify himself even to the prince of the host, and take away the daily sacrifice, and cast down the place of the sanctuary”** (ch. 8:9-12, 23-25). On the other hand, the king who rises up out of the fourth world-kingdom, who overthrows three other kings, will “speak great things against the Most High, and make war against the saints of the Most High, and prevail against them, and think to change times and laws ” (ch. 7:8, 20, 25). These two enemies resemble each other in this, that they both make war against the people of God; but they differ in that he who arises out of the third world-kingdom, extending his power toward the south and the east, i.e. towards Egypt and Babylon, and towards the Holy Land, shall crush some of the people of God, and by the taking away of the daily worship and the destruction of the sanctuary in Jerusalem, will rise up against God; while, on the contrary, he that shall arise out of the fourth world-kingdom will go much further. He will establish his kingdom by the destruction of three kingdoms, by great words put himself in the place of God, and as if he were God will think to change the times and the laws of men. Conformably to this, the length of time during which the persecution of these two adversaries will continue is different. The laying waste of the sanctuary by the power of the little horn arising out of the Javanic world kingdom will continue 2300 evening-mornings (ch. 8:14): to the power of the little horn arising out of the fourth world-kingdom the saints of the Most High must be given up for a time, two times, and half a time (ch. 7:25). No one will be persuaded, with Kranichfeld, that these two entirely different periods of time are alike. This difference of the periods of time again appears in ch. 12:7, 11,12, where also the three and a half (3 1/2) times (ver. 7) agree neither with the 1290 nor with the 1335 days. It is therefore not correct 'to say that in ch. 8 and 7 Antichrist, the last enemy of the church, is represented, and that the aspects of the imagery in both chapters strongly resemble each other. The very opposite is apparent as soon as one

considers the contents of the description without prejudice, and does not, with Kranichfeld and others, hold merely by the details of the representation and take the husk for the kernel. The enemy in ch. 8 proceeds only so far against God that he attacks His people, removes His worship, and lays waste the sanctuary; the enemy in ch. 7 makes himself like God (13:7, ver. 25), thinks himself to be God, and in his madness dares even to seek to change the times and the laws which God has ordained, and which He alone has the power to change. The enemy in ch. 8 it is an abuse of words to call Antichrist; for his offence against God is not greater than the crime of Ahaz and Manasseh, who also took away the worship of the true God, and set up the worship of idols in His stead. On the other hand, it never came into the mind of an Ahaz, nor of Manasseh, nor of Antiochus Epiphanes, who set himself to put an end to the worship of God among the Jews, to put themselves in the place of God, and to seek to change times and laws. The likeness which the enemy in ch. 8, i.e. Antiochus Epiphanes, in his rage against the Mosaic religion and the Jews who were faithful to their law, has to the enemy in ch. 7, who makes himself like God, limits itself to the relation between the type and the antitype. Antiochus, in his conduct towards the Old Testament people of God, is only the type of Antichrist, who will arise out of the ten kingdoms of the fourth world-kingdom (ch. 7:24) and be diverse from them, arrogate to himself the omnipotence which is given to Christ, and in this arrogance will put himself in the place of God.

The sameness of the designation given to both of these adversaries of the people of God, a "*little horn*," not only points to the relation of type and antitype, but also, as Kliefoth has justly remarked, to "intentional and definite" parallelism between the third world kingdom (the Macedonian) and the fourth (the Roman). "On all points the changes of the fourth kingdom are described similarly to the changes which took place in the Macedonian kingdom; but in every point of resemblance also there is indicated some distinct difference, so that the Macedonian kingdom in its development comes to stand as the type and representative of the fourth kingdom, lying as yet in the far-off future." The parallelism appears in this, that in the he-goat, representing the Javanic kingdom, after the breaking of the one great horn four considerable horns come up; and the fourth beast has ten horns; and the horns in both show that out of the one kingdom four, and out of the other ten, kingdoms shall arise; further, that as out of one of the Javanic Diadoch kingdoms, so also from among the ten kingdoms into which the fourth kingdom is divided, a little horn comes up; the little horn in the Javanic kingdom, however, developed itself and founds its dominion differently from that of the fourth kingdom. If one carefully considers the resemblances and the differences of this description, he cannot fail to observe "the relation of an imperfect preliminary step of heathenish ungodliness to a higher step afterwards taken," which Kran. (p. 282) seeks in a typical delineation. For the assertion of this critic, that "in the pretended typical, as in the antitypical situation, the same thoughts of the rising up against the Most High, the removal of His worship, and the destruction of the sanctuary always similarly occur," is, according to the exegetical explanation given above, simply untrue. The difference reduces itself not merely to the greater fulness with which, "not the chief hero, but the type," is treated, but it shows itself in the diversity of the thoughts; for the elevation to the place of God, and the seeking to change the times and the laws, manifests one of a higher degree of godlessness than the removing of the Jewish sacrificial worship and the desecration of the Jewish temple.

Finally, the relation of the type to the antitype appears yet more distinctly in the determining of the time which will be appointed to both enemies for their

opposition to God; for, though apparently they are alike, they are in reality very differently designated, and particularly in the explanation of the angel, ch. 8:17, 19, and in the representation of the conduct of both enemies in ch. 11 and 12, as we shall show in our exposition of these chapters.

Since, then, neither the division of the Medo-Persian kingdom into the Median and the Persian is allowable, nor the identification of the fourth kingdom, ch. 2 and 7, with the Javanic world-kingdom in ch. 8, we may regard as correct the traditional church view, that the four world-kingdoms are the Chaldean, the Medo-Persian, the Grecian, and the Roman. This opinion, which has been recently maintained by H. v. Hengst., Hofm., Auberl., Zündel, Klief., and by C. P. Caspari and H. L. Reichel, alone accords without any force or arbitrariness with the representation of these kingdoms in both visions, with each separately as well as with both together. If we compare, for instance, the two visions with each other, they are partly distinguished in this, that while Nebuchadnezzar sees the world-power in its successive unfoldings represented by *one* metallic image, Daniel, on the other hand, sees it in the form of *four* ravenous beasts; partly in this, that in ch. 7 the nature of the world-power, and its relation to the kingdom of God, is more distinctly described than in the image seen by Nebuchadnezzar, ch. 2. These diversities have their foundation in the person of the respective recipients of the revelation. Nebuchadnezzar, the founder of the world-power, sees its development in its unity and in its earthly glory. As opposed to the kingdom of God, the world-kingdoms, in all the phases of their development, form a united power of outward glory. But its splendour gradually decreases. The image with the golden head has its breast and arms of silver, its belly of brass, its legs of iron, its feet of iron and clay mixed. Thus the image stands on feet that are weak and easily broken, so that a stone rolling against them can break in pieces the whole colossus. Since, then, the image must represent four phases of the world-kingdoms following each other, they must be represented by the separate parts of the image. Beginning with the head, as denoting the first kingdom, the second kingdom is in natural order represented by the breast and arms, the third by the belly, and the fourth by the legs and feet. Since this of necessity follows from the image being that of the human body, yet in the interpretation we may not attach any weight to the circumstance that the second kingdom is represented by the breast and the two arms, and the fourth by the two legs; but this circumstance may be taken into consideration only in so far as importance is given to it by the interpretation which is furnished in the text, or as it finds corresponding importance in the vision of ch. 7.

If we thus consider now the image, ch. 2, the selection of different metals for its separate parts must be regarded as certainly designed not only to distinguish the four world-kingdoms from each other, but also at the same time to bring to view their different natures and qualities. This is evident from the interpretation in ch. 2:39 ff., where the hardness and the crushing power of the iron, and the brittleness of the clay, are brought to view. From this intimation it is at the same time obvious that the metals are not, as Auberlen, p. 228 ff., thinks, to be viewed only as to their worth, and that by the successive depreciation of the materials—gold, silver, brass, iron, clay—a continuous decline of the world power, or a diminution of the world-kingdoms as to their inner worth and power, is intended. Though Aub. says many things that are true and excellent regarding the downward progress of the world development in general, the successive deterioration of humanity from paradise to the day of judgment, yet this aspect of the subject does not come here primarily before us, but is only a subordinate element in the contemplation. Daniel does not

depict, as Aub. with P. Lange supposes, the world-civilizations in the world monarchies; he does not describe "the progress from a state of nature to one of refined culture —from a natural, vigorous, solid mode of existence to a life of refinement and intellectualism, which is represented by the eye (ch. 7:8) of Antichrist ;" but he describes in both visions only the development of the world-power opposite to the kingdom of God, and its influence upon it in the future. If Aub. holds as the foundation of his opinion, that "gold and silver are nobler and more valuable metals, but that, on the other hand, iron and brass are infinitely more important for the cause of civilization and culture," he has confounded two different points of view: he has made the essential worth and value of the former metals, and the purpose and use of the latter, the one point of comparison. Gold and silver are nobler and more valuable than brass and iron, yet they have less intrinsic worth. The difference is frequently noticed in the Old Testament. Gold and silver are not only more highly valued than brass and iron (cf. Isa. 60:17), but silver and gold are also metonymically used to designate moral purity and righteousness (cf. Mal. 3:3 with Isa. 1:22); brass and iron, on the contrary, are used to designate moral impurity (cf. Jer. 6:28, Ezek. 22:18) and stubborn rebellion against God (Isa. 48:4). With reference to the relative worth of the metals, their gradation in the image shows, without doubt, an increasing moral and religious deterioration of the world-kingsdoms. It must not, however, be hence thought, as Auberlen does, "that the Babylonian and Persian religions presuppose more genuine truthfulness, more sacred reverence for that which is divine, deeper earnestness in contending against the evil, in the nations among whom they sprung up, than the Hellenic, which is so much richer and more beautifully developed ;" for this distinction is not supported by history. But although this may be said of the Persian, it cannot be held as true of the Babylonian religion, from all we know of it. Kranichfeld (p. 107) is more correct when in the succession of the metals he finds "the thought conceived by the theocrat of a definite fourfold procedure or expression of character comparatively corresponding to them, of a fourfold (*derek*) (*way*, Jer. 6:27) of the heathen kingdoms manifesting an increasing deterioration." The two first kingdoms, the golden and the silver, in general appear to him in their conduct as proportionally noble, virtuous, and in their relation to the theocracy even relatively pious; the two latter, on the contrary, which presented themselves to him in the likeness of brass and iron, as among the four morally base, as standing in the moral scale lower and lowest, and in relation to the theocracy as more relentless and wicked (see ver. 40). (* Kliefoth (p. 93) in a similar manner says, "From the application which in ch. 2:40 is made of the iron material, we see that the substances representing the different kingdoms, and their deterioration from the gold down to the iron, must denote something else than that the world-power, in the course of its historical formation, will become always baser and more worthless —that also its more tender or more cruel treatment of the nations, and of the men subdued by it, must be characterized. If the bonds which the Babylonian world monarchy wound around the nations which were brought into subjection to it, by its very primitive military and bureaucratic regulations, were loose, gentle, pliable as a golden ring, those of the Medo-Persian were of harder silver, those of the Macedonian of yet harder copper, but the yoke of the fourth will be one of iron." *) . With this the declaration of the text as to the position of the four world-kingsdoms and their rulers with reference to the people of God stand in accord; for, on the one hand, Nebuchadnezzar, and the first rulers of the second kingdom, Darius the Median and Cyrus the Persian, respect the revelations of the living God, and not only in their own persons give honour to

this God, but also command their heathen subjects to render unto Him fear and reverence; on the other hand, on the contrary, from the third and the fourth kingdoms the greatest persecutors of the kingdom of God, who wish utterly to destroy it (ch. 7, 8), arise. In this respect the two first world-kingdoms, seen in their rulers, are like gold and silver, the two latter like copper and iron.

The relation of the world-kingdoms to the kingdom and people of God, represented by this gradation of the metals, corresponds only to the Babylonian, Medo-Persian, Grecian, and Roman world-kingdoms, but not to the Babylonian, Median, and Persian. This appears more manifest in the representation of them by four ravenous beasts, the lion, the bear, the leopard, and another beast to which no likeness can be found, ch. 7. Its eagle's wings were torn from the lion, and it had given to it, by God, a man's heart; the bear shows only wild voracity, —holding its prey between its teeth, it raises its one side for new prey; the leopard with four heads and four wings springs forward as in flight over the whole earth, to seize it and to exercise dominion over it; the fourth nameless beast devours and breaks in pieces with its iron teeth all that remains, and stamps upon it with its iron feet, and thus represents godless barbarity in its fullest development. But for the historical interpretation there comes yet particularly into view the circumstance that the fourth beast is represented by no animal existing in nature, and is designated by no historical name, as in the case of the first (ch. 2:38) and the second and third (ch. 8:20,21); for the two first had already come into existence in Daniel's time, and of the third, the people at least out of whom it was to arise had then already come into relation to the people of Israel (Joel 4:6, 8). The fourth kingdom, on the contrary, is represented by a nameless beast, because in Daniel's time Rome had not come into contact with Israel, and as yet lay beyond the circle of vision of Old Testament prophecy. Although Daniel receives much more special revelations regarding this world-kingdom (ch. 7) than Nebuchadnezzar does in his dream (ch. 2), yet all the separate lines of the representation of the beast and its horns are given with so much want of precision that every reference to a historical people is at fault, and from the vision and its interpretation it was not to be known where this kingdom would arise, whether in Asia or elsewhere. The strength of the monster, devouring and trampling mercilessly on all things, is in harmony with its iron nature, and in its ten horns its powerful armour is depicted. The very concrete expressions regarding the little or eleventh (11th) horn contain only ideal traces respecting the position of the king or kingdom represented by it, which distinctly show, indeed, the elevation of the same above all human and divine authority, but give no indication at all of any special historical connections.

Thus it appears that the two visions, on the one hand, do not copy their prophetic representation from historical facts, that the prophecy is not *vaticinium ex eventu*; but, on the other hand, also that it is not derived from general ideas, as Hitz. and Kran. have attempted to show. While Hitzig thinks that the idea of the four ages of the world lies at the foundation, not of the fourfoldness of the monarchies, but of the kind of representation given of them in Dan. 2, —an idea which came from India to Greece, and was adopted by Daniel in its Greek form, Kranichfeld considers that, under divine enlightenment, Daniel delineated the ideal of the advancing completion of heathen depravation in four stages (not in five, six, etc.), after the notion of the four ages of the world which we find not only in the Indian four *jugas*, but also in the Greco-Roman representation of the metallic aeons. Now although for this book of Daniel no special dependence on the Greeks can be proved from the use and value of the metals, because they were used by the ancient

Hebrews as metaphorical symbols, yet the combination of the idea of the ages of the world so firmly and definitely stamped with just the number four remains a very noteworthy phenomenon, which must have had a deeper foundation lying in the very fact itself. This foundation, he concludes, is to be sought in the four stages of the age of man.

This conjecture might appear plausible if Kranichfeld had proved the supposed four stages of the age of man as an idea familiar to the O. T. He has not, however, furnished this proof, but limited himself to the remark, that the combination of the number four with the ages of the life of man was one lying very near to Daniel, since the four phases of the development of heathenism come into view (ch. 2) in the image of a human being, the personification of heathendom. A very marvellous conclusion indeed! What, then, have the four parts of the human figure—the head, breast, belly, feet—in common with the four stages of the age of man? The whole combination wants every point of support. The idea of the development of the world-power in four kingdoms following after each other, and becoming continually the more oppressive to the people of God, has no inward connection with the representation of the four ages of the world, and—as even Ewald (*Dan.* p. 346), in opposition to this combination, remarks —“the mere comparison with gold, silver, brass, iron lies too near for the author of this book to need to borrow it from Hesiod.” The agreement of the two ideas in the number four (although Hesiod has inserted the age of the heroes between the brazen and the iron aeon, and thus has not adhered to the number four) would much more readily have been explained from the symbolical meaning of *four* as the number of the world, if it were the mere product of human speculation or combination in the case of the world-ages as of the world-kingdoms, and not much rather, in the case of the world-ages, were derived from the historical development of humanity and of Daniel’s world-kingdoms, from divine revelation. Yet much less are the remaining declarations regarding the development and the course of the world-kingdoms to be conceived of as the product of enlightened human thought. This may be said of the general delineation of the second and third world-kingdoms (ch. 2 and 7), and yet much more of the very special declaration regarding them in ch. 8, but most of all of the fourth world-kingdom. If one wished to deduce the fearful power of this kingdom destroying all things from the idea of the rising up of hostility against that which is divine, closely bound up with the deterioration of the state of the world, and to attach importance to this, that the number ten of the horns of the fourth beast, corresponding to the number of the toes of the feet, is derived from the apprehension of heathendom as the figure of a man, and is not to be understood numerically, but symbolically; yet there remains, not to mention other elements, the growth of the little horn between the ten existing horns, and its elevation to power through the destruction of three existing horns, which are deduced neither from the symbolical meaning of the numbers nor are devised by enlightened human thought, but much rather constrain us to a recognition of an immediate divine revelation.

If we knew approach more closely to the historical reference of the fourth world-kingdom, it must be acknowledged that we cannot understand by it the Grecian, but only the Roman world-power. With it, not with the Macedonian monarchy, agree both the iron nature of the image (ch. 2), and the statements (ch. 7:23) that this kingdom would be different from all that preceded it, and that it would devour and break and trample upon the whole earth. The Roman kingdom was the first universal monarchy in the full sense. Along with the three earlier world-kingdoms, the nations of the world-historical future remained still unsubdued: along

with the Oriental kingdoms, Greece and Rome, and along with the Macedonian, the growing power of Rome.

First the Roman kingdom spread its power and dominion over the whole (*oikoumenē*), over all the historical nations of antiquity in Europe, Africa, and Asia. "There is" (says Herodian, ii. 11. 7) "no part of the earth and no region of the heavens whither the Romans have not extended their dominion." Still more the prophecy of Daniel reminds us of the comparison of the Roman world kingdom with the earlier world-kingsdoms, the Assyrico-Babylonian, the Persian, and the Grecian, in Dionys. Halicar., when in the prooem. 9 he says: "These are the most famous kingdoms down to our time, and this their duration and power. But the kingdom of the Romans ruled through all the regions of the earth which are not inaccessible, but are inhabited by men; it ruled also over the whole sea, and it alone and first made the east and the west its boundaries." Concerning the other features of the image in ch. 2, we can seek neither (see p. 261) in the two legs and feet of the image, nor in the twofold material of the feet, any hint as to the division of the Roman kingdom into the Eastern and Western Rome. The iron and clay are in the image indeed not so divided as that the one foot is of iron and the other of clay, but iron and clay are bound together in both of the feet. In this union of two heterogeneous materials there also lies no hint that, by the dispersion of the nations, the plastic material of the Germanic and the Sclavic tribes was added to the Old Roman universal kingdom (ver. 40) with its thoroughly iron nature (Auberl. p. 252, cf. with Hof. *Weiss. u. Erf.* i. p. 281). For the clay in the image does not come into view as a malleable and plastic material, but, according to the express interpretation of Daniel (ver. 42), only in respect of its brittleness. The mixing of iron and clay, which do not inwardly combine together, shows the inner division of the nations, of separate natural stocks and national characters, which constituted the Roman empire, who were kept together by external force, whereby the iron firmness of the Roman nation was mingled with brittle clay.

The kingdoms represented by the ten horns belong still to the future. To be able to judge regarding them with any certainty, we must first make clear to ourselves the place of the Messianic kingdom with reference to the fourth world-kingdom, and then compare the prophecy of the Apocalypse of John regarding the formation of the world-power—a prophecy which rests on the book of Daniel. }}

Messianic Kingdom & Son of Man.

{{ In the image of the monarchies, ch. 2, the everlasting kingdom of God is simply placed over against the kingdoms of the world without mention being made of the king of this kingdom. The human image is struck and broken to pieces by a stone rolling down against its feet, but the stone itself grows into a great mountain and fills the whole earth (ch. 2:34 ff.). This stone is a figure of that kingdom which the God of heaven will erect in the days of the kings of the fourth world-kingdom; a kingdom which to all eternity shall never be destroyed, and which shall crush all the kingdoms of the world (ch. 2:44). In ch. 7, on the contrary, Daniel sees not only the judgment which God holds over the kingdoms of the world, to destroy them forever with the death of their last ruler, but also the deliverance of the kingdom to the Messiah coming with the clouds of heaven in the likeness of a son of man, whom all nations shall serve, and whose dominion shall stand for ever (ch. 7:9-14, cf. ver. 26 f.).

In both visions the Messianic kingdom appears in its completion. Whence Auberlen (p. 248), with other chiliasts, concludes that the beginning of this kingdom can refer to nothing else than to the coming of Christ for the founding of the so-called kingdom of the thousand years; an event still imminent to us. In favour of this view, he argues (1) that the judgment on Antichrist, whose appearance is yet future, goes before the beginning of this kingdom; (2) that this kingdom in both chapters is depicted as a kingdom of glory and dominion, while till this time the kingdom of heaven on the earth is yet a kingdom of the cross. But the judgment on Antichrist does not altogether go before the beginning of this kingdom, but only before the final completion of the Messianic kingdom; and the Messianic kingdom has the glory and dominion over all the kingdoms under heaven, according to ch. 2 and 7, not from the beginning, but acquires them only for the first time after the destruction of all the world-kingdoms and of the last powerful enemy arising out of them. The stone which breaks the image becomes for the first time after it has struck the image a great mountain which fills the whole earth (ch. 2:35), and the kingdom of God is erected by the God of heaven, according to ch. ii. 2:44, not for the first time after the destruction of all the world-kingdoms, but in the days of the kings of the fourth world-monarchy, and thus during its continuance. With this ch. 7 harmonizes; for, according to vers. 21,22, 25, 27, the little horn of the fourth beast carries on war with the saints of the Most High till the Ancient of days executes judgment in their behalf, and the time arrives when the saints shall possess the kingdom. Here we distinctly see the kingdom of heaven upon earth bearing the form of the cross, out of which condition it shall be raised by the judgment into the state of glory. The kingdom of the Messiah is thus already begun, and is warred against by Antichrist, and the judgment on Antichrist only goes before the raising of it to glory. (3) Auberlen adduces as a third argument, that (according to Roos, Hofm., etc.) only the people of Israel in opposition to the heathen nations and kingdoms can be understood by the "people of the saints of the Most High" (ch. 7:18, 27), because Daniel could only think of this people. But to this Kranichfeld has rightly replied, that Daniel and the whole O.T. knew nothing whatever of such a distinction between a non-Israelitish and an Israelitish epoch within the kingdom of Messiah, but only a Messianic kingdom in which Israel forms the enduring centre for the heathen believing nations drawing near to them. To this we add, that the division of the kingdom of heaven founded by Christ on the earth into a period of the church of the Gentiles, and following this a period of a thousand years of the dominion of Jewish Christians, contradicts the clear statements of Christ and the apostles in the N. T., and is only based on a misconception of a few passages of the Apocalypse (cf. Comm. on Ezek. p. 504 ff.).

Daniel certainly predicts the completion of the kingdom of God in glory, but he does not prophesy that the kingdom of heaven will then for the first time begin, but indicates its beginnings in a simple form, although he does not at large represent its gradual development in the war against the world-power, just as he also gives only a few brief intimations of the temporary development of the world-kingdoms. If Aub. (p. 251) replies that the words of the text, ch. 2:35, "then was the iron, the clay, the brass, the silver, and the gold broken to pieces together," cannot at all permit the thought of the co-existence of the fourth world kingdom and the kingdom of God, he attributes to these words a meaning which they do not bear. The "*together*" refers only to the breaking in pieces of the five substances named, of which the world-kingdoms are formed, the destruction of the world power in all its parts, but not that this happened at one and the same moment, and that then for

the first time the kingdom of God which is from heaven began. The stone which brake the image in pieces, then first, it is true, grows up into a great mountain filling the whole earth. The destruction of the world-kingdoms can in reality proceed only gradually along with the growth of the stone, and thus also the kingdom of God can destroy the world-kingdoms only by its gradual extension over the earth. The destruction of the world-power in all its component parts began with the foundation of the kingdom of heaven at the appearance of Christ upon earth, or with the establishment of the church of Christ, and only reaches its completion at the second coming of our Lord at the final judgment. In the image Daniel saw in a moment, as a single act, what in its actual accomplishment or in its historical development extends through the centuries of Christendom. Auberlen has in his argument identified the image with the actual realization, and has not observed that his conception of the words ch. 2:35 does not accord with the millennium, which according to Rev. 20 does not gradually from small beginnings spread itself over the earth —is not to be likened to a stone which first after the destruction of the world-kingdom grows up into a mountain.

So also in ch. 7 Daniel sees the judgment of the world kingdoms in the form of an act limited to a point of time, by which not only the beast whose power culminates in the little horn is killed, but also the dominion and the kingdom over all nations is given over to the Son of man coming in the clouds of heaven and appearing before God the Judge. If one here identifies the form of the prophetic vision with the actual fact, then he places Daniel in opposition to the teaching of the N.T. regarding the judgment of the world. According to N.T. doctrine, Christ, the Son of man, receives the dominion and power over all nations not for the first time on the day of judgment, after the destruction of the world-kingdoms by the Father, but He received it (Matt. 28:18) after the completion of His work and before His ascension; and it is not God the Father who holds the judgment, but the Son raised to the right hand of the Father comes in the clouds of heaven to judge the world (Matt. 25:31). The Father committed the judgment to the Son even while He yet sojourned on this earth in the form of a servant and founded the kingdom of heaven (John 5:27). The judgment begins not for the first time either before or after the millennium, about which chiliasts contend with one another, but the last judgment forms only the final completion of the judgment commencing at the first coming of Christ to the earth, which continues from that time onward through the centuries of the spread of the kingdom of heaven upon earth in the form of the Christian church, till the visible return of Christ in His glory in the clouds of heaven to the final judgment of the living and the dead. This doctrine is disclosed to us for the first time by the appearance of Christ; for by it are unfolded to us for the first time the prophecies regarding the Messiah in His lowliness and in His glory, in the clear knowledge of the first appearance of Christ in the form of a servant for the founding of the kingdom of God by His death and resurrection, and the return of the Son of man from heaven in the glory of His Father for the perfecting of His kingdom by the resurrection of the dead and the final judgment.

That which has been said, above, avails also for explaining the revelation which Daniel received regarding the King of the kingdom of God. While His appearance in the form of a son of man with the clouds of heaven, according to the statements of the N. T. regarding the second coming of Christ, points to His coming again in glory, yet, as above remarked, His coming before the Ancient of days, *i.e.* before God, and receiving from God the kingdom and the dominion, does not accord with the statements of the N. T. regarding the return of Christ to judge the world; so

that we must here also distinguish between the actual contents and the form of the prophetic representation, and between the thought of the prophecy and its realization or historical fulfilment. Only because of a disregard of this distinction could Fries, e.g., derive from Dan. 8:13 an argument against the parallelizing of this passage with Matt. 24:30, Mark 14:62, and Rev. 1:7, as well as against the reference to the Messiah of the personage seen by Daniel in the clouds of heaven as a son of man.

In the vision, in which the Ancient of days, *i.e.* God, holds judgment over the world and its rulers, and in the solemn assembly for judgment grants to the Son of man appearing before Him the kingdom and the dominion, only this truth is contemplated by the prophet, that the Father gave to the Son all power in heaven and in earth; that He gave the power over the nations which the rulers of the earth had, and which they used only for the oppression of the saints of God, to the Son of man, and in Him to the people of the saints, and thereby founded the kingdom which shall endure forever. But as to the way and manner in which God executes judgment over the world-power, and in which He gives (ch. 7:22, 27) to the Son of man and to the people of the saints the dominion and the power over all the kingdoms under the heavens —on this the prophecy gives no particular disclosures; this much, however, is clear from ver. 27, that the judgment held by the Ancient of days over the world-power which was hostile to God is not a full annihilation of the kingdoms under the whole heavens, but only an abolition of their hostile dominion and power, and a subjection of all the kingdoms of this earth to the power and dominion of the Son of man, whereby the hostile rulers, together with all ungodly natures, shall be forever destroyed. The further disclosures regarding the completion of this judgment are given us in the N. T., from which we learn that the Father executes judgment by the Son, to whom He has given all power in heaven and on earth. With this further explanation of the matter the passages of the N.T. referring to Dan. 7:13, regarding the coming of the Son of man in the clouds of heaven to execute judgment over the world, easily harmonize. To show this, we must examine somewhat more closely the conception and the use of the words “Son of man” in the N. T. }}

The Son of Man, ('ho 'uios tou anthrōpou).

{{ It is well known that Jesus only during His sojourn on earth made use of this designation of Himself, as appears in the N.T. Bengel on Matt. 16:13 remarks: “*Nemo nisi solus Christus a nemine dum time in term ambulet, 'nisi a semetipso appel Zitatus est fil'ius hominis.*” Even after Christ's ascension the apostles do not use this name of Christ. In the passages Acts 7:56 and Rev. 1:13; 14:14, where alone it is found in the N.T. beyond the Gospels, the title is borrowed from Dan. 7:13. It is, moreover, generally acknowledged that Jesus wished by thus designating Himself to point Himself out as the Messiah; and “this pointing Himself out as the Messiah is founded,” as H.A.W. Meyer on Matt. 8:20 rightly remarks, “not on Ps. 8, but, as is manifest from such passages as Matt. 24:30; 26:64 (cf. also Acts 7:56), on the description of that prophetic vision, Dan. 7:13, well known to the Jews (John 12:34), and found also in the pre-Christian book of Enoch, where the Messiah appears in the clouds of heaven (*kebar 'enash = hōs 'uios anthrōpou*), amid the angels of the divine judgment-seat.” The comparison in the (*ke = hōs*) to a son of man refers to the form in which He is seen by the prophet (see p. 234), and affirms neither the true humanity nor the superhuman nature of Him who appeared. The

superhuman or divine nature of the person seen in the form of a man lies in the coming with the clouds of heaven, since it is true only of God that He makes the clouds His chariot; Ps. 104:3, cf. Isa. 19:1. But on the other hand, also, the words do not exclude the humanity, as little as the (*homoios huiō anthrōpou*), Rev. 1:13; for, as C.B. Michaelis has remarked, (*ke*) *non excludit rei veritatem, sed formam ejus quad visum est describit*; so that with Oehler (Herz. Realenc.) we may say: The Messiah here appears as a divine being as much as He does a human. The union of the divine and the human natures lies also in the self-designation of Christ as (*ho huios tou anthrōpou*), although as to the meaning Jesus unites with it there is diversity of opinion.

That this was a designation of the Messiah common among the Jews in the time of Jesus, we cannot positively affirm, because only Jesus Himself made use of it; His disciples did not, much less did the people so style the Messiah. [See Ezekiel for its true meaning, occurring some 100 times.] If, then, Jesus speaks of Himself as the Son of man, He means thereby not merely to say that He was the Messiah, but He wishes to designate Himself as the Messiah of Daniel's prophecy, *i.e.* as the Son of man coming to the earth in the clouds of heaven. He thereby lays claim at once to a divine original, or a divine pre-existence, as well as to affirm true humanity of His person, and seeks to represent Himself, according to John's expression, as the Logos becoming flesh. (* Meyer justly remarks: "The consciousness from which Jesus appropriates to Himself this designation by Daniel was the antithesis of the God sonship, the necessary (contrary to Schleiermacher) self-consciousness of a divine pre-existence appearing in the most decided manner in John, the glory (*doxa*) of which He had laid aside that He might appear as that (*hōs huios anthrōpou*) of Daniel in a form not originally appertaining to Him. . . Whatever has, apart from this, been found in the expression, as that Christ hereby designated Himself *as the Son of man in the highest sense* of the word, as the second Adam, as the ideal of humanity (Böhme, Neander, Ebrard, Olsh., Kahnis, Gess, and Weisse), on as *the* man whom the whole history of mankind since Adam *has in view* (Hofm. *Schriftbew.* 1, p. 81, cf. Thomas. *Chr. Pers. u. Werk*, ii. p. 15), is introduced unhistorical with reference to Dan. 7). This View of the expression will be confirmed by a comparison of the passages in which Jesus uses it. In John 1:51, "*Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man,*" the divine glory is intimated as concealed in the lowliness of the Son of man: the Son of man who walks on the earth in the form of a man is the Son of God. So also in the answer which Jesus gave to the high priest, when he solemnly adjured Him to say "whether He were the Christ, the Son of God" (Matt. 26:63), pointing distinctly to Dan. 7:13, "*Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*" In like manner in all the other passages in the Gospels in which Jesus designates Himself the Son of man, He points either to His present lowliness or to His future glory, as is abundantly proved by Fr. A. Philippi (*Kirch. Glaubenslehre*, iv. 1, p. 415, der 2 Anti.) by a lucid comparison of all the passages in the Gospel of Matthew.

From the use of the expression "the Son of man" by Jesus (not only where He refers to His supernatural greatness or His divine pre-existence, but also where He places His human lowliness in contrast with His divine nature), it follows that even in those passages which treat of His coming to judgment, connected with the description, borrowed from Dan. vii. 13, of His coming in the clouds of heaven, He seeks to prove not so much His appearance for judgment, as rather only the divine power and glory which the Father gave Him, or to indicate from the Scriptures that

the Father gave Him dominion over all people, and that He will come to reveal this dominion by the judgment of the world and the completion of His kingdom. The power to execute judgment over the living and the dead, the Father, i.e. God as the Lord of the world, has given to His Son, to Christ, because He is the Son of man (John 5:27), i.e. because He as man is at the same time of a divine nature, by virtue of which He is of one essence with the Father. This truth is manifested in the vision, Dan. 7:13,14, in this, that the Ancient of days gives glory and the kingdom to Him who appears before Him in the form of a man coming in the clouds of heaven, that all people and nations might honour Him. There with He gave Him also implicit the power to execute judgment over all peoples; for the judgment is only a disclosure of the sovereignty given to Him.

The giving of the kingdom to the Son of man goes before the appearance of the great adversary of the people of God represented by the little horn —the adversary in whom the enmity of the world against the kingdom of God reaches its highest manifestation. But to form a well-founded judgment regarding the appearance of this last enemy, we must compare the description given of him in Dan. 7:8, 24 f. with the apocalyptic description of the same enemy under the image of the beast out of the sea or out of the abyss, Rev. 13:1-8 and 17:7-13.

John saw a **Beast Rise Up Out Of The Sea** which had seven heads and ten horns, and on its horns ten crowns; it was like a leopard, but had the feet of a bear and the mouth of a lion, and the dragon gave him his throne and great power. One of its heads appears as if it had received a deadly wound, but its deadly wound was healed, Rev. 13:1-3. In this beast the four beasts of Daniel, the lion, the bear, the leopard, and the nameless ten horned beast (Dan. 7:7), are united, and its heads and horns are represented, like the beasts of Daniel, as kings (Rev. 17:9, 12). The beast seen by John represents accordingly the world-power, in such a way that the four aspects of the same, which Daniel saw in the form of four beasts rising up one after another, are a whole united together into one. In this all interpreters are agreed. Hofmann is wrong (*Schriftbew.* ii. 2, p. 699), however, when from the circumstance that this beast has the body of a leopard, has its peculiar form like that of a leopard, he draws the conclusion "that John sees the Grecian kingdom rise again in a new form, in which it bears the lion's mouth of the Chaldean, the bear's feet of the Median or Persian, and the ten horns of the last kingdom." For the apocalyptic beast has the body of a leopard from no other reason than because the fourth beast of Daniel was to be compared with no other beast existing in nature, whose appearance could be selected for that purpose. In these circumstances nothing else remained than to lay hold on the form of Daniel's third beast and to make choice of it for the body of the beast, and to unite with it the feet, the mouth or the jaws, and the ten horns of the other beasts.

But that the apocalyptic beast must represent not the rising again of Daniel's third world-kingdom, but the appearance of the fourth, and that specially in its last form, which Daniel had seen as the little horn, appears evidently from this, not to mention the explanation given in Rev. 17, that the beast with the seven heads and ten horns, with the name of blasphemy on its heads (Rev. 13:1), the marks of the little horn of Daniel, speaks great things and blasphemies, and continues forty and two months (ch. 13:5), corresponding to the three and a half times of Daniel, ch. 7:25. Hofmann, on the other hand, rightly remarks, that the beast must represent not merely the last world-power, but at the same time the last world-ruler, the chief enemy of the saints of God. As with Daniel the world-power and its representative are conceived of as one and the same, so here also with John. This is seen in the

insensible transition of the neuter to the masculine, (*tō thēriō hos echei*), ver. 14. In this beast not only does the whole world-power concentrate itself, but in it also attains to its personal head. The ten horns are to be conceived of as on one of the heads, and that the seventh or last, and not (Düsterdieck, etc.) as distributed among the seven heads, so that one horn should be assigned to each head, and three horns should be conceived as between the sixth and the seventh head. This wonderful supposition owes its origin only to the historical reference of the beast to the first Roman emperor, and stands in opposition to the interpretation of the beast which is given by John, ch. 17:7 ff. There John sees the woman, the great Babylon, the mother of harlots and abominations, sitting on a scarlet-coloured beast, which was full of names of blasphemy, and had ten horns (ch. 17:3). The identity of the seven-headed beast (ch. 13) with the scarlet-coloured beast (ch. 17) is justly recognised by the greater number of recent interpreters, even by Dist. Of this red beast the angel, ch. 17:8, says first, "The beast that thou sawest was (*ēn*) and is not, and shall ascend out of the bottomless pit and go into perdition; and they that dwell on the earth shall wonder . . . when they be hold the beast that was and is not, and yet is" (*kai parestai* = shall come, be present, *i.e.* again, according to a more accurate reading). In these words the most of interpreters find a paraphrase of the statement, ch. 13:3, 12, 14, that the beast was wounded to the death, but that its deadly wound was healed. "The distinguishing of the two statements (viz. of the not-being and the death-wound, the coming again and the healing of the wound) has," as A. Christiani (*uebersichtl. Darstellung des Inhalts der Apok.*, in der *Dorpater Zeitschrift Theol.* 1861, iii. p. 219) rightly remarks, "its foundation (against Ebrard) either in the false supposition that the beast in ch. 17 is different from that in ch. 13, or in this, that there must abstractly be a distinction between the world-power (ch. 13) and the ruler of the world (ch. 17); whereby, moreover, it is not clear wherein the difference between the death-wound and the not-being consists (against Aub.)." The being, the not-being, and the appearing again of the beast, are not to be understood of the present time as regards the seer, so as to mean: the beast existed before John's time, after that it was not, and then one day shall again appear, which has been combined with the fable of Nero's coming again; but the past, the present, and the future of the beast are, with Vitringa, Bengel, Christ., to be regarded from the standpoint of the vision, according to which the time of the fulfilment, belonging to the future, is to be regarded as the point of time from which the being, the not-being, and the appearing again are represented, so that these three elements form the determination of the nature of the beast in its historical manifestation.

Hereupon the angel points out to the seer the secret of the woman and of the beast which bears the woman, beginning with the interpretation of the beast, ch. 17:9. "The seven heads are seven mountains, on which the woman sitteth; and there are seven kings." The heads are thus defined in a twofold way: For the woman they are seven mountains, on which she sits; but in so far as they belong to the beast, they are seven kings (Hofm. p. 711, Christ., etc.). The reference of the mountains to the seven hills of Rome is to be rejected, because it is difficult to understand how the heads can represent at one and the same time both mountains and kings. Mountains are, according to the prophetic view, seats of power, symbols of world-kingdoms (cf. Ps. 68:17, 76:5; Jer. 51:25; Ezek. 35:2), and thus are here as little to be thought of as occupying space along with one another as are the seven kings to be thought of as contemporaneous (Hofm., Aub.). According to this, the (*basileis*) are not also separate kings of one kingdom, but kingships, dominions, as

in Daniel ruler and kingdom are taken together. One need not, however, on this account assume that (*basileis*) stands for (*basileiai*); for, according to Dan. 8:20-22, "the kingdom is named where the person of the ruler is at once brought into view; but where it is sought to designate the sovereignty, then the king is named, either so that he represents it altogether, or so that its founder is particularly distinguished" (Hofm. p. 714).

The angel further says of the seven heads: "Five (of these sovereignties) are fallen," *i.e.* are already past, "one is," *i.e.* still exists, "the other is not yet come; and when it cometh, it must continue a short space." This explanation is obviously given from the point of view of the present of the seer. The five fallen (*basileis*) (sovereignties) are Egypt, Assyria, Babylonia, Medo-Persia, and Greece (Hengst., Aub., Christ.), and not Assyria, Chaldea, Persia, Grecia, and the kingdom of the Seleucidae, as Hofmann, with Ebrard and Stier, affirms. The reception of the Seleucidae or of Antiochus Epiphanes into the rank of world-rulers, depends, with Hofmann, on the erroneous interpretation of the apocalyptic beast image as representing the reappearance of the Grecian world kingdom, and falls with this error. The chief argument which Hofmann alleges against Egypt, that it was never a power which raised itself up to subdue or unite the world under itself, or is thus represented in the Scriptures, Aub. (p. 309) has already invalidated by showing that Egypt was the first world-power with which the kingdom of God came into conflict under Moses, when it began to exist as a nation and a kingdom. Afterwards, under the kings, Israel was involved in the wars of Egypt and Assyria in like manner as at a later period they were in those of the Ptolemies and the Seleucidae. For this reason Egypt and Assyria are often named together by the prophets, particularly as the world-powers with which the people of God" committed whoredom, yea, by the older prophets generally as the representatives of the world-power (2nd Kings 17:4; Hos. 7:11, 12:1, 9:3, 11:5, 11; Micah 7:12; Isa. 52:4, 19:23-25; Jer. 2:18, 36; Zech. 10:10). On the other hand, the Seleucidan appears before us in Dan. 8 and 11:1-35 as an offshoot of the Grecian world-kingdom, without anything further being intimated regarding him. In Dan. 7 there is as little said of him as there is in Zechariah's vision of the four horsed chariots.

The sixth sovereignty, which "is" (*ho heis estin*), is the Roman world-power exercising dominion at the time of John, the Roman emperor. The seventh is as yet future (*oupō ēlthen*), and must, when it comes, continue a short time (*oligon*). If the sixth sovereignty is the Roman, then by the seventh we may understand the world-powers of modern Europe that have come into its place. The angel adds (ver. 11), "The beast that was and is not, even he is the eighth (king), and is of the seven, and goeth into perdition." By that which is called "even the eighth" can properly be meant only the seventh. The contrast lying in the (*kai autos ogdoos*) demands this. But that instead of the seventh (ver. 10, *ho allos*) the beast itself is named, therewith it is manifestly intimated that in the eighth the beast embodies itself, or passes into its completed form of existence as a beast. This is supported partly by the expression (*ek tōn hepta*) which is added to (*ogdoos*), partly by the designation as "the beast that was and is not." That addition does not merely say, one out of the seven, for which John would have written (*heis ek tōn hepta*) (cf. ch. xvii. 1 and xxi. 9), or, formed like the seven, but, growing up out of the seven, as the blossom out of the plant (blastanōn), as the Greek Andreas explains, and erroneously adds (*ek mias autōn*). It is the comprehensive essence of these seven, the embodiment of the beast itself, which for the first time reaches in it to its perfect form (Aub., Dūsterd., Christ). As such it is placed over against the seven as the eighth; but it is

not therefore an eighth kingdom, for it is not represented by an eighth head, but only by the beast —only the beast which was, and is not, and then shall be again (*parestai*, ver. 11, cf. ver. 8). If now this definition, according to the above, means the same thing as is intended in ch. 13 by the deadly wound of the beast and the healing again of the wound, then these words mean that the world-power in one of its heads (the seventh?) receives the deadly wound, so that the beast is not —*i.e.* it cannot show its power, its beast-nature— till the healing of the same, but after the healing of the wound it will appear as the eighth ruler in its full nature as a beast, and will unfold the power of its ten horns. Of these ten horns the angel says, ver. 12, “They are ten kings which have received no (*basileian*), but will receive power as kings one hour with the beast.” By this it is affirmed, on the one side, that the ten horns belong to the seventh beast; but, on the other, it appears from this interpretation of the angel, taken in connection with that going before, that the ruler with the ten horns growing up as the eighth out of the seven represents the last and the highest phases of the development of the world-power, and is to be regarded as contemporary with the ten (*basileis*) which receive power as kings with the beast.

The statement, however, that the seventh ruler is also an eighth, and must represent the beast in its perfect form, without his being denoted by an eighth head to the beast, has its foundation, without doubt, in the dependence of the apocalyptic delineation on Daniel’s prophecy of the fourth world-power, in which (ch. 2) the iron legs are distinguished from the feet, which consist partly of iron and partly of clay; and yet more distinctly in ch. 7 the climax of the power of the fourth beast is represented in the little horn growing up between its ten horns, and yet neither is it called in ch. 2 a fifth kingdom, nor yet in ch. 7 is the little horn designated as a fifth world-ruler.

The apocalyptic delineation of the world-power and the world ruler is related, therefore, to the prophecy of Daniel in such a manner that, in the first place, it goes back to the elements of the same, and gathers them together into one combined image, according to its whole development in the past, present, and future, while Daniel’s prophecy goes forth from the present, beginning with the Chaldean world-kingdom. Moreover, the Apocalypse discloses the spiritual principle working in the world-power. The dragon, *i.e.* Satan, as prince of this world, gave his throne and his power to the beast. Finally, the Apocalypse, extends itself at large over the unfolding, as yet future, of the ungodly world-kingdom; for it places in view, in addition to the sixth ruler existing in the presence of the seer, the rising up of yet a seventh, in which the beast, healed of its death-wound, will first as the eighth ruler fully reveal its ungodly nature. The dividing of the fourth world-kingdom of Daniel between two rulers has its foundation in the purpose to gain the significant number seven. By the number seven of the heads, while Daniel saw only four beasts, the apocalyptic beast must be represented as the diabolical contrast to the Lamb. The seven heads and ten horns the beast has in common with the dragon, which gave his power to the beast (cf. Rev. 13:1,2 with 12:3). The seven heads of the dragon and of the beast are the infernal caricature and the antithesis of the seven Spirits of God, the seven eyes and seven horns of the Lamb (Rev. 5:6), just as the seven mountains on which the woman sits are the antitype and the antithesis of the hill of Zion, the chosen mountain of the Lord. (Of. Lammert, *Babel, das Thier u. der falsche Prophet*, (1863, p. 84.) From the symbolical signification of the numbers, it is also clear how the beast which was and is not can also appear as the eighth ruler. The eighth, arising from the addition of one to seven, denotes a new beginning, or the beginning of a new life, as frequently in the laws relating to religious worship, as

e.g. regarding circumcision, the consecration of priests, the purification of lepers, the eight days of the Feast of Tabernacles, etc. Cf. Leyrer in Herz.'s *Real. Encycl.* xviii. p. 370. According to him, the beast is called (*kai autos ogdoos*) (Rev. 17:11), "because, although it is of the seven which hitherto have constituted the antichristian development in its completeness, a new one presumes to establish itself in self-deification, and in open rebellion against God, raising itself to the experiment of an absolute world-monarchy before the final judgment passes upon it."

As the number seven of the heads of the beast in the Apocalypse, so also the number four of the beasts rising up out of the sea in Daniel's vision comes first under consideration, according to their symbolical meaning as the number of the world. For the sake of this significance of the number four, only the four world kingdoms are spoken of, while in the fourth there are distinctly two different phases of the development of the world-kingdom. If

we look at this significance of the numbers, the difference between the representation of Daniel and that of the Apocalypse reduces itself to this, that Daniel designates the world-power simply only in opposition to the kingdom of God; the Apocalypse, on the contrary, designates it according to its concealed spiritual background, and in its antichristian form. The world-number four appears here augmented to the antichristian contrast to the divine number seven. But in both representations the beast forming the last phase of the world-kingdom has ten horns. This number also has a symbolical meaning; it is the signature of definitive completeness, of fullest development and perfection. "*The ten horns are kings*; for 'horn' as well as 'king' signifies might crushing, conquering" (Lammert, p. 78). The little horn which outrooted three existing ones and entered into their place, makes, with the remaining seven, eight; but eight is seven augmented. It is therefore the beast itself in its highest power, and ripe for judgment, just as the beast which was and is not mounts up as the eighth ruler, to be destroyed, after a short period of action, by the judgment.

But while we attach a symbolical import to the numbers, we do not, however, wish to dispute that their numerical worth may not also be realized in the fulfilment. As the comparison of Daniel 7 with 8 beyond doubt shows that the second and third kingdoms which the prophet saw have historically realized themselves in the succession of the Medo-Persian and Grecian kingdoms after the Babylonian; as, moreover, in the prophetic delineation of the fourth world-kingdom the character of the Roman world-power is not to be mistaken; finally, as in the Apocalypse the first six heads of the beast are referred to the world-powers that have hitherto appeared in history: so may also the prophecy of the seven heads and of the ten horns of the beast. (in Dan. and the Apoc.) perhaps yet so fulfil itself in the future, that the anti-Christian world-power may reach its completion in ten rulers who receive power as kings one hour with the beast, *i.e.*, as companions and helpers of Antichrist, carry on war for a while against the Lord and His saints, till at the appearance of the Lord to judgment they shall be destroyed, together with the beast and the dragon.

How indeed this part of the prophecy, relating to the last unfolding of the ungodly and antichristian world-power, shall fulfil itself, whether merely according to the symbolical meaning of the numbers, or finally also actually, the day will first make clear. }}

Part Second: Development of Kingdom of God. Chap. VIII-XII.

{{ This Part contains three revelations, which Daniel received during the reigns of Belshazzar, Darius the Mede, and Cyrus the Persian, regarding the development of the kingdom of God. After describing in the First Part the development of the world-power and its relation to the people and kingdom of God from the days of Nebuchadnezzar, its founder, down to the time of its final destruction by the perfected kingdom of God, in this Second Part it is revealed to the prophet how the kingdom of God, in war against the power and enmity of the rulers of the world, and amid every oppressions, is carried forward to final victory and is perfected. The first vision, ch. 8, represents what will happen to the people of God during the developments of the second and third world-kingdoms. The second revelation, ch. 9, gives to the prophet, in answer to his penitential prayer for the restoration of the ruined holy city and the desolated sanctuary, disclosures regarding the whole development of the kingdom of God, from the close of the Babylonish exile to the final accomplishment of God's plan of salvation. In the last vision, in the third year of Cyrus, ch. 10-12, he received yet further and more special revelations regarding the severe persecutions which await the people of God for their purification, in the nearer future under Antiochus Epiphanes, and in the time of the end under the last foe, the Antichrist. }}

Chap. VIII. Enemy Arising out of Third World-Kingdom.

{{ Vers. 13 and 14. In addition to what has been already seen and communicated in the vision, a further vision unfolds itself, by which there is conveyed to the prophet disclosures regarding the duration of the oppression of the people of God by the little horn. Daniel hears a holy one, *i.e.* an angel (see under ch. 4:10), talking. What he said is not recorded. But while he is talking, another angel interrupts him with the question as to the duration of the affliction, and this is done that Daniel may hear the answer. Therefore the first angel immediately turns himself to Daniel, and, addressing him, makes known to him the information that was desired.

The ('*elai*) (*to me*), ver. 14, is not, according to the old versions, to be changed into ('*elaiu*) (*to him*). What Hitzig says in justification of ('*elaiu*) is of no weight; cf. Kran. The angel that talked is designated by (*palmoni*), (*quidam, nescio quis = unknown person (angel)*), as not being more particularly definable. The question condenses the contents of vers. 10-12: "Till how long the vision is, etc.?" (*hechazon*) is not the action, but the contents of the vision, *the thing seen*. The contents of the vision are arranged in the form of appositions: that which is continual and the desolating wickedness, for: the vision of that which is continual and of the desolation. The meaning of this apposition is more particularly defined by the further passage following *asyndetos*: to give up the sanctuary as well as the host to destruction. (*shomem*) after the definite noun without the article, which is sometimes wanting (Jer. 2:21; Ezek. 39:27; cf. Ew. § 293), does not mean being benumbed, confounded, but *laid waste*, fallen into ruin; thus the wickedness which consists in laying waste. (*shomem*) cannot be understood transitively, since (*shomem*) and (*meshomem*) are placed over against each other in ch. 9:27.

In the answer, ('*adh*) is to be interpreted as in the question: till 2300 evening-mornings have been, or have passed, thus: 2300 evening-mornings long, so (= then) the sanctuary is brought into its right state. (*tzadaq*) primarily means to be just, whence the meaning is derived to justify, which is not here suitable, for it must

be followed by, from the defilement of the desolation. The restoration of the temple to its right condition is, it is true, at the same time a justification of it from its desolation, and it includes in it the restoration of the permanent worship.

The interpretation of the period of time, 2300 evening-mornings, named by the angel is beset with difficulty. And first the verbal import of (*`erebh boqer*) is doubtful. Among recent interpreters, Berth., Ham, v. Leng., Maur., and Hofm. (*Weiss. u. Erf.* p. 295) understand by it days consisting of morning and evening (twenty four hours); others, as Bleek, Kirmss, Ewald, Hitzig, Wieseler (who, however, in his treatise, *Die 70 Wochen*, u.s.w., p. 115 ff., defends the first explanation), Kran., and Delitzsch, are of opinion that evening-morning is particularly reckoned with reference to the offering of a morning and an evening sacrifice each day, so that 2300 evening-mornings make only 1150 whole days. But there is no exegetical foundation for this latter opinion. It is derived only from a comparison, or rather an identification, of this passage with Dan. 7:25, 12:11 f., and 9:27; and therewith it is proved that, according to 1st Mac. 1:54, 59, cf. 4:52, the desolation of the sanctuary by the worship of idols under Antiochus Epiphanes lasted not longer than three years and ten days, and that from Dan. 12:11 it extends only to 1290 days. But these arguments rest on assertions which must first be justified. The passages Dan. 7:25 and 9:27 cannot be here taken into account, because they do not speak of Antiochus Epiphanes, and the 1290 days (1335 days, ch. 13:11 f.) do not give 2300 evening-mornings, that we can and may at once identify these statements with this before us. In ch. 12:11 the *terminus a quo* of the 1290 days is unquestionably the putting away or the removal of the (*tamidh*) (*daily sacrifice*), and the giving (placing, raising up) of the abomination that maketh desolate (*i.e.* the altar of idol-worship); but in this verse (ch. 8:14), on the contrary, the continuance not only of the taking away of the (*tamidh*), but also of the delivering up of the saints and the people to be trodden under foot, is fixed to 2300 evening-mornings. This oppression continued longer than the removal of the appointed daily sacrifice. According to 1st Macc. 1:10 ff., the violent assaults of Antiochus against the temple and the Jews who remained faithful to the law began in the 143rd year of the era of the Seleucidae, but the abomination that maketh desolate, *i.e.* the idol-altar, was first erected on Jehovah's altar of burnt-offering, according to 1st Macc. 1:54, in the 145th year of the Seleucidae, and the purification of the temple from this abomination, and its reconsecration, took place on the 25th day of Kisleu (9th month) of the year of the Seleucidae 148. According to this, from the beginning of the desecration of the temple by the plundering of its vessels and its golden ornaments (1st Mac. 1:20 ff.) to its restoration to its right condition, more than five years passed. The fulfilment, or the historical reference, of this prophecy accordingly affords, as is sufficiently manifest, no proper means of ascertaining the import of the "evening-morning." This must rather be exegetically decided. It occurs only here, and corresponds to (*nuchthēmeron*), 2nd Cor. 11:25. But the choice of so unusual a measure of time, derived from the two chief parts of the day, instead of the simple measure of time by days, probably originates with reference to the morning and evening sacrifice, by which the day was to be consecrated to the Lord, after Gen. 1:5, 8, 13, etc., where the days of the creation week are named and reckoned according to the succession of evening and morning. This separation of the expression into evening and morning, so that to number them separately and add them together would make 2300 evening-mornings = 1150 days, is shown to be inadmissible, both by the asyndeton evening morning and the usages of the Hebrew language. That in ver. 26 (*ha`erebh wehaboqer*) (*the evening and the*

morning) stands for it, does not prove that the evening and morning are reckoned separately, but only that evening-morning is a period of time consisting of evening and morning. When the Hebrews wish to express separately day and night, the component parts of a day of a week, then the number of both is expressed. They say, e.g., forty days and forty nights (Gen. 7:4, 12; Ex. 24:18; 1st Kings 19:8), and three days and three nights (Jonah 2:1; Matt. 12:40), but not eighty or six days-and-nights, when they wish to speak of forty or three full days. A Hebrew reader could not possibly understand the period of time 2300 evening-mornings of 2300 half days or 1150 whole days, because evening and morning at the creation constituted not the half but the whole day. Still less, in the designation of time, "till 2300 evening-mornings," could "evening-mornings" be understood of the evening and morning sacrifices, and the words be regarded as meaning, that till 1150 evening sacrifices and 1150 morning sacrifices are discontinued. We must therefore take the words as they are, *i.e.* understand them of 2300 whole days.

This exegetical resolution of the matter is not made doubtful by the remark, that an increasing of the period of oppression to 2300 days, over against the duration of the oppression limited in ch. 7:25 to only three and a half ($3\frac{1}{2}$) times, or to 1290 (or 1335 days, ch. 12:11, 12), is very unlikely, since there is in no respect any reason for this increase over against these statements (Kran. p. 298). This remark can only be valid as proof if, on the one side, the three and a half ($3\frac{1}{2}$) times in ch. 7:25 are equal to three and a half ($3\frac{1}{2}$) civil years, for which the proof fails, and, on the other side, if the 1290 or the 1335 days in ch. 12:11 f. indicate the whole duration of the oppression of Israel by Antiochus. But if these periods, on the contrary, refer only to the time of the greatest oppression, the erection of the idol-altar in the temple, this time cannot be made the measure for the duration of the whole period of tribulation.

The objection also, that it is more difficult to prove historically an oppression of the people of God for 2300 days by Antiochus than the 1150 days' duration of this oppression, need not move us to depart from the exegetically ascertained meaning of the words. The opponents of this view are indeed at one in this, that the consecration of the temple after its purification, and after the altar of Jehovah was restored, on the 25th Kisleu of the 148th year of the Seleucidae, formed the termination of the period named, but they are at variance as to the commencement of the period. Delitzsch reckons from the erection of the idol-altar in the temple on 15th Kisleu in the 145th year of the *Sel.*, and thus makes it only three years and ten days, or 1090 to 1105 days. Hitzig reckons from the taking away of the daily sacrifice, which would take place somewhat earlier than the setting up of the idol-altar, but has not furnished proof that this happened two months earlier. Bleek and Kirmss reckon from the taking of Jerusalem by Apollonius in the year of the *Sel.* 145 (1st Macc. 1:30 ff; 2nd Mac. 5:24 ff.), misplacing this in the first month of the year named, but without having any other proof for it than the agreement of the reckoning.

To this is to be added, that the adoption of the consecration of the temple as the *terminus ad quem* is not so well grounded as is supposed. The words of the text, (*wenitzdaq qodes*) ("thus is the sanctuary placed in the right state"), comprehend more than the purification and re-consecration of the temple. In ver. 11, also ch. 9:17 and 11:31, Daniel uses the word (*miqdash*) for temple, while on the other hand means all that is holy. Was, then, the sanctuary, in this comprehensive meaning of the word, placed in its right state with the consecration of the temple, when after this occurrence "they that were in the tower (Acra) shut up the Israelites round

about the sanctuary," sought to hinder access to the temple, and, when Judas Maccabaeus had begun to besiege the tower, the Syrians approached with a reinforced army, besieged the sanctuary for many days, and on their departure demolished its strongholds (1st Macc. 6:18 ff., 51, 62)? —when, again, under Demetrius Soter of Bacchides, the high priest Menelaus was deposed, and Alcimus, who was not descended from the family of a high priest, was advanced to his place, who cruelly persecuted the pious in Israel? —when the Syrian general Nicanor mocked the priests who showed to him the burnt-offering for the king, and defiled and threatened to burn the temple (1st Macc. 7)? And did the trampling upon Israel cease with the consecration of the temple, when at the building up of the altar and the restoration of the temple the heathen around became so furious, that they resolved to destroy all who were of the race of Jacob amongst them, and began to murder them (1st Mac. 5:1 ff.)? Havernick therefore, with Bertholdt, places the *terminus ad quem* of the 2300 days in the victory over Nicanor, by which the power of the Syrians over Judea was first broken, and the land enjoyed rest, so that it was resolved to celebrate annually this victory, as well as the consecration of the temple (1st Macc. 7:48-50), according to which the *terminus a quo* of the period named would be shortly before the erection of the abomination of idolatry in the temple.

If we now, however, turn from this supposition, since the text speaks further of it, to seek the end of the oppression in the restoration of the legal temple-worship, or in the overthrow of Antiochus Epiphanes, which the angel brings to view in the interpretation of the vision (ver. 26), so also in these cases the 2300 days are to be calculated. C. v. Leng., Maur., and Wiesel., who regard the death of Antiochus as the termination, place the beginning of the 2300 days one year before the beginning of violence with which Antiochus, after his return from the expedition into Egypt in the year 143 *Sel.*, went forth to destroy (1st Macc. 1:20) the Mosaic worship and law. Only a few weeks or months earlier, in the middle of the year 142 *Sel.*, the point of commencement must be placed if the consecration of the temple is held to be the termination. In the year 142 not only was the pious high priest Onias removed from his office by the godless Jason, but also Jason himself was forced from the place he had usurped by Menelaus, who gave Antiochus a greater bribe than he did, and gave away as presents and sold to the heathen the golden utensils of the temple, and commanded Onias, who denounced his wickedness, to be deceitfully murdered (2nd Mac. 2:4). Hence we need not, with Hofmann, regard the deposition of Onias, the date of which cannot be accurately fixed, but which, 2nd Macc. 4:7 ff., is brought into connection with the commencement of the reign of Antiochus, and which probably took place before the year 142, as the date of the commencement of the 2300 days, although the laying waste of the sanctuary may be dated from it; since Jason by royal authority set up a heathen (*gumnasion*) with an (*ephebeion*), and by the wickedness of the profane and unpriestly conduct of this man Greek customs and the adoption of heathenish manners so prevailed, that the priests ceased to concern themselves about the service of the altar, but, despising the temple and forgetting the sacrifice, they hastened to witness the spectacles in the palaestra, which were contrary to the law; cf. 2nd Mac. 4:13 ff. with 1st Macc. 1:11-15. The 2300 days are thus, as well as the 1150 days, historically authenticated.

But it is on the whole questionable whether the number given by the angel is to be reckoned as an historico-chronological period of time, or is not rather to be interpreted as symbolical. The analogy of the other prophetic numbers speaks decidedly for the symbolical

interpretation. The 2300 cannot, it is true, be directly a symbolical number, such as 7, 10, 40, 70, and other numbers are, but yet it can stand in such a relation to the number seven as to receive a symbolical meaning. The longer periods of time are usually reckoned not by days, but by weeks, months, or years; if, therefore, as to the question of the duration of the 2300 days, we reduce the days to weeks, months, and years, we shall find six years, three or four months, and some days, and discover that the oppression of the people by the little horn was to continue not fully a period of seven years. But the times of God's visitations, trials, and judgments are so often measured by the number seven, that this number came to bear stamped on it this signification; see under ch. iv. 13, vii. 25. The number of seven years is used in the symbolical meaning when, not to mention the cases in Gen. xxix. 18, 27, xli. 26 f., and Judg. vi. 1, seven years' famine were laid upon the land as a punishment for David's sin in numbering the people (2nd Sam. 24:13), and when in Elisha's time Israel was visited with seven years' famine (2nd Kings 8:1). Thus the answer of the angel has this meaning: The time of the predicted oppression of Israel, and of the desolation of the sanctuary by Antiochus, the little horn, shall not reach the full duration of a period of divine judgment, shall not last so long as the severe oppression of Israel by the Midianites, Judg. 6:1, or as the famine which fell upon Israel in the time of Elisha, and shall not reach to a tenth part of the time of trial and of sorrow endured by the exiles, and under the weight of which Israel then mourned.

But if this is the meaning of the angel's message, why does not the divine messenger use a pure symbolical expression, such as "not full seven times?" and why does he not simply say, "not quite seven years?" As to the first of these questions, we answer that the expression "times" is too indefinite; for the duration of this period of sorrow must be given more minutely. As to the second question, we know no other answer that can be given than this, that, on the one side, only the positive determination of the length of time, measured by days, can afford full confidence that the domination and the tyranny of the oppressor shall not continue one day longer than God has before fixed; but, on the other side, by the measuring of this period by a number defined according to thousands and hundreds, both the long duration of the affliction is shown, and the symbolical character of the period named is indicated. While by the period "evening-morning" every ambiguity of the expression, and every uncertainty thence arising regarding the actual length of the time of affliction, is excluded, yet the number 2300 shows that the period must be defined in round numbers, measuring only nearly the actual time, in conformity with all genuine prophecy, which never passes over into the mantic prediction of historico-chronological data.

If we compare with this the designation of time in ch. 7:25, instead of the general idea there expressed, of "*time, times, and half a time*," which is not to be computed as to its duration, we have here a very definite space of time mentioned. This difference corresponds to the contents of the two prophecies. The oppression prophesied of in this chapter would visit the people of Israel at not too distant a time; and its commencement as well as its termination, announced by God beforehand, was fitted to strengthen believers in the faith of the truth and fidelity of God for the time of the great tribulation of the end, the duration of which God the Lord indeed determined accurately and firmly beforehand, but according to a measure of time whose extent men cannot calculate in advance. In this respect the designation of the time of the affliction which the horn growing up out of the third

world-kingdom will bring upon God's people, becomes a type for the duration of the oppression of the last enemy of the church of the Lord at the end of the days.

Vers. 15-27. **The interpretation of the vision.** The interpretation of Daniel's vision, as given by the angel, falls within the vision itself. When Daniel sought to understand the vision, viz. in his mind, not by prayer or by asking a question, he saw before him, according to ver. 17, One standing at some distance, who had the appearance of a man, but was not a man, but a supernatural being in human likeness. This person resembling a man is (ver. 16) named by the angel, *Gabriel*, i.e. man of God. The voice of another, whom Daniel did not see, hearing only a human voice proceeding from the Ulai, commanded this person to explain the vision to the prophet (*lehallai*, i.e. to Daniel). Nothing further is indicated of the person from whom the voice proceeded than what may be conjectured from (*ben 'ulai*) (*between the Ulai*), whence the voice sounded. These words do not mean "hither from Ulai" (Bertholdt), but "**between the two banks of the Ulai**" (Chr. B. Mich., Ham, etc.); according to which, the being whose voice Daniel heard appears as if hovering over the waters of the river Ulai. This conjecture is confirmed by ch. 12:6,7, where Daniel sees a man hovering over the waters of the river of Ulai, who by the majesty of his appearance and his words shows himself to be a divine being, and is more minutely described according to the majesty of his appearance in ch. 10:5 ff. The question, who this man might be, is first answered in ch. 10:5 f. *Gabriel* is not a *nomen proprium* but *appellativum*. The angel who was described as in appearance like a (man) is named, for Daniel, Gabriel ("man of God"), that on subsequent occasions (e.g. ch. 9:21) he might recognise him again as the same (Hgst., Hofm., Kliefoth). As to his relation to other angels and archangels, the Scripture gives no information. If Lengerke and Maurer regard him, after the book of Enoch, along with Michael, and Raphael, and Uriel Whose name does not occur in Scripture, as one of the four angels that stand before the throne of God, the Scripture affords no support for it; nor does it countenance the supposition of Hitzig, that the two angels in vers. 15 and 16 are identical with those in vers. 13 and 14 — that Gabriel who spake, and the unknown angel, was the angel of the "rivers and fountains of waters," Rev. 16:4. (* Altogether groundless, also, is the identification of them with the Persian Amschaspands, since neither the doctrine of angels nor the names of angels of the O. T. are derived from Parsism. The most recent attempt by Dr. Al. Kohut, in his researches regarding Jewish angelology and demonology in their dependence on Parsism (*Abhand. für die Kunde des Morgen.* iv. Bd., Nr. 3), to establish this connection, is extremely poor and superficial. The proof adduced in the first ten pages of his treatise is confined to these points: that in the writings of the O.T. after the Exile or during the Exile the appearance of the angels is altogether different from that presented in the portions written before the Exile. It is said that, as a rule, the angels in the period first named take the human form, and bear names corresponding to their properties — Michael, Dan. 1:13, 21, 12:1; Gabriel, 8:16, 9:21; and in the book of Tobit, 12:15, not much later in date (?), Raphael; — now also, in contrast to the period before the Exile, there is an order in rank among the angels; Michael, Dan. 10:12, is designated as one of the first angel-princes, and, ch. 12:1, as the greatest angel-prince; moreover, the number of (*sarim*) (*angel-princes*) is spoken of as seven, corresponding to the Persian *Amesha-cpentas* (Tob. 12:15, and Book of Enoch 90:21). But does this distinction between the pre-exilic and post exilic doctrine of angels, even though it were allowed to be as great as Kohut supposes, furnish a proof for the derivation of the latter from Parsism? or does this derivation follow from the fact that the Jews in exile came into intercourse with

the Persians and the Medes, and that about this time the Zend worship flourished? And do the angels in the post-exilic writings for the first time indeed assume the human form? Kohut seems to know nothing of the appearance of angels in Gen. 19:1 ff., Judg. 6:11 ff., 13:9 ff. Then does the agreement, not of the doctrine of the O.T., but of the later Jewish apocryphal writings, Tobit and the Book of Enoch, with regard to the number of angel princes and of the *Amesha-cpenta*, furnish a sufficient proof of this derivation? Dr. Kohut does not himself appear to think so, since he regards it as necessary, in addition to this, which is "perhaps purely accidental," to furnish an etymological argument. *Amesha-cpenta* means "*non connivens sanctus* = the holy one not sleeping;" "thus," he says, "it is a mere Chaldean rendering of the word *Amesha-cpenta*, when in Dan. 4:10, 14, 20, 8:13, the Jewish angel-princes are called (*`irin qadishin* = holy watchers." But was, then, the Chaldean king Nebuchadnezzar, to whom in a dream a "holy watcher" appeared, a Jew? and in what edition of the Bible has Dr. Kohut found in Dan. 8:13 the angel name (*`ir*)? Nor is it any better proof that the demonology of the O.T. is a foreign production, resulting from the contact of the Jews with the Persians and Medes during the Exile, because in Zech. 3:1 f., Ps. 48:49, 1st Chron. 21:1, and especially in Job 1:6 f., 2:1, Satan "is depicted as a plague-spirit, altogether corresponding to the Persian Agromainjus, the *killing spirit*." Such silly talk needs no refutation.) } }

Chap. IX. Seventy Weeks.

{ { In the first year of Darius the Median, Daniel, by a diligent study of the prophecies of Jeremiah as to the number of years during which Jerusalem must lie desolate (vers. 1, 2), was led to pour forth a penitential prayer, in which he acknowledges the justice of the divine chastisement which hung over Israel on account of their sins, and entreates the mercy of God in behalf of his people (vers. 3-19). In consequence of this prayer, the angel Gabriel (vers. 20-23) appeared, and announced to him that seventy weeks (vers. 24-27) must pass over his people and the holy city before the consummation of the kingdom of God.....

Vers. 24-27. *The divine revelation regarding the seventy (70) weeks.* —This message of the angel relates to the most important revelations regarding the future development of the kingdom of God. From the brevity and measured form of the expression, which Auberlen designates "the lapidary style of the upper sanctuary," and from the difficulty of calculating the period named, this verse has been very variously interpreted. The interpretations may be divided into three principal classes. 1. Most of the church fathers and the older orthodox interpreters find prophesied here the appearance of Christ in the flesh, His death, and the destruction of Jerusalem by the Romans. 2. The majority of the modern interpreters, on the other hand, refer the whole passage to the time of Antiochus Epiphanes. 3. Finally, some of the church fathers and several modern theologians have interpreted the prophecy eschatologically, as an announcement of the development of the kingdom of God from the end of the Exile on to the perfecting of the kingdom by the second coming of Christ at the end of the days. ((* The *first* of these views is in our time fully and at length defended by Hävernicks (*Comm*), Hengstenberg (*Christol.* iii. 1, p. 19 f., 2d ed.), and Auberlen (*Der Proph. Daniel*, u.s.w., p. 103 ff., 3d ed.), and is adopted also by the Catholic theologian Laur. Reinke (*die messian. Weissag. bei den gr. u. kl. Proph. ales A. T.* iv. 1, p. 206 ff.), and by Dr. Pusey of England. The *second* view presents itself in the Alexandrine translation of the prophecy, more distinctly in Julius Hilarianus (about A.D. 400) (*Chronologia s.*

libellus de nmndi duratione, in Migne's *Biblioth. cler. univ.* t. 13, 1098), and in several rabbinical interpreters, but was first brought into special notice by the rationalistic interpreters Eichhorn, Bertholdt, v. Leng., Maurer, Ewald, Hitzig, and the mediating theologians Bleek, Wieseler (*Die 70 Wochen u. die 63 Jahrwochen des Proph. Danieli, Gött. 1839, with which compare the Retractation in the Göttinger gel. Anzeigen*, 1846, p. 113 ii.), who are followed by Lücke, Hilgenfeld, Kranichfeld, and others. This view has also been defended by Hofmann (*die 70 Jahre des Jer. a. die 70 Jahrwochen des Daniel, Nürnberg. 1836*, and *Weissag. u. Erfüllung*, as also in the *Schriftbew.*), Delitzsch (Art. *Daniel* in Herz.'s *Realenc.* Bd. iii.), and Zündel (in the *Kritischen Unterss.*), but with this essential modification, that Hofmann and Delitzsch have united an eschatological reference with the primary historical reference of vers. 25-27 to Antiochus Epiphanes, in consequence of which the prophecy will be perfectly accomplished only in the appearance of Antichrist and the final completion of the kingdom of God at the end of the days. Of the *third* view we have the first germs in Hippolytus and Apollinaris of Laodicea, who, having regard to the prophecy of Antichrist, ch. vii. 25, refer the statement of ver. 27 of this chapter, regarding the last week, to the end of the world; and the first half of this week they regard as the time of the return of Elias, the second half as they time of Antichrist. This view is for the first time definitely stated in the *Berleburg Bible*. 'Bnt Kliefoth, in his Comm. on Daniel, was the first who sought to investigate and establish this opinion exegetically, and Leyrer (in Herz.'s *Realenc.* xviii. p. 383) has thus briefly stated it:—"The seventy (*shabu'im*), i.e. the (*kairoi*) of Daniel (ch. 9:24 ff.) measured by sevens, within which the whole of God's plan of salvation in the world will be completed, are a symbolical period with reference to the seventy (70) years of exile prophesied by Jeremiah, and with the accessory notion of ecumenicity. The 70 is again divided into three periods: into 7 (till Christ), 62 (till the apostasy of Antichrist), and *one* (*shabu'a*), the last world-(hepta), divided into 2 x 3 1/2 times, the rise and the fall of Antichrist."

For the history of the interpretation, compare for the pat-ristic period the treatise of Professor Reusch of Bonn, entitled "*Die Patrist. Berechnung der 70 Jahrwochen Daniels*," in the Tüb. theol. Quart. 1868, p. 535 ff.; for the period of the middle ages and of more modern times, Abr. Calovii (*Exetasis*); *theologica de septuaginta seplimanis Danielis*, in the Biblia illustr. ad Dan. ix., and Havernick's History of the Interpretation in his *Comm.* p. 386 ff. ; and for the most recent period, R. Baxmann on the Book of Daniel in the *Theolog. Studien u. Kritiken*, 1863, iii. p. 497 ff. *)

In the great multiplicity of opinions, in order to give clearness to the interpretation, we shall endeavour first of all to ascertain the meaning of the words of each clause and verse, and then, after determining exegetically the import of the words, take into consideration the historical references and calculations of the periods of time named, and thus further to establish our view.

The revelation begins, ver. 24, with a general exhibition of the divine counsel regarding the city and the people of God; and then there follows, vers. 25-27, the further unfolding of the execution of this counsel in its principal parts. On this all interpreters are agreed that the seventy weeks which are determined upon the people and the city are in vers. 25-27 divided into three periods, and are closely defined according to their duration and their contents.

Ver. 24. **Seventy weeks are determined.** —(*shabu'im*) from (*shabu'a*), properly, the time divided into sevenths, signifies commonly the period of seven days, the week, as Gen. 29:27 f. (in the sing), and Dan. 10:2,3, in the plur., which is

usually in the form (*shabu'im*); cf. Deut. 16:9 f., Ex. 34:22, etc. In the form (*shabu'im*) there thus lies no intimation that it is not common weeks that are meant. As little does it lie in the numeral being placed after it, for it also sometimes is found before it, where, as here, the noun as the weightier idea must be emphasized, and that not by later authors merely, but also in Gen. 32:15 f., 1st Kings 8:63; cf. Gesen. *Lehrgeb.* p. 698. What period of time is here denoted by (*shabu'im*) can be determined neither from the word itself and its form, nor from the comparison with (*shabu'im yamim*), ch. 10:2,3, since 0'19: is in these verses added to (*shabu'im*), not for the purpose of designating these as day-weeks, but simply as full weeks (three weeks long). The reasons for the opinion that common (*i.e.* seven-day) weeks are not intended, lie partly in the contents of vers. 25 and 27, which undoubtedly teach that that which came to pass in the sixty-two (62) weeks and in the one week could not take place in common weeks, partly in the reference of the seventy (70) (*shabu'im*) to the seventy (70) years of Jeremiah, ver. 2. According to a prophecy of Jeremiah —so *e.g.* Hitzig reasons— Jerusalem must lie desolate for seventy (70) years, and now, in the sixty-ninth (69th) year, the city and the temple are as yet lying waste (ver. 17 f.), and as yet nowhere are there symptoms of any change. Then, in answer to his supplication, Daniel received the answer, seventy (70) (*shabu'im*) must pass before the full working out of the deliverance. "If the deliverance was not yet in seventy (70) years, then still less was it in seventy (70) weeks. With seventy (70) times seven months we are also still inside of seventy (70) years, and we are directed therefore to year-weeks, so that each week shall consist of seven years. The special account of the contents of the weeks can be adjusted with the year-weeks alone; and the half-week, ver. 27, particularly appears to be identical in actual time with these three and a half times (years), ch. 7:25." This latter element is by others much more definitely affirmed. Thus *e.g.* Kranichfeld says that Daniel had no doubt about the definite extent of the expression *Wig*, but gave an altogether unambiguous interpretation of it when he combined the last half-week *essentially* with the known and definite three and a half *years* of the time of the end. But —we must, on the contrary, ask— where does Daniel speak of the three and a half (3 1/2) *years* of the time of the end? He does not use the word *year* in any of the passages that fall to be here considered, but only (*'iddan*) or (*mo'ed*), time, definite time. That by this word common years are to be understood, is indeed taken for granted by many interpreters, but a satisfactory proof of such a meaning has not been adduced. Moreover, in favour of year weeks (periods of seven years) it has been argued that such an interpretation was very natural, since they hold so prominent a place in the law of Moses; and the Exile had brought them anew very distinctly into remembrance, inasmuch as the seventy (70) years' desolation of the land was viewed as a punishment for the interrupted festival of the sabbatical year: 2 Chron. 36:21 (Hgstb., Kran., and others). But since these periods of seven years, as Hengstenberg himself confesses, are not called in the law (*shabu'im*) or (*shabu'oth*), therefore, from the repeated designation of the seventh year as that of the great Sabbath merely (Lev. 25:2, 4, 5, 26:34, 35, 43; 2nd Chron. 36:21), the idea of year-weeks in no way follows. The law makes mention not only of the Sabbath-year, but also of periods of seven times seven years, after the expiry of which a year of jubilee was always to be celebrated (Lev. 25:8 ff.). These, as well as the Sabbath-years, might be called (*shabu'im*). Thus the idea of year-weeks has no exegetical foundation. Hofmann and Kliefoth are in the right when they remark that (*shabu'im*) does not necessarily mean year-weeks, but an intentionally indefinite designation of a period of time measured by

the number seven, whose chronological duration must be determined on other grounds. The (hap. leg.) (*chathak*) means in Chald. to cut off, to cut up into pieces, then to decide, to determine closely, e.g. Targ. Esth. 4:5; cf. Buxtorf, *Lex. talm.*, and Levy, *Chald. Worterb.* s.v. The meaning for (*nechtak*), *abbreviate sunt* (Vulg. for (*ekolobōthēsan*), Matt. 24:22), which Wieseler has brought forward, is not proved, and it is unsuitable, because if one cuts off a piece from a whole, the whole is diminished on account of the piece cut off, but not the piece itself. For the explanation of the sing. (*nechtak*) we need neither the supposition that a definite noun, as (*`eth*) (*time*), was before the prophet's mind (Hgsth.), nor the appeal to the inexact manner of writing of the later authors (Ewald). The sing. is simply explained by this, that (*shabu`im shib`im*) is conceived of as the absolute idea, and then is taken up by the passive verb impersonal, to mark that the seventy sevenths are to be viewed as a whole, as a continued period of seventy seven times following each other.

Upon thy people and upon thy holy city. In the (*`al*) there does not lie the conception of that which is burdensome, or that this period would be a time of suffering like the seventy (70) years of exile (v. Lengerke). The word only indicates that such a period of time was determined upon the people. The people and the city of Daniel are called the people and the city of God because Daniel has just represented them before God as His (Hävernich, v. Lengerke, Kliefoth). But Jerusalem, even when in ruins, is called the holy city by virtue of its past and its future history; cf. ver. 20. This predicate does not point, as Wieseler and Hitzig have rightly acknowledged, to a time when the temple stood, as Staheliu and v. Lengerke suppose. Only this lies in it, Kliefoth has justly added, —not, however, in the predicate of holiness, but rather in the whole expression, —that the people and city of God shall not remain in the state of desolation in which they then were, but shall at some time be again restored, and shall continue during the time mentioned. One must not, however, at once conclude that this promise of continuance referred only to the people of the Jews and their earthly Jerusalem. Certainly, it refers first to Israel after the flesh, and to the geographical Jerusalem, because these were then the people and the city of God; but these ideas are not exhausted in this reference, but at the same time embrace the New Testament church and the church of God on earth.

The following infinitive clauses present the object for which the seventy (70) weeks are determined, i.e. they intimate what shall happen till, or with the expiry of, the time determined. Although, before the infinitive, does not mean till or during, yet it is also not correct to say that: We can point out only the issue which the period of time finally reaches, only its result. Whether that which is stated in the infinitive clauses shall for the first time take place after the expiry of, or at the end of the time named, or shall develop itself gradually in the course of it, and only be completed at the end of it, cannot be concluded from the final (*/e*), but only from the material contents of the final clauses. The six statements are divided by Maurer, Hitzig, Kranichfeld, and others into three passages of two members each, thus: After the expiry of seventy weeks, there shall (1) be completed the measure of sin; (2) the sin shall be covered and righteousness brought in; (3) the prophecy shall be fulfilled, and the temple, which was desecrated by Antiochus, shall be again consecrated. The Masoretes seem, however, to have already conceived of this threefold division by placing the *Atnach* under (*tzedeq `olamim*) (the fourth clause); but it rests on a false construction of the individual members especially of the first two passages. Rather we have two three-membered sentences before us. This

appears evident from the arrangement of the six statements ; i.e. that the first three statements treat of the taking away of sin, and thus of the negative side of the deliverance ; the three last treat of the bringing in of everlasting righteousness with its consequences, and thus of the positive deliverance, and in such a manner that in both classes the three members stand in reciprocal relation to each other: the fourth statement corresponds to the first, the fifth to the second, the sixth to the third—the second and the fifth present even the same verb (*chthm*).

In the first and second statements the reading is doubtful. Instead of (*lactom*) (*Keth.*), *to seal*, the *Keri* has (*lehatem*), *to end* (R. *tamam*, *to complete*). In (*lekalle'*) a double reading is combined, for the vowel-points do not belong to the *Keth.*, which rather has (*liklo'*), since (*kala'*) is nowhere found in the *Piel*, but to the *Keri*, for the Masoretes hold (*kala'*) to be of the same meaning as (*kalh*), *to be ended*. Thus the ancient translators interpreted it: LXX., (*tas adikias spanisaî*); Theod., (*suntelesthênai al. suntelesai*); Aquil., (*suntelesai tēn athesian*); Vulg., *ut consummetur preevaricatio*. Bertholdt, Rosenmüller, Gesenius, Winer, Ewald, Hitzig, Maurer, have followed them in supposing a passing of (**h**) into ('**a**'). But since (*kala*) occurs frequently in Daniel, always with (**h**) (cf. ver. 27, ch. 11:36, 12:7), and generally the roots with (**h**) take the form of those with ('**a**') much seldomer than the reverse, on these grounds the reading (*liklo'*) thus deserves the preference, apart from the consideration that almost all the *Keris* are valueless emendations of the Masoretes; and the parallel (*lhthm*), decidedly erroneous, is obviously derived from ch. 8:23. Thus the *Keri* does not give in the two passages a suitable meaning. The explanation: to finish the transgression and to make full the measure of sin, does not accord with what follows: to pardon the iniquity; and the thought that the Jews would fill up the measure of their transgression in the seventy year-weeks, and that as a punishment they would pass through a period of suffering from Antiochus and afterwards be pardoned, is untenable, because the punishment by Antiochus for their sins brought to their full measure is arbitrarily interpolated; but without this interpolation the pardon of the sins stands in contradiction to the filling up of their measure. Besides, this explanation is further opposed by the fact, that in the first two statements there must be a different subject from that which is in the third. For to fill up the measure of sin is the work of men; to pardon or forgive sin, on the other hand, is the work of God. Accordingly the *Kethiv* alone is to be adopted as correct, and the first passage to be translated thus: *to shut up the transgression*. (*kala'*) means to hold back, to hold in, to arrest, to hold in prison, to shut in or shut up, hence a prison, jail. To arrest the wickedness or shut it up does not mean to pardon it, but to hem it in, to hinder it so that it can no longer spread about (Hofm.); cf. Zech. 5:8 and Rev. 20:3.

In the second passage, "**to seal up sin**," the (*chata'oth*) are the several proofs of the transgression. (*chatham*), *to seal*, does not denote the finishing or ending of the sins (Theodrt. and others). Like "the Arab. (*hatham*)", it may occur in the sense of "to end," and this meaning may have originated from the circumstance that one is wont at the end of a letter or document to affix the impress of a seal; yet this meaning is nowhere found in Hebr.: see under Ex. 28:12. The figure of the sealing stands here in connection with the shutting up in prison. Cf. ch. 6:18, the king for greater security sealed up the den into which Daniel was cast. Thus also God seals the hand of man that it cannot move, Job 37:7, and the stars that they cannot give light, Job 9:7. But in this figure to seal is not = to take away, according to which Hgstb. and many others explain it thus: the sins are here described as sealed, because they are altogether removed out of the sight of God, altogether set

aside; for "that which is shut up and sealed is not merely taken away, entirely set aside, but guarded, held under lock and seal" (Kliefoth). Hence more correctly Hofmann and Kliefoth say, "If the sins are *sealed*, they are on the one side laid under custody, so that they cannot any more be active or increase, but that they may thus be guarded and held, so that they can no longer be pardoned and blotted out ; " cf. Rev. 20:3.

The third statement is, "**to make reconciliation for iniquity.**" (*kipper*) is *terminus techn.*, to pardon, to blot out by means of a sin offering, *i.e.* to forgive.

These three passages thus treat of the setting aside of sin and its blotting out; but they neither form a climax nor a mere (*sunathroismos*), a multiplying of synonymous expressions for the pardoning of sins, *ut tota peccatorum humani generis colluvies eo melius comprehenderetur* (M. Geier). Against the idea of a (*sunathroismos*) it is justly objected, that in that case the strongest designation of sin, (*happesha`*), which designates sin as a falling away from God, a rebelling against Him, should stand last, whereas it occurs in the first sentence. Against the idea of a (*sunathroismos*) it is objected, that the words "to shut up" and "**to seal**" are not synonymous with "to make reconciliation for," *i.e.* "to forgive." The three expressions, it is true, all treat alike of the setting aside of sin, but in different ways. The first presents the general thought, that the falling away shall be shut up, the progress and the spreading of the sin shall be prevented. The other two expressions define more closely how the source whence arises the apostasy shall be shut up, the going forth and the continued operation of the sin prevented. This happens in one way with unbelievers, and in a different way with believers. The sins of unbelievers are sealed, are guarded securely under a seal, so that they may no more spread about and increase, nor any longer be active and operative; but the sins of believers are forgiven through a reconciliation. The former idea is stated in the second member, and the latter in the third, as Hofmann and Kliefoth have rightly remarked.

There follows the second group of three statements, which treat of the positive unfolding of salvation accompanying the taking away and the setting aside of sin. The first expression of this group, or the fourth in the whole number, is "to bring in everlasting righteousness." After the entire setting aside of sin must come a righteousness which shall never cease. That does not mean "happiness of the olden time" (Bertholdt, Rösch), nor "innocence of the former better times" (J.D. Michaelis), but "righteousness," requires at present no further proof. Righteousness comes from heaven as the gift of God (Ps. 85:11-14; Isa. 51:5-8), rises as a sun upon them that fear God (Mal. 3:20), and is here called *everlasting*, corresponding to the eternity of the Messianic kingdom (cf 2:44, 18, 27). (*tzedeq*) comprehends the internal and the external righteousness of the new heavens and the new earth, 2nd Pet. 3:13. This fourth expression forms the positive supplement of the first: in the place of the absolutely removed transgression is the perfected righteousness.

In the fifth passage, *to seal up the vision and prophecy*, the word (*chatham*), used in the second passage of sin, is here used of righteousness. The figure of sealing is regarded by many interpreters in the sense of confirming, and that by filling up, with reference to the custom of impressing a seal on a writing for the confirmation of its contents; and in illustration these references are given: 1st Kings 21:8, and Jer. 32:10,11, 44 (Havernick, v. Lengerke, Ewald, Hitzig, and others). But for this figurative use of the word to seal, no proof-passages are adduced from the O.T. Add to this that the word cannot be used here in a different sense from that in which it is used in the second passage. The sealing of the prophecy corresponds to

the sealing of the transgression, and must be similarly understood. The prophecy is sealed when it is laid under a seal, so that it can no longer actively show itself.

The interpretation of the object (*chazon wenabi'*) is also disputed. Berth., Ros, Bleek, Ewald, Hitzig, Wieseler, refer it to the prophecy of the seventy weeks (Jer. 25 and 29), mentioned in ver. 2. But against this view stands the fact of the absence of the article; for if by (*chazon*) that prophecy is intended, an intimation of this would have been expected at least by the definite article, and here particularly would have been altogether indispensable. It is also condemned by the word (*nabia'*) added, which shows that both words are used in comprehensive generality for all existing prophecies and prophets. Not only the prophecy, but the prophet who gives it, *i.e.* not merely the prophecy, but also the calling of the prophet, must be sealed. Prophecies and prophets are sealed, when by the full realization of all prophecies prophecy ceases, no prophets any more appear. The extinction of prophecy in consequence of its fulfilment is not, however (with Hengstenberg), to be sought in the time of the manifestation of Christ in the flesh; for then only the prophecy of the Old Covenant reached its end (cf. Matt. 11:13, Luke 22:37, John 1:46), and its place is occupied by the prophecy of the N.T., the fulfilling of which is still in the future, and which will not come to an end and terminate (*katargnthēsetai*), 1st Cor. 13:8) till the kingdom of God is perfected in glory at the termination of the present course of the world's history, at the same time with the full conclusive fulfilment of the O.T. prophecy; cf. Acts. 3:21. This fifth member stands over against the second, as the fourth does over against the first. "When the sins are sealed, the prophecy is also sealed, for prophecy is needed in the war against sin; when sin is thus so placed that it can no longer operate, then prophecy also may come to a state of rest; when sin comes to an end in its place, prophecy can come to an end also by its fulfilment, there being no place for it after the setting aside of sin. And when the apostasy is shut up, so that it can no more spread about, then righteousness will be brought, that it may possess the earth, now freed from sin, shut up in its own place" (Kliefoth).

The sixth and last clause, to anoint a most holy, is very differently interpreted. Those interpreters who seek the fulfilment of this word of revelation in the time following nearest the close of the Exile, or in the time of the Maccabees, refer this clause either to the consecration of the altar of burnt-offering (Wieseler), which was restored by Zerubbabel and Joshua (Ezra 3:3:2 ff.), or to the consecration of the temple of Zerubbabel (J.D. Michaelis, Jahn, Steudel), or to the consecration of the altar of burnt-offering which was desecrated by Antiochus Epiphanes, 1st Macc. 4:54 (Hitzig, Kranichfeld, and others). But none of these interpretations can be justified. It is opposed by the actual fact, that neither in the consecration of Zerubbabel's temple, nor at the re-consecration of the altar of burnt-offering desecrated by Antiochus, is mention made of any anointing. According to the definite, uniform tradition of the Jews, the holy anointing oil did not exist during the time of the second temple. Only the Mosaic sanctuary of the tabernacle, with its altars and vessels, were consecrated by anointing. Ex. 30:22 ff., 11:1-16; Lev. 8:10 ff. There is no mention of anointing even at the consecration of Solomon's temple, 1st Kings 8 and 2nd Chron. 5-7, because that temple only raised the tabernacle to a fixed dwelling, and the ark of the covenant as the throne of God, which was the most holy furniture thereof, was brought from the tabernacle to the temple. Even the altar of burnt offering of the new temple (Ezek. 43:20, 26) was not consecrated by anointing, but only by the offering of blood. Then the special fact of the consecration of the altar of burnt-offering, or of the temple, does not accord with

the general expressions of the other members of this verse, and was on the whole not so significant and important an event as that one might expect it to be noticed after the foregoing expressions. What Kranichfeld says in confirmation of this interpretation is very far-fetched and weak. He remarks, that "as in this verse the prophetic statements relate to a taking away and (*kapper*) of sins, in the place of which righteousness is restored, accordingly the anointing will also stand in relation to this sacred action of the (*kphr*), which primarily and above all conducts to the significance of the altar of Israel, that, viz., which stood in the outer court." But, even granting this to be correct, it proves nothing as to the anointing even of the altar of burnt offering. For the preceding clauses speak not only of the (*kphr*) of transgression, but also of the taking away (closing and sealing) of the apostasy and of sin, and thus of a setting aside of sin, which did not take place by means of a sacrifice. The fullest expiation also for the sins of Israel which the O.T. knew, viz. that on the great day of atonement, was not made on the altar of burnt-offering, but by the sprinkling of the blood of the offering on the ark of the covenant in the holy of holies, and on the altar of incense in the most holy place. If (*mashach*) is to be explained after the (*kapper*), then by "holy of holies" we would have to understand not "primarily" the altar of burnt-offering, but above all the holy vessels of the inner sanctuary, because here it is not an atonement needing to be repeated that is spoken of, but one that avails forever.

In addition to this, there is the *verbal* argument that the words (*qodesh qadashim*), are not used of a single holy vessel which alone could be thought of. Not only the altar of burnt-offering is so named, Ex. xxix. 37, xi. 10, but also the altar of incense, Ex. xxx. 10, and the two altars with all the vessels of the sanctuary, the ark of the covenant, shew-bread, caudlesticks, basins, and the other vessels belonging thereto, Ex. 30:29, also the holy material for incense, Ex. 30:36, the shew-bread, Lev. 24:9, the meat-offering, Lev. 2:3, 10, 6:10, 10:12, the flesh of the sin-offering and of the expiatory sacrifice, Lev. 6:10, 18, 10:17, 7:1, 6, 14:13, Num. 18:9, and that which was sanctified to the Lord, Lev. 27:28. Finally, the whole surroundings of the hill on which the temple stood, Ezek. 43:12, and the whole new temple, Ezek. 45:3, is named a "most holy; " and according to 1st Chron. 23:13, Aaron and his sons are sanctified as (*qodesh qadashim*).

Thus there is no good ground for referring this expression to the consecration of the altar of burnt-offering. Such a reference is wholly excluded by the fact that the consecration of Zerubbabel's temple and altar, as well as of that which was desecrated by Antiochus, was a work of man, while the anointing of a "most holy" in the verse before us must be regarded as a divine act, because the three preceding expressions beyond controversy announce divine actions. Every anointing, indeed, of persons or of things was performed by men, but it becomes a work of God when it is performed with the divinely ordained holy anointing oil by priests or prophets according to God's command, and then it is the means and the symbol of the endowment or equipment with the Spirit of God. When Saul was anointed by Samuel, the Spirit of the Lord came upon him, 1st Sam. 10:9 ff. The same thing was denoted by the anointing of David, 1st Sam. 16:13 f. The anointing also of the tabernacle and its vessels served the same object, consecrating them as the place and the means of carrying on the gracious operations of the Spirit of God. As an evidence of this, the glory of the Lord filled the tabernacle after it was set up and consecrated. At the dedication of the sanctuary after the Exile, under Zerubbabel and in the Maccabean age, the anointing was wanting, and there was no entrance into it also of the glory of the Lord. Therefore these consecrations cannot be

designated as anointings and as the works of God, and the angel cannot mean these works of men by the "anointing of a most holy."

Much older, more general, and also nearer the truth, is the explanation which refers these words to the anointing of the Messiah, an explanation which is established by various arguments. The translation of the LXX., (*kai eupranai hagion hagiōn*), and of Theod., (*tou chrisai hagion hagiōn*), the meaning of which is controverted, is generally understood by the church Fathers as referring to the Messiah. Theodoret sets it forth as undoubtedly correct, and as accepted even by the Jews; and the old Syriac translator has introduced into the text the words, "till the Messiah, the Most Holy." (* Eusebius, *Demonstr. Ev.* viii. 2, p. 387. ed. Colon opposes the opinion that the translation of Aquila, (*kai aleipsai hegiasmenon hegiasmenon*), may be understood of the Jewish high priest. Cf. Raymundis Martini, *Pugio fidei*, p. 285, ed. Carpz., and Edzard *ad Abodah Sara*, p. 246 sq., for evidences of the diffusion of this interpretation among the Jews.) But this interpretation is set aside by the absence of the article. Without taking into view 1st Chron. 23:13, the words (*qodesh qadashim*) are nowhere used of persons, but only of things. This meaning lies at the foundation of the passage in the book of Chronicles referred to, "that he should sanctify a (*qodesh qadashim*), anoint him (Aaron) to be a most holy thing." Following Havernick, therefore, Hengstenberg (2d ed. of his *Christol.* iii. p. 54) seeks to make this meaning applicable also for the Messianic interpretation, for he thinks that Christ is here designated as a most holy thing. But neither in the fact that the high priest bore on his brow the inscription (*qodesh laihowah*), nor in the declaration regarding Jehovah, "He shall be (*lemiqdash*)," Isa. 8:14, cf. Ezek. 11:16, is there any ground for the conclusion that the Messiah could simply be designated as a most holy thing. In Luke 1:35 Christ is spoken of by the simple neuter (*hagion*), but not by the word "object;" and the passages in which Jesus is described as (*ho hagios*), Acts 3:14, 4:30, 1st John 2:20, Rev. 3:7, prove nothing whatever as to this use of (*qodesh*) of Christ. Nothing to the purpose also can be gathered from the connection of the sentence. If in what follows the person of the Messiah comes forward to view, it cannot be thence concluded that He must also be mentioned in this verse.

Much more satisfactory is the thought, that in the words "**to anoint a (*qodesh qadashim*)**" the reference is to the anointing of a new sanctuary, temple, or most holy place. The absence of the article forbids us, indeed, from thinking of the most holy place of the earthly temple, which was rebuilt by Zerubbabel, since the most holy place of the tabernacle as well as of the temple is constantly called (*qodesh haqqadashim*). But it is not this definite holy of holies that is intended, but a new holy of holies which should be in the place of the holy of holies of the tabernacle and the temple of Solomon. Now, since the new temple of the future seen by Ezekiel, with all its surroundings, is called (Ezek. 45:3) (*qodesh qadashim*), Hofmann (*de 70 Jahre*, p. 65) thinks that the holy of holies is the whole temple, and its anointing with oil a figure of the sanctification of the church by the Holy Ghost, but that this shall not be in the conspicuousness in which it is here represented till the time of the end, when the perfected church shall possess the conspicuousness of a visible sanctuary. But, on the contrary, Kliefoth (p. 307) has with perfect justice replied, that "the most holy, and the temple, so far as it has a most holy place, is not the place of the congregation where it comes to God and is with God, but, on the contrary, is the place where God is present for the congregation, and manifests Himself to it." The words under examination say nothing of the people and the congregation which God will gather around the place of His gracious presence, but

of the objective place where God seeks to dwell among His people and reveal Himself to them. The anointing is the act by which the place is consecrated to be a holy place of the gracious presence and revelation of God. If thus the anointing of a most holy is here announced, then by it there is given the promise, not of the renewal of the place already existing from of old, but of the appointment of a new place of God's gracious presence among His people, a new sanctuary. This, as Kliefoth further justly observes, apart from the connection, might refer to the work of redemption perfected by the coming of Christ, which has indeed created in Him a new place of the gracious presence of God, a new way of God's dwelling among men. But since this statement is closely connected with those going before, and they speak of the perfect setting aside of transgression and of sin, of the appearance of everlasting righteousness, and the shutting up of all prophecy by its fulfilment, thus of things for which the work of redemption completed by the first appearance of Christ has, it is true, laid the everlasting foundation, but which first reach their completion in the full carrying through of this work of salvation in the return of the Lord by the final judgment, and the establishment of the kingdom of glory under the new heavens and on the new earth, —since this is the case, we must refer this sixth statement also to that time of the consummation, and understand it of the establishment of the new holy of holies which was shown to the holy seer on Patmos as (*he skēnē tou Theou meta autōn anthrōpōn*), in which God will dwell with them, and they shall become His people, and He shall be their God with them (Rev. 21:1-3). In this holy city there will be no temple, for the Lord, the Almighty God, and the Lamb is its temple, and the glory of God will lighten it (vers. 22, 23). Into it nothing shall enter that defileth or worketh abomination (ver. 27), for sin shall then be closed and sealed up; there shall righteousness dwell (2nd Pet. 3:13), and prophecy shall cease (1st Cor. 13:8) by its fulfilment.

From the contents of these six statements it thus appears that the termination of the seventy (70) weeks coincides with the end of the present course of the world. But ver. 24 says nothing as to the commencement of this period. Nor can this be determined, as many interpreters think, from the relation in which the revelation of the seventy (70) weeks stands to the prayer of Daniel, occasioned by Jeremiah's prophecy of the seventy (70) years of the desolation of Jerusalem. If Daniel, in the sixty-ninth (69th) year of the desolation, made supplication to the Lord for mercy in behalf of Jerusalem and Israel, and on the occasion of this prayer God caused Gabriel to lay open to him that seventy (70) weeks were determined upon the city and the people of God, it by no means thence follows that seventy (70) year-weeks must be substituted in place of the seventy (70) years prophesied of, that both commence simultaneously, and thus that the seventy (70) years of the Exile shall be prolonged to a period of oppression for Israel lasting for seventy (70) year-weeks. Such a supposition is warranted neither by the contents of the prophecy of Jeremiah, nor by the message of the angel to Daniel. Jeremiah, it is true, prophesied not merely of seventy (70) years of the desolation of Jerusalem and Judah, but also of the judgment upon Babylon after the expiry of these years, and the collecting together and bringing back of Israel from all the countries whither they were scattered into their own land (ch. 25:10-12, 29:10-14); but in his supplication Daniel had in his eye only the desolation of the land of Jeremiah's prophecy, and prayed for the turning away of the divine anger from Jerusalem, and for the pardon of Israel's sins. Now if the words of the angel had been, "not seventy years, but seventy (70) year-weeks, are determined over Israel," this would have been no answer to Daniel's supplication, at least no comforting answer, to bring

which to him the angel was commanded to go forth in haste. Then the angel announces in ver. 24 much more than the return of Israel from the Exile to their own land. But this is decided by the contents of the following verses, in which the space of seventy weeks is divided into three periods, and at the same time the commencement of the period is determined in a way which excludes its connection with the beginning of the seventy (70) years of the Exile.

Ver. 25. The detailed statement of the 70 (*shabu'im*) in 7 + 62 + 1 (vers. 25,26,27), with the fuller description of that which was to happen in the course of these three periods of time, incontrovertibly shows that these three verses are a further explication of the contents of ver. 24. This explication is introduced by the words: "**Know therefore, and understand,**" which do not announce a new prophecy, as Wieseler and Hofmann suppose, but only point to the importance of the further opening up of the contents of ver. 24, since (**and thou wilt understand**) stands in distinct relation to (*lehaskilka binah*) (**to give thee skill and understanding**, ver. 22). The two parts of ver. 25 contain the statements regarding the first two portions of the whole period, the seven and the sixty-two (62) (*shabu'im*), and are rightly separated by the Masoretes by placing the Atnach under The first statement is: "**from the going forth of the command to restore and to build Jerusalem unto a Messiah (Gesalbten), a prince, shall be seven weeks.**" (*motza' dabar*) (*from the going forth of the commandment*) formally corresponds, indeed, to (*yatza' dabar*) (**the commandment came forth**), ver. 23, emphatically expressing a decision on the part of God, but the two expressions are not actually to be identified; for *the commandment*, ver. 23, is the divine revelation communicated in vers. 24-27, which the angel brings to Daniel; the commandment in ver. 25 is, on the contrary, more fully determined by the words, *to restore and to build*, etc. (*lehashibh*) is not to be joined adverbially with (*welibnoth*) so as to form one idea: *to build again*; for, though (*shubh*) may be thus used adverbially in Kal, yet the Hiphil (*heshibh*) is not so used. (*heshibh*) means to lead back, to bring again, then to restore; cf. for this last meaning Isa. 1:26, Ps. 80:4, 8, 20. The object to (*lehashibh*) follows immediately after the word (*welibnoth*), namely, Jerusalem. The supplementing of (*`am*), *people* (Wieseler, Kliefoth, and others), is arbitrary, and is not warranted by Jer. 29:10. To bring back, to restore a city, means to raise it to its former state; denotes the *restitutio*, but not necessarily the full *restitutio in integrum* (against Hengstenberg). Here (*libnoth*) is added, as in the second half of the verse to (*tashubh*), yet not so as to make one idea with it, *restoring to build*, or *building to restore*, i.e. to build up again to the old extent. (*banah*) as distinguished from (*heshibh*) denotes the building after restoring, and includes the constant preservation in good building condition, as well as the carrying forward of the edifice beyond its former state.

But if we ask when this commandment went forth, in order that we may thereby determine the beginning of the seven weeks, and, since they form the first period of the seventy (70), at the sametime determine the beginning of the seventy (70) weeks, the words and the context only supply this much, that by the "commandment" is meant neither the word of God which is mentioned in ver. 23, nor that mentioned in ver. 2. It is not that which is mentioned in ver. 23, because it says nothing about the restoration of Jerusalem, but speaks only of the whole message of the angel. Nor yet is it the word of God which is mentioned in ver. 2, the prophecies given in Jer. 25 and 29, as Hitzig, Kranichfeld, and others suppose. For although from these prophecies it conclusively follows, that after the expiry of the seventy (70) years with the return of Israel into their own land, Jerusalem shall

again be built up, yet they do not speak of that which shall happen after the seventy (70) years, but only of that which shall happen within that period, namely, that Jerusalem shall form long a time he desolate, as ver. 2 expressly affirms. The prophecy 'of the seventy (70) years' duration of the desolation of Jerusalem (ver. 2) cannot possibly be regarded as the commandment (in ver. 25) to restore Jerusalem (Kliefoth). As little can we, with Hitzig, think on Jer. 30 and 31, because this prophecy contains nothing whatever of a period of time, and in this verse before us there is no reference to this prophecy. The restoration of Israel and of Jerusalem has indeed been prophesied of in general, not merely by Jeremiah, but also long before him by Isaiah (ch. 40-46). With as much justice may we think on Isa. 40 ff. as on Jer. 30 and 31; but all such references are excluded by this fact, that the angel names the commandment for the restoration of Jerusalem as the *terminus a quo* for the seventy (70) weeks, and thus could mean only a word of God whose going forth was somewhere determined, or could be determined, just as the appearance of the (*mashiach nagidh*) is named as the termination of the seven weeks. Accordingly **"the going forth of the commandment to restore,"** etc., must be a *factum* coming into visibility, the time of which could without difficulty be known —a word from God regarding the restoration of Jerusalem which went forth by means of a man at a definite time, and received an observable historical execution.

Now, with Calvin, (Ecolampadius, Kleinert, Nāgelsbach, Ebrard, and Kliefoth, we can think of nothing more appropriate than the edict of Cyrus (Ezra 1) which permitted the Jews to return, from which the termination of the Exile is constantly dated, and from the time of which this return, together with the building up of Jerusalem, began, and was carried forward, though slowly (Krief.). The prophecy of Isa. 45:28, that God would by means of Cyrus speak to cause Jerusalem to be built, and the foundation of the temple to be laid, directs us to this edict. With reference to this prophecy, it is said in Ezra 6:14, "*They builded according to the commandment of the God of Israel, and according to the commandment of the king of Persia.*" This is acknowledged even by Hengstenberg, who yet opposes this reference; for he remarks (*Christol.* iii. p. 142), "If the statement were merely of the commencement of the building, then they would undoubtedly be justified who place the starting-point in the first year of Cyrus. Isaiah (ch. 45:13) commends Cyrus as the builder of the city; and all the sacred writings which relate to the period from the time of Cyrus to Nehemiah distinctly state the actual existence of a Jerusalem during this period." But according to his explanation, the words of the angel do not announce the beginning of the building of the city, but much rather the beginning of its "completed restoration according to its ancient extent and its ancient glory." But that this is not contained in the words (*lehashibh welibnoth*) we have already remarked, to which is to be added, that the placing in opposition the commencement of the building and the commencement of its completed restoration is quite arbitrary and vain, since certainly the commencement of the restoration at the same time includes in it the commencement of the completed restoration. In favour of interpreting (*lehashibh*) of the completed restoration, Hengstenberg remarks that "in the announcement the temple is named along with the city in ver. 26 as well as in ver. 27. That with the announcement of the building the temple is not named here, that mention is made only of the building of the streets of the city, presupposes the sanctuary as already built up at the commencement of the building which is here spoken of; and the existence of the temple again requires that a commencement of the rebuilding of the city had also been already made, since it is not probable that the angel should have omitted just that which was the weightiest

matter, that for which Daniel was most grieved, and about which he had prayed (cf. vers. 17, 20) with the greatest solicitude." But the validity of this conclusion is not obvious. In ver. 26 the naming of the temple along with the city is required by the facts of the case, and this verse treats of what shall happen after the sixty-two (62) weeks. How, then, shall it be thence inferred that the temple should also be mentioned along with the city in ver. 25, where the subject is that which forms the beginning of the seven or of the seventy (70) weeks, and that, since this was not done, the temple must have been then already built? The non-mention of the temple in ver. 24, as in ver. 25, is fully and simply explained by this, that the word of the angel stands in definite relation to the prayer of Daniel, but that Daniel was moved by Jeremiah's prophecy of the seventy (70) years' duration of the (*charboth*) of Jerusalem to pray for the turning away of the divine wrath from the city. As Jeremiah, in the announcement of the seventy (70) years' desolation of the land, did not specially mention the destruction of the temple, so also the angel, in the decree regarding the seventy weeks which are determined upon the people of Israel and the holy city, makes no special mention of the temple; as, however, in Jeremiah's prophecy regarding the desolation of the land, the destruction not only of Jerusalem, but also of the temple, is included, so also in the building of the holy city is included that of the temple, by which Jerusalem was made a holy city. Although thus the angel, in the passage before us, does not expressly speak of the building of the temple, but only of the holy city, we can maintain the reference of the (*motza' dabar*) to the edict of Cyrus, which constituted an epoch in the history of Israel, and consider this edict as the beginning of the termination of the seven *resp.* seventy (70) weeks.

The words (*`adh mashiach nagidh*) show the termination of the seven weeks. The words (*mashiach nagidh*) are not to be translated *an anointed prince* (Bertholdt); for (*mashiach*) cannot be an adjective to (*nagidh*), because in Hebr. the adjective is always placed after the substantive, with few exceptions, which are inapplicable to this case; cf. Ewald's *Lehrb.* §293*b*. Nor can (*mashiach*) be a participle: *till a prince is anointed* (Steudel), but it is a noun, and (*nagidh*) is connected with it by apposition: an anointed one, who at the same time is a prince. According to the O.T., kings and priests, and only these, were anointed. Since, then, (*mashiach*) is brought forward as the principal designation, we may not by (*nagidh*); think of a priest-prince, but only of a prince of the people, nor by (*mashiach*) of a king, but only of a priest; and by (*nagidh mashiach*) we must understand a person who first and specially is a priest, and in addition is a prince of the people, a king. The separation of the two words in ver. 26, where (*nagidh*) is acknowledged as meaning a prince of the people, leads to the same conclusion. This priest-king can neither be Zerubbabel (according to many old interpreters), nor Ezra (Steudel), nor Onias III. (Wieseler); for Zerubbabel, the prince was not anointed, and the priest Ezra and the high priest Onias were not princes of the people. Nor can Cyrus be meant here, as Saad., Gaon., Bertholdt, v. Lengerke, Maurer, Ewald, Hitzig, Kranichfeld, and others think, by a reference to Isa. xlv. 45:1; for, supposing it to be the case that Daniel had reason from Isa. 45:1 to call Cyrus (*mashiach*) —which is to be doubted, since from this epithet (*meshicho*), *His (Jehovah's) anointed*, which Isaiah uses of Cyrus, it does not follow as of course that he should be named (*mashiach*) —the title ought at least to have been (*nagidh*), the (*mashiach*) being an adjective following (*nagidh*), because there is no evident reason for the express precedence of the adjectival definition. (* "It is an unjustifiable assertion that every heathen king may also bear the name (*mashiach*), anointed. In all the books of the

O.T. there is but a single heathen king, Cyrus, who is named (*mashiach*) (Isa. xlv. 1), and he not simply as such, but because of the remarkable and altogether singular relation in which he stood to the church, because of the gifts with which God endowed him for her deliverance, ... and because of the typical relation in which he stood to the author of the higher deliverance, the Messiah. Cyrus could in a certain measure be regarded as a theocratic ruler, and as such he is described by Isaiah.”—Hengstenberg.*)

The O.T. knows only One who shall be both priest and king in one person (Ps. 110:4; Zech. 6:13), Christ, the Messias (John 4:25), whom, with Hävernicks, Hengstenberg, Hofmann, Auberlen, Delitzsch, and Kliefoth, we here understand by the (*mashiach nagidh*), because in Him the two essential requisites of the theocratic king, the anointing and the appointment to be the (*nagidh*); of the people of God (cf. 1st Sam. 10:1, 13:14, 16:13, 25:30; 2nd Sam. 2:4, 5:2 f.), are found in the most perfect manner. These requisites are here attributed to Him as predicates, and in such a manner that the being anointed goes before the being a prince, in order to make prominent the spiritual, priestly character of His royalty, and to designate Him, on the ground of the prophecies, Isa. 61:1-3 and 55:4, as the person by whom “the sure mercies of David” (Isa. 55:3) shall be realized by the covenant people. (* In the (*mashiach nagidh*) it is natural to suppose there is a reference to the passages in Isaiah referred to; yet one must not, with Hofmann and Auberlen, hence conclude that Christ is as King of Israel named (*mashiach*), and as King of the heathen (*nagidh*), for in the frequent use of the word (*nagidh*) of the king of Israel in the books of Samuel it is much more natural to regard it as the reference to David.

*) The absence of the definite article is not to be explained by saying that (*mashiach*), somewhat as (*tzemach*), Zech. 3:8, 6:12, is used (*kat ex.*) as a *nomen propr.* of the Messiah, the Anointed; for in this case (*nagidh*) ought to have the article, since in Hebrew we cannot say (*melek dodh*), but only (*hamelek dodh*). Much rather the article is wanting, because it shall not be said : till the Messiah, who is prince, but only : till one comes who is anointed and at the same time prince, because He that is to come is not definitely designated as the expected Messiah, but must be made prominent by the predicates ascribed to Him only as a personage altogether singular.

Thus the first half of ver. 25 states that the first seven of the seventy (70) weeks begin with the edict (of Cyrus) permitting the return of Israel from exile and the restoration of Jerusalem, and extend from that time till the appearance of an anointed one who at the same time is prince, i.e. till Christ. With that view the supposition that (*shabu'im*) are year-weeks, periods of seven years, is irreconcilable. Therefore most interpreters who understand Christ as the (*mashiach nagidh*), have referred the following number, *and sixty-two weeks*, to the first clause —“**from the going forth of the command, . . . seven weeks and sixty-two weeks.**” Thus Theodotion: (*heōs Christou hēgoumenou hebdomades hepta kai hebdomades hexēkontaduo*); and the Vulgate: *usque ad Christum ducem hebdomades septem et hede mades sexaginta duw erunt*. The text of the LXX is here, however, completely in error, and is useless. This interpretation, in recent times, Hävernicks, Hengstenberg, and Auberlen have sought to justify in different ways, but without having succeeded in invalidating the reasons which stand opposite to them. First of all the Atnach forbids this interpretation, for by it the seven (*shabu'im*) are separated from the sixty-two (62). This circumstance, however, in and of itself decides nothing, since the Atnach does not always separate clauses, but frequently also shows only the point of rest within a clause; besides, it

first was adopted by the Masoretes, and only shows the interpretation of these men, without at all furnishing any guarantee for its correctness. But yet this view is not to be overlooked, as Hgstb. himself acknowledges in the remark: "Here the separation of the two periods of time was of great consequence, in order to show that the seven and the sixty-two (69) weeks are not a mere arbitrary dividing into two of one whole period, but that to each of these two periods its own characteristic mark belongs." With this remark, Hävernicks assertion, that the dividing of the sixty-nine (69) (*shbu`m*) into seven and sixty-two (69) is made only on account of the solemnity of the whole passage, is set aside as altogether vain, and the question as to the ground of the division presses itself on our earnest attention. If this division must indicate that to each of the two periods its own distinctive characteristic belongs, an unprejudiced consideration of the words shows that the characteristic mark of the "seven weeks" lies in this, that this period extends from the going forth of the word to restore Jerusalem till the appearance of an Anointed one, a Prince, thus terminating with the appearance of this Prince, and that the characteristic mark for the "**sixty-two (62) weeks**" consists in that which the words immediately connected therewith affirm, (*tashubh wenibnethah wgw'*), and thus that the "sixty-two (62) weeks" belong indeed to the following clause. But according to Hengstenberg the words ought not to be so understood, but thus: "sixty-nine (69) weeks must pass away, seven till the completed restoration of the city, sixty-two (62) from that time till the Anointed, the Prince." But it is clearly impossible to find this meaning in the words of the text, and it is quite superfluous to use any further words in proof of this. (* Hengstenberg, as Kliefoth has remarked, has taken as the first *terminus ad quem* the words "**to restore and to build Jerusalem,**" till the rebuilding of Jerusalem, till its completed rebuilding, till that Jerusalem is again built; and then the further words, "unto the Messiah the Prince," as the second *terminus ad quem*; and, finally, he assigns the seven weeks to the first *terminus ad quem*, and the sixty-two (62) weeks is the second; as if the text comprehended two clauses, and declared that from the going forth of the commandment till that Jerusalem was rebuilt are seven *heptades*, and from that time till a Messiah, a Prince, are sixty-two (62) *heptades* (7s). *) By the remark, "If the second designation of time is attributed to that which follows, then we cannot otherwise explain it than that during sixty-two (62) weeks the streets will be restored and built up; but this presents a very inappropriate meaning,"—by this remark the interpretation in question is neither shown to be possible, nor is it made evident. For the meaning would be inappropriate only if by the building up of Jerusalem we were to understand merely the rebuilding of the city which was laid in ruins by the Chaldeans. If we attribute the expression "and sixty-two (62) weeks" to the first half of the verse, then the division of the sixty-nine (69) weeks into seven weeks and sixty-two weeks (62) is unaccountable; for in ver. 26 we must then read, "after sixty-nine (69) weeks," and not, as we find it in the text, "**after sixty-two (62) weeks.**" The substitution, again [in ver. 26], of only this second designation of time (sixty-two (62) weeks) is also intelligible only if the sixty-two (62) weeks in ver. 25 belong to the second half of the verse, and are to be separated from the seven weeks. The bringing together of the seven (7) and of the sixty-two (62) weeks stands thus opposed to the context, and is maintained merely on the supposition that the (*shabu`im*) are year-weeks, or periods of time consisting of seven years, in order that sixty-nine (69) year-weeks, *i.e.* 483 years, might be gained for the time from the rebuilding of Jerusalem to Christ. But since there is in the word itself no foundation for attaching to it this meaning, we have no right to distort the language

of the text according to it, but it is our duty to let this interpretation fall aside as untenable, in order that we may do justice to the words of the prophecy. The words here used demand that we connect the period "and sixty-two (62) weeks " with the second half of the verse, "and during sixty-two (62) weeks shall the street be built again," etc. The "sixty-two (62) weeks" are not united antithetically to the "seven weeks" by the *copula* (w), as Hofmann would have it, but are connected simply as following the seven; so that that which is named as the contents of the "sixty-two (62) weeks " is to be interpreted as happening first after the appearance of the *Maschiach Nagid*, or, more distinctly, that the appearance of the Messiah forming the *terminus ad quem* of the seven weeks, forms at the same time the *terminus a quo* of the sixty-two (62) weeks. That event which brings the close of the sixty two (6) weeks is spoken of in ver. 26 in the words (*yikkareth Maschiach*), **Messiah shall be cut off**. The words "and sixty-two (62) (*shabu'im*) may be taken grammatically either as the absolute nominative or as the accusative of duration. The words (*tashubh wenibnethah*) refer undoubtedly to the expression (*lehashibh welibnoth*) (*to restore and to build*), according to which (*tashubh*) is not to be joined adverbially to (*wenibnethah*) (according to Hāvernack, Hofmann, and Wieseler), but is to be rendered intransitively, corresponding to (*hashibh*): *shall be restored*, as Ezek. 16:55, 1st Kings 13:6, 2nd Kings 5:10, 14, Ex. 4:7. The subject to both verbs is not (Rosenmüller, Gesenius, v. Leng., Hgstb.) (*rechobh*), but Jerusalem, as is manifest from the circumstance that the verbs refer to the restoration and the building of Jerusalem, and is placed beyond a doubt by this, that in Zech. 8:5 (*rechobh*) is construed as masculine; and the opinion that it is *generis foem.* rests only on this passage before us. There is no substantial reason for interpreting (with Klief.) the verbs impersonally.

The words (*rechobh wecharutz*) are difficult, and many interpretations have been given of them. There can be no doubt that they contain together one definition, and that (*rechobh*) is to be taken as the adverbial accusative. (*rechobh*) means the street and the wide space before the gate of the temple. Accordingly, to (*charutz*) have been given the meanings ditch, wall, aqueduct (Ges., Steud., Zünd., etc.), pond (Ewald), confined space (Hofmann), court (Hitzig); but all these meanings are only hit upon from the connection, as are also the renderings of the LXX (*eis platos kai mēkos*), of Theod. (*plateia kai teichos*), and of the Vulg. *platea et muri*. (*charutz*) means to cut, then to decide, to determine, to conclude irrevocably; hence (*charutz*), *decision, judgment*, Joel 4:14. This meaning is maintained by Hāv., Hgstb., v. Leng., Wies., and Kran., and (*wecharutz*) is interpreted as a participle: "and it is determined." This shall form a contrast to the words, "but in the oppression of the times" —and it is determined, namely, that Jerusalem shall be built in its streets, but the building shall be accomplished in troublous times. But although this interpretation be well founded as regards the words themselves, it does not harmonize with the connection. The words (*rechobh wecharutz*) plainly go together, as the old translators have interpreted them. Now (*rechobh*) does not mean properly street, but a wide, free space, as Ezra 10:9, the open place before the temple, and is applied to streets only in so far as they are free, unoccupied spaces in cities. (*charutz*), that which is cut off, limited, forms a contrast to this, not, however, as that we may interpret the words, as Hofm. does, in the sense of width, and space cut off, not capable of extension, or free space and limited quarter (Hitzig), an interpretation which is too far removed from the primary import of the two words. It is better to interpret them, with Kliefoth, as "wide space, and yet also limited," according to which we have the meaning, "Jerusalem shall be built so that

the city takes in a wide space, has wide, free places, but not, however, unlimited in width, but such that their compass is measured off, is fixed and bounded."

The last words, (*ubtzoq ha'ittim*), point to the circumstances under which the building proceeds: in the difficulty, the oppression of the times. The book of Nehemiah, 3:33, 4:1 ff., vi. 6:1 ff., 9:36,37, furnishes a historical exposition of them, although the words do not refer to the building of the walls and bulwarks of the earthly Jerusalem which was accomplished by Nehemiah, but are to be understood, according to Ps. 51:20, of the spiritual building of the City of God.

Ver. 26. **After the threescore and two weeks**, i.e. in the seventieth (*shabua'*), **shall the Messiah be out off**—From the (*'achrey*) (*after*) it does, not with certainty follow that the "cutting off" of the *Maschiach* falls wholly in the beginning of the seventieth (70th) week, but only that the "cutting off" shall constitute the first great event of this week, and that those things which are mentioned in the remaining part of the verse shall then follow. The complete designation of the time of the "cutting off" can only be found from the whole contents of vers. 26 and 27 (*nichrath*), from (*karath*), to hew down, to fell, to cut to pieces, signifies *to be rooted up, destroyed, annihilated*, and denotes generally a violent kind of death, though not always, but only the uprooting from among the living, or from the congregation, and is therefore the usual "expression for the destruction of the ungodly —e.g. Ps. 37:9, Prov. 2:22 —without particularly designating the manner in which this is done. From (*yikkareth*) it cannot thus be strictly proved that this part of the verse announces the putting to death of an anointed one, or of the Messiah. Of the word *Maschiach* three possible interpretations have been given: 1. That the *Maschiach Nagid* of ver. 25, the *Maschiach* of ver. 26, and the *Nagid* of ver. 26*b*, are three different persons; 2. that all the three expressions denote one and the same person; and 3. that the *Maschiach Nagid* of ver. 25 and the *Maschiach* of ver. 26 are the same person, and that the *Nagid* of ver. 26*b* is another and a different person. The first of these has been maintained by J.D. Michaelis, Jahn. Ebrard understands by all the three expressions the Messiah, and supposes that he is styled fully *Maschiach Nagid* in ver. 25 in order that His calling and His dignity (*Maschiach*), as well as His power and strength (*nagidh*), might be designated; in ver. 26*a*, (*Maschiach*), the *anointed*, where mention is made of His sufferings and His rejection; in ver. 26*b*, (*nagidh*), the prince, where reference is made to the judgment which He sends (by the Romans on apostate Jerusalem). But this view is refuted by the circumstance that (*haba'*) (*that is to come*) follows (*nagidh*), whereby the prince is represented as first coming, as well as by the circumstance that (*nagidh habba'*), who destroys the city and the sanctuary, whose end shall be with a flood, consequently cannot be the Messiah, but is the enemy of the people and kingdom of God, who shall arise (ch. 7:24,25) in the last time. But if in ver. 26 the *Nagid* is different from the *Maschiach*, then both also appear to be different from the *Maschiach Nagid* of ver. 25. The circumstance that in ver. 26 (*Maschiach*) has neither the article nor the addition (*nagidh*); following it, appears to be in favour of this opinion. The absence of the one as well as of the other denotes that (*Maschiach*), after that which is said of Him, in consideration of the connection of the words, needs no more special description. If we observe that the destruction of the city and the sanctuary is so connected with the *Maschiach* that we must consider this as the immediate or first consequence of the cutting off of the *Maschiach*, and that the destruction shall be brought about by a *Nagid*, then by *Maschiach* we can understand neither a secular prince or king nor simply a high priest, but only an anointed one who stands in such a relation to the city and

sanctuary, that with his being “cut off” the city and the sanctuary lose not only their protection and their protector, but the sanctuary also loses, at the same time, its character as the sanctuary, which the *Maschiach* had given to it. This is suitable to no Jewish high priest, but only to the Messiah whom Jehovah anointed to be a Priest-King after the order of Melchizedek, and placed as Lord over Zion, His holy hill. We agree therefore with Hävernicks, Hengstenberg, Auberlen, and Kliefoth, who regard the *Maschiach* of this verse as identical with the *Maschiach Nagid* of ver. 25, as Christ, who in the fullest sense of the word is the Anointed; and we hope to establish this view more fully in the following exposition of the historical reference of this word of the angel.

But by this explanation of the (*Maschiach*) we are not authorized to regard the word (*yikkareth*), as necessarily pointing to the death of the Messiah, the crucifixion of Christ, since (*yikkareth*), as above shown, does not necessarily denote a violent death. The right interpretation of this word depends on the explanation of the words is (*we'en lo*) which follow —words which are very differently interpreted by critics. The supposition is grammatically inadmissible that is M : mfg; (Michaelis, Hitzig), although the LXX. in the *Codex Chisianus* have translated them by (*kai ouk estaî*); and in general all those interpretations which identify ('*en*); with (*lo'*), as e.g. *et non sibi*, and not for himself (Vitringa, Rosenmüller, Hävernicks, and others). For ('*en*) is never interchanged with (*lo'*), but is so distinguished from it that (*lo'*), *non*, is negation purely, while ('*en*), “it is not,” denies the existence of the thing; cf. Hengstenberg's *Christol.* iii. p. 81 f., where all the passages which Gesenius refers to as exemplifying this exchange are examined and rightly explained, proving that ('*en*) is never used in the sense of (*lo'*). Still less is (*lo'*); to be taken in the sense of is “there shall not then be one who (belongs) to him;” for although the *pronomén relat.* may be wanting in short sentences, “yet that can be only in such as contain a subject to which it can refer. But in the ('*en*) no subject is contained, but only the non-existence is declared; it cannot be said: one is, or nothing is. In all passages where it is thus rightly translated a participle follows, in which the personal or actual subject is contained, of which the non-existence is predicated. (*en lo*) without anything following is elliptical, and the subject, which is not, which will not be, is to be learned from the context or from the matter itself. The missing subject here cannot be (*Maschiach*), because (*lo'*) points back to (*Maschiach*); nor can it be my, people (Vulg, Grotius), or a *descendant* (Wieseler), or a *follower* (Auberlen), because all these words are destitute of any support from the context, and are brought forward arbitrarily. Since that which “is not to Him” is not named, we must thus read the expression in its undefined universality: *it is not to Him*, viz. that which He must have, to be the *Maschiach*. We are not by this to think merely of dominion, people, sanctuary, but generally of the place which He as *Maschiach* has had, or should have, among His people and in the sanctuary, but, by His being “cut off,” is lost. This interpretation is of great importance in guiding to a correct rendering of (*yikkareth*); for it shows that (*yikkareth*) does not denote the putting to death, or cutting off of existence, but only the annihilation of His place as *Maschiach* among His people and in His kingdom. For if after His “cutting off” He has not what He should have, it is clear that annihilation does not apply to Him personally, but only that He has lost His place and function as the *Maschiach*. (* Kranichfeld quite appropriately compares the strong expression (*yikkareth*) with “the equally strong up; (shall wear out) in ch. 7:25, spoken of that which shall befall the saints on the part of the enemy of God in the last great war. As by this latter expression destruction in the sense of complete annihilation cannot be meant since the saints

personally exist after the catastrophe (cf. vers. 27, 22, 18), so also by this expression here (*yikkareth*) we are not to understand annihilation. *)

In consequence of the cutting off of the (*Maschiach*) destruction falls upon the city and the sanctuary. This proceeds from the people of the prince who comes. (*yaschith*), *to destroy, to ruin*, is used, it is true, of the desolating of countries, but predicated of a city and sanctuary it means to *overthrow*; cf. e.g. Gen. 19:13 f., where it is used of the destruction of Sodom; and even in the case of countries the (*hashchith*) consists in the destruction of men and cattle; cf. Jer. 36:29.

The meaning of (*`am nagidh habba'*) depends chiefly on the interpretation of the (*habba'*). This we cannot, with Ebrard, refer to (*nagidh*). Naturally, it is connected with (*`am*), not only according to the order of the words, but in reality, since in the following verse (ver. 27) the people are no longer spoken of, but only the actions and proceedings of the prince are described. (*habba'*) does not mean *qui succedit* (Roesch, Maurer), but is frequently used by Daniel of a hostile coming; cf. ch. 1:1, 11:10, 13, 15. But in this sense (*habba'*) appears to be superfluous, since it is self-evident that the prince, if he will destroy Jerusalem, must come or draw near. One also must not say that (*habba'*) designates the prince as one who was to come (*erchomenos*), since from the expression "coming days," as meaning "future days," it does not follow that a "coming prince" is a "future prince." The (*habba'*) with the article: "he who comes, or will come," denotes much rather the (*nagidh*) (which is without the article) as such an one whose coming is known, of whom Daniel has heard that he will come to destroy the people of God. But in the earlier revelations Daniel heard of two princes who shall bring destruction on his people: in ch. 7:8, 24 f., of Antichrist; and in ch. 8:9 ff., 23 ff., of Antiochus. To one of these the (*habba'*) points. Which of the two is meant must be gathered from the connection, and this excludes the reference to Antiochus, and necessitates our thinking of the Antichrist.

In the following clause : "**and his end with the flood**," the suffix refers simply to the hostile *Nagid*, whose end is here emphatically placed over against his coming (Kran., Hofm., Kliefoth). Preconceived views as to the historical interpretation of the prophecy lie at the foundation of all other references. The Messianic interpreters, who find in the words a prophecy of the destruction of Jerusalem by the Romans, and thus understand by the *Nagid* Titus, cannot apply the suffix to *Nagid*. M. Geier, Hävernicks, and others, therefore, refer it (the suffix) to the city and the sanctuary; but that is grammatically inadmissible, since (*ha`ir*) (*the city*) is *gen. foem.* Aub. and others refer it, therefore, merely to the sanctuary; but the separation of the city from the sanctuary is quite arbitrary. Vitringa, C.B. Michaelis, Hgstb., interpret the suffix as neuter, and refer it to (*yashchith*) (*shall destroy*), or, more correctly, to the idea of destroying comprehended in it, for they understand of a warlike overflowing flood: "and the end of it shall be (or: it shall end) in the flood." On the other hand, v. Lengerke and Kliefoth have rightly objected to this view. "This reference of" the suffix," they say, "is inadmissibly harsh; the author must have written erroneously, since he suggested the reference of the suffix to (*`am*) or to (*nagidh*). One cannot think of what is meant by the end of the destruction, since the destruction itself is the end; a flood may, it is true, be an emblem of a warlike invasion of a country, but it never signifies the warlike march, the expedition." There thus remains nothing else than to apply the suffix to the *Nagid*, the prince. (*qetz*) can accordingly only denote the destruction of the prince. Hitzig's interpretation, that (*qitztzo*) is the result of his coming, refutes itself.

In (*bashshetef*) the article is to be observed, by which alone such interpretations as “**in an overflowing**” (Ros, Roed., and others), “*vi quadam ineluctabili oppressus*” (Steudel, Maurer), “**like an overflowing**,” and the like, are proved to be verbally inadmissible. The article shows that a definite and well-known overflowing is meant. (*shetef*), “**overflowing**,” may be the emblem of an army spreading itself over the land, as in ch. 11:10, 22, 26, Isa. 8:8, or the emblem of a judgment desolating or destroying a city, country, or people; cf. Ps. 32:6, Nah. 1:8, Prov. 27:4, Ps. 95:5. The first of these interpretations would give this meaning: The prince shall find his end in his warlike expedition; and the article in (*bashshetef*) would refer back to (*habba'*). This interpretation is indeed quite possible, but not very probable, because would then be the overflowing which was caused by the hostile prince or his coming, and the thought would be this, that he should perish in it. But this agrees neither with the following clause, that war should be to the end, nor with ch. 7:21, 26, according to which the enemy of God holds the superiority till he is destroyed by the judgment of God. Accordingly, we agree with Wieseler, Hofmann, Kranichfeld, and Kliefoth in adopting the other interpretation of flood, as the figure of the desolating judgment of God, and explain the article as an allusion to the flood which overwhelmed Pharaoh and his host. Besides, the whole passage is, with Maurer and Klief., to be regarded as a relative clause, and to be connected with. (*habba'*): the people of a prince who shall come and find his destruction in the flood.

This verse (ver. 26) contains a third statement, which adds a new element to the preceding. Rosenmüller, Ewald, Hofm., and others connect these into one passage, thus: and to the end of the war a decree of desolations continues. But although (*qetz*), grammatically. considered, is the *stat. constr.*, and might be connected with (*milchamah*) (*war*), yet this is opposed by the circumstance, that in the preceding sentence no mention is expressly made of war; and that if the war which consisted in the destruction of the city should he meant, then (*milchamah*) ought to have the article. From these reasons we agree with the majority of interpreters in regarding (*milchamah*) as the predicate-of the passage: “and to the end is war; ” but we cannot refer (*qetz*), with Wieseler, to the end of the prince, or, with Hāv. and Aub., to the end of the city, because (*qetz*) has neither a suffix nor an article. According to the just remark of Hitzig, (*qetz*) without any limitation is the *end* generally, the end of the period in progress, the seventy (70) (*shabu'im*), and corresponds to (*adh soph'a*) in ch. 7:26, to the end of all things, ch. 12:13 (Klief.). To the end war shall be = war shall continue during the whole of the last (*shabua'*).

The remaining words, (*necheretzeth shomemoth*) form an apposition to (*milchamah*), notwithstanding the objection by Kliefoth, that since desolations are a consequence of the war, the words cannot be regarded as in apposition. For we do not understand why in abbreviated statements the effect cannot be placed in the form of an apposition to the cause. The objection also overlooks the word (*necheretzeth*). If desolations are the effect of the war, yet not the decree of the desolations, which can go before the war or can be formed during the war. (*shomemoth*) denotes desolation not in an active, but in a passive sense: *laid waste, desolated*, cf. ver. 27. (*necheretzeth*), **that which is determined, the irrevocably decreed**; therefore used of divine decrees, and that of decrees with reference to the infliction of punishment; cf. ver. 27, ch. 11:36, Isa. 10:23, 28:22. Ewald is quite in error when he says that it means “the decision regarding the fearful deeds, the divine decision as it embodies itself in the judgments (ch. 7:11f.) on the world on account of such fearful actions and desolations,” because

(*shomemoth*) has not the active meaning. Auberlen weakens its force when he renders it “**decreed desolations.**” “***That which is decreed of desolations***” is also not affixed, limited, measured degree of desolations (Hofm., Klief.); for in the word there does not lie so much the idea of limitation to a definite degree, as much rather the idea of the absolute decision, as the connection with (*kalah*) in ver. 27, as well as in the two passages from Isaiah above referred to, shows. The thought is therefore this: “***Till the end war will be, for desolations are irrevocably determined by God.***” Since (*shomemoth*) has nothing qualifying it, we may not limit the “decree of desolations” to the laying waste of the city and the sanctuary, but under it there are to be included the desolations which the fall of the prince who destroys the city and the sanctuary shall bring along with it.

Ver. 27. This verse contains four statements. The first is: “***He shall confirm the covenant to many for one week.***” Following the example of Theodotion, many (Ham, Hgstb., Aub., v. Leng., Hitzig, Hofm.) regard (*shabua` 'echad*) as the subject: one week shall confirm the covenant to many. But this poetic mode of expression is only admissible where the subject treated of in the statement of the speaker comes after the action, and therefore does not agree with (*higbir berith*), where the confirming of the covenant is not the work of time, but the deed of a definite person. To this is to be added the circumstance that the definitions of time in this verse are connected with those in ver. 25, and are analogous to them, and must therefore be alike interpreted in both passages. But if, notwithstanding these considerations, we make (*shabua` 'echad*) the subject, the question then presses itself upon us, Who effects the confirming of the covenant? Havernick, Hengstenberg, and Auberlen regard the Messiah as the subject, and understand by the confirming of the covenant, the confirming of the New Covenant by the death of Christ. Ewald, v. Lengerke, and others think of Antiochus and the many covenants which, according to 1st Macc. 1:12, he established between the apostate Jews and the heathen Greeks. Hitzig understands by the “**covenant**” the O.T. Covenant, and gives to (*higbir*) the meaning to make grievous: The one week shall make the covenant grievous to many, for they shall have to bear oppression on account of their faith. On the other hand, Hofmann (*Schriftbew.*) renders it: *The one week shall confirm many in their fidelity to the faith.* But none of these interpretations can be justified. The reasons which Hengstenberg adduces in support of his view that the Messiah is the subject, are destitute of validity. The assertion that the Messiah is the chief person spoken of in the whole of this passage, rests on the supposition, already proved to be untenable, that the prince who was to come (ver. 26) was the instrument of the Anointed, and on the passages in Isa. 53:11 and 42:6, which are not parallel to that under consideration. The connection much more indicates that *Nagid* is the subject to (*higbir*), since the prince who was to come is named last, and is also the subject in the suffix of (*qitzto*) (*his end*), the last clause of ver. 26 having only the significance of an explanatory subordinate clause. Also “**the taking away of the daily sacrifice**” combines itself in a natural way with the destruction (ver. 26) of the city and the temple brought about by the (*nagid habba'*)” --further, “he who here is represented as ‘**causing the sacrifice and oblation to cease**’ is obviously identical with him who changes (ch. 7:25) *the times and usages of worship* (more correctly: *times and law*)” (Kran.). “The reference of (*higbir*) to the ungodly leader of an army, is therefore according to the context and the parallel passages of this book which have been mentioned, as well as in harmony with the natural grammatical arrangement of the passage,” and it gives also a congruous sense, although by the *Nagid* Titus cannot naturally be understood. (*higbir berith*)

means to strengthen a covenant, *i.e.* to make a covenant strong (Hitzig has not established the rendering: to make grievous). “**Covenant**” ‘does not necessarily mean the covenant of God (Old Testament or New Testament Covenant), since the assertion that this word occurs only in this book with reference to the covenant of God with Israel (Hgsth.) does not also prove that it must here have this meaning; and with regard particularly to ch. 11:22, it is very questionable. The expression (*higbir berith*) with (*le*) is analogous to (*karath berith*) [*icere foedus*] with (*le*); and the construction with (*le*) signifies that as in the forming of a covenant, so in the confirming of a covenant, the two contracting parties are not viewed as standing on an equality, but he who concludes or who confirms the covenant prevails, and imposes or forces the covenant on the other party. The reference to the covenant of God with man is thus indeed suggested, yet it is not rendered necessary, but only points to a relation analogous to the concluding of a covenant emanating from God. (*laribbim*) with the article [preposition] signifies the [to] many, *i.e.* the great mass of the people in contrast with the few, who remain faithful to God; cf. Matt. 24:12. *Therefore the thought is this: That ungodly prince shall impose on the mass of the people a strong covenant that they should follow him and give themselves to him as their God.*

While the first clause of this verse announces what shall happen during the whole of the last week, the *second* treats only of the half of this period. (*chatzi hashshabua`*) we cannot grammatically otherwise interpret than the definition of time mentioned immediately before, and thus, for reasons given above, cannot take it as the subject of the clause, but only as the accusative of the duration of time, consequently not in the sense of the ablative: in the midst of the week. The controversy whether (*chatzi*) here means *half*, or *midst*, has no bearing on the matter, and acquires significance only if we interpret (*chatzi*), in opposition to the context, as synonymous with (*bachatzi*), or with Klief., which is equally untenable and impossible in this context, regard (*chatzi hashshabua`*) as an absolute definition. (*chatzi*) signifies only *half*, not *midst*. Only where the representation of an extent of space or period of time prevails can we render it, without a change of its meaning, by the Word *midst*. In the half of the night is the same as in the middle of the night, at midnight, Ex. 12:29; in the half of the firmament, Josh. 10:13, is the same as in the middle of the space of the heavens across which the sun moves during day; in the half of the day of life is the same as in the middle of the period of life, Ps. 102:25. But during the half of the week is not the same as: in the middle of the week. And the objection, that if we here take (*chatzi*) in the sense of *half*, then the heptad or cycle of seven would be divided into two halves (Klief.), and yet of only one of them was anything said, is without significance, because it would touch also the explanation “*and in the midst of the heptad,*” since in this case of the first, before the middle of, the expiring half of the week, nothing also is said of what shall be done in it. If Kliefoth answers this objection ‘by saying that we must conceive of this from the connection, namely, that which brings the power of Antichrist to its height, then we shall be able also, in the verbally correct interpretation of (*chatzi hashshabua`*), to conceive from the connection what shall happen in the remaining period of the (*shabua`*). Yet weaker is the further objection: “that which is mentioned as coming to pass (*chatzi hashshabua`*), the causing of the offering of sacrifice to cease, is something which takes place not during a period of time, but at a *terminus*” (Kliefoth); for since (*hishbith*) does not properly mean *to remove*, but *to make to rest*, *to make quiet*, it is thus not conceivable why we should not be able to say: The sacrifice shall be made to rest, or made still, during half a week.

In the verbally correct interpretation of (*chatzi hashshabua*), the supposition that the second half of the heptad is meant loses its support, for the *terminus a quo* of this half remains undefined if it cannot be determined from the subject itself. But this determination depends on whether the taking away of the sacrifice is to be regarded as the putting a complete termination to it, or only the causing of a temporary cessation to the service of sacrifice, which can be answered only by our first determining the question regarding the historical reference of this divine revelation. (*zebach uminchah*), *bloody and unbloody sacrifice*, the two chief parts of the service of sacrifice, represent the whole of worship by sacrifice. The expression is more comprehensive than "roan, ch. 8:11, the continuance in worship, the daily morning and evening sacrifice, the cessation of which does not necessarily involve the putting an end to the service of sacrifice.

The *third* clause of this verse, (*we'al kenaf shiqqutzim meshomem*), is difficult, and its interpretation has been disputed. The LXX. have rendered it: (*kai epi to hieron bdelugma tñn emmeseñn estai*). Theodotion has given the same rendering, only omitting (*estai*). The Vulgate has: *et erit in templo abominatio desolationis*. The church interpreters have explained the words in accordance with these translations, understanding by (*kenaf shiqqutzim*) the abomination of idols in the temple, or the temple desecrated by the abomination of idols. Havernick explains the words of the extreme height of abomination, *i.e.* of the highest place that can be reached where the abominations would be committed, *i.e.* the temple as the highest point in Jerusalem; Hengstenberg, on the contrary, regards the "*wing of the abominations*" as the pinnacle of the temple so desecrated by the abomination that it no longer deserved the name of a temple of the Lord, but the name of an idol-temple. Auberlen translates it "*on account of the desolating summit of abominations*," and understands by it the summit of the abominations committed by Israel, which draws down the desolation, because it is the desolation itself, and which reached its *acme* in the desecration of the temple by the Zealots shortly before the destruction of Jerusalem. But no one of these interpretations is justified by the language here used, because *fig.?* does not signify summit, highest point. This word, it is true, is often used figuratively of the extremity or skirt of the upper garment or cloak (1st Sam. 15:27, 24:5; Hag. 2:12), of the uttermost part, end, of the earth, Isa. 24:16, and frequently in the plur. of the borders of the earth, in the rabbin also of the lobes of the lungs, but demonstrably never of the summit as, the highest point or peak of an object; and thus can mean neither the temple as the highest point in Jerusalem, nor the pinnacle of the temple desecrated by the abomination, nor the summit of the abomination committed by Israel. "It is used indeed," as Bleek (Jahrb. v. p.93) also remarks, "of the extreme point of an object, but only of that which is extended horizontally (for end, or extremity), but never of that which is extended perpendicularly (for peak)." The use of it in the latter sense cannot also be proved from the (*pterugion tou hierou*), Matt. 4:5, Luke 4:9. Here the genitive (*tou hierou*), not (*tou naou*) shows that not the pinnacle, *i.e.* the summit of the temple itself, is meant, but a wing or adjoining building of the sanctuary; and if Suidas and Hesychius explain (*pterugion*) by (*akroterion*), this explanation is constructed only from the passages of the N.T. referred to, and is not confirmed by the Greek classics.

But though (*pterugion*) may have the meaning of summit, yet this can by no means be proved to be the meaning of (*kanaf*). Accordingly (*kenaf shiqqutzim*) cannot on verbal grounds be referred to the temple. This argument from the words used is not set aside by other arguments which Hengstenberg brings forward,

neither by the remark that this explanation harmonizes well with the other parts of the prophecy, especially the removal of the sacrifice and the destruction of the temple, nor by the reference to the testimony of tradition and to the authority of the Lord. For, with reference to that remark, we have already shown in the explanation of the preceding verses that they do not refer to the destruction of Jerusalem by Titus, and thus are not reconcilable with this interpretation of (*kenaf shiqqutzim*). But the testimony of tradition for this interpretation in Josephus, *De bello Jud.* iv. 6. 3, that by the desecration of the temple on the part of the Zealots an old prophecy regarding the destruction of the temple was fulfilled, itself demonstrates (under the supposition that no other passages occur in the book of Daniel in which Josephus would be able to find the announcement of bloody abomination in the temple which proceeded even from the members of the covenant people) nothing further than that Josephus, with many of his contemporaries, found such a prophecy in this verse in the Alexandrine translation, but it does not warrant the correctness of this interpretation of the passage. This warrant would certainly be afforded by the words of our Lord regarding "*the abomination of desolation spoken of by Daniel the prophet standing in the holy place*" (Matt. 24:15 f.; Mark 13:14), if it were decided that the Lord had this passage (Dan. 9:27) alone before His mind, and that He regarded the "*abomination of desolation*" as a sign announcing the destruction of Jerusalem by the Romans. But neither of these conditions is established. The expression (*bdelugma tns emmasefs*) is found not only in Dan. 9:27 (where the LXX. and Theod. have the plur. *emmasefsn*), but also in Dan. 11:31 (*bd. emmasefs*) and Dan. 12:11 (*to bd. tns emmasefs*), and thus may refer to one of these passages. The possibility of this reference is not weakened by the objection, "that the prophecy Dan. 11 and 12 was generally regarded as fulfilled in the Maccabean times, and that the fulfilling of ch. 9 was placed forward into the future in the time of Christ" (Hgsth.), because the Lord can have a deeper and more correct apprehension of the prophecies of Daniel than the Jewish writers of His time; because, moreover, the first historical fulfilling of Dan. 11 in the Maccabean times does not exclude a further and a fuller accomplishment in the future, and the rage of Antiochus Epiphanes against the Jewish temple and the worship of God can be a type of the assault of Antichrist against the sanctuary and the church of God in the time of the end. Still-less from the words, "*whoso readeth, let him understand*" (Matt. 24:15), can it be proved that Christ had only Dan. 9:27, and not also 11:31 or 12:11, before His view. The remark that these words refer to (*bin 'eth-haddabar*); (*understand the matter*), Dan. 9:23, and to (*wethera` wethaskel*) (*know, and understand*), does not avail for this purpose, because this reference is not certain, and (*bin baddabar*) (*and he understood the thing*) is used (ch. 10:1) also of the prophecy in ch. 10 and 11. But though it were beyond a doubt that Christ had, in the words quoted, only Dan. 9: 27 before His view, yet would the reference of this prophecy to the destruction of Jerusalem by the Romans not be thereby proved, because in His discourse Christ spake not only of this destruction of the ancient Jerusalem, but generally of His (*parousia*) and the (*sunteleia tou aiōnos*) (Matt. 24:3), and referred the words of Daniel of the (*bdelugma tns emmasefs*) to the (*parousia tou Huiou tou Anthrōpou*).

On these grounds we must affirm that the reference of the words under consideration to the desecration of the temple before the destruction of Jerusalem by the Romans is untenable.

But also the reference of these words, as maintained by other interpreters, to the desecration of the temple by the (*bdelugma tns emmasefs*) (1st Mac. 1:54),

built on the altar of burnt-offering by Antiochus Epiphanes, is disproved on the verbal ground that (*kanaf*) cannot designate the surface of the altar. In favour of this view the (*hashshiqqutzim meshomem*), Dan. 11:31 (**the abomination that maketh desolate**), is principally relied on, in order to establish the connection of (*meshomem*) with user; but that passage is of a different character, and the difference of number between them opposes the connecting together of these two words. The singular (*meshomem*) cannot be connected as an adjective with (*shiqqutzim*). But the uniting of with the noun (*kenaf*) gives no meaning, and besides has the parallels ch. 11:31 and 12:11 against it. In this passage before us (*meshomem*) can only be the subject; and the clause is neither to be connected with the preceding nor with the following, but is to be interpreted as containing an independent statement. Since in the preceding context mention is made of a *Nagid* who shall make desolate the city and the sanctuary, and shall take away the bloody and the unbloody sacrifice, it is natural to regard the (*meshomem*), desolater, as the *Nagid*, and to identify the two. The circumstance that it does not refer to it by the article (*hammeshomem*) is no valid objection, because the article is in no way necessary, as (*meshomem*) is a participle, and can be rendered as such: **"on the wings of abomination he comes desolating."** (*`al kanaf*) can, without ingenuity, be rendered in no other way than *on wings*. (*shiqqutzim*) signifies not acts of abomination, but objects of abomination, things causing abomination, and is constantly used of the heathen gods, idol-images, sacrifices to the gods, and other heathen abominations. The connection of (*shiqqutzim*) permits us, however, with Reichel, Ebrard, Kliefoth, and Kranichfeld, to think on nothing else than that wings (*kanaf*) are attributed to the (*shiqqutzim*). The sing. (*kenaf*) does not oppose this, since it is often used collectively in a peculiar and figurative meaning; cf. e.g. (*ba`al kanaf*), Prov. 1:17, with (*ba`al kenapaim*), Eccles. 10:20, *the winged, the bird*; and (*kenaf ha'arets*) (*from the uttermost part of the earth*), Isa. 24:16, is not different from (*kanphoth ha'arets*), Job 38:3, 38:13, just as (*'ebrah*), *wing, plumage*, Ps. 91:4, Deut. 32:11, is found for (*`ebroth*) (*wings*), Ps. 68:14. But from such passages as Deut. 32:11, Ex. 19:4, and Ps. 18:11, we perceive the sense in which wings are attributed to the (*shiqqutzim*), the idolatrous objects. (* The interpretation of J. D. Michaelis, which has been revived by Hofmann, needs no serious refutation. They hold that (*kenaf shiqqutzim*) signifies an idol-bird, and denotes the eagle of Jupiter or Zeus. Hofm. repeats this interpretation in his *Schriftbew.* ii. 2, p.592, after he had abandoned it.*) In the first of these passages (Deut. 32:11), wings, the wings of an eagle, are attributed to God, because He is the power which raises up Israel, and lifting it up, and carrying it throughout its history, guides it over the earth. In Ps. 18 wings are attributed to the wind, because the wind is contemplated as the power which carries out the will of God throughout the kingdom of nature. "Thus in this passage wings are attributed to the (*shiqqutzim*) idol-objects, and to idolatry with its abominations, because that shall be the power which lifts upwards the destroyer and desolater, carries him, and moves with him over the earth to lay waste " (Klief.) (* Similarly, and independently of Kliefoth, Kranichfeld also explains the words: "The powerful heathen enemy of God is here conceived of as carried on (*`al*) these wings of the idol-abomination, like as the God of the theocracy is borne on the wings of the clouds, and on cherubim, who are His servants; cf. Ps. 18:11, 104:3." *)

The *last* clause, (*we`ad-kalah wgu'*), is differently construed, according as the subject to (*tittak*), which is wanting, or appears to be wanting, is sought to be supplied from the context. Against the supposition of Havernick and Ebrard, who take 3133'." as impersonal: "it pours down," it is rightly objected that this word is

never so found, and can so much the less be so interpreted here, since in ver. 11 it is preceded by a definite subject. Others supply a subject, such as anger (Berth.), or curse and oath from ver. 11; the former is quite arbitrary, the latter is too far-fetched. Others, again (Hengstenberg, Maurer), take (*kalah wenecheratzah*) (***the consummation and that determined***) as the subject. This is correct according to the matter. We cannot, however, so justify the regarding of (*we`ad*) as a conjunction: *till that*; for, though (*we`ad*) is so used, (*we`ad*) is not; nor, once more, can we justify the taking of (*kalah wenecheratzah*) as a whole as the subject (Hofmann), or of alone as the subject (v. Leng., Hitzig, Kliefoth), since (*we`ad*) is not repeated before (*wenecheratzah*) on account of the (*w*) (with v. Leng), nor is alone supplied (with Hitz.), nor is the (*w*) before (*wenecheratzah*) to be regarded (with Klief.) as a sign of the conclusion. Where 1 introduces the conclusion, as e.g. ch. 8:14, it is there united with the verb, and thus the expression here should in that case be (*wethittak necheratzah*). The relative interpretation of (*tittak*) is the only one which is verbally admissible, whereby the words, "***and till the consummation and that determined,***" are exegetically connected to the foregoing clause: "***and till the consummation and that determined which shall pour down upon the desolater.***" The words (*kalah wenecheratzah*) remind us of Isa. 10:23 and 28:22, and signify that which is completed = altogether and irrevocably concluded, i.e. substantially the inflexibly decreed judgment of destruction. The words have here this meaning, as is clear from the circumstance that (*necheratzah*) points back to (*necheratzah shomemoth*) (ver. 26, *desolations are determined*), and (*`ad kalah*) corresponds to (*`ad qetz*) (ver. 26). In ch. 11:31 (*meshomem*) is not in a similar manner to be identified with (*shomem*), but has the active signification: "*laying waste,*" while (*shomem*); has the passive: "*laid waste.*" Both words refer to the *Nagid*, but with this difference, that this ungodly prince who comes as the desolater of the city and the sanctuary will on that account become desolate, that the destruction irrevocably decreed by God shall pour down upon him as a flood.

Let us now, after explaining the separate clauses, present briefly the substance of this divine revelation. We find that the verses 25-27 contain the following announcement: From the going forth of the word to restore and build Jerusalem to the appearance of the Messiah seven weeks shall pass away; after that, during three score and two (62) weeks the city shall be restored and built up amid the oppressions of the times; but after the sixty-two (62) weeks the Messiah shall be cut off, so that to Him nothing remains, and the city, together with the sanctuary, shall be destroyed by the people of a prince who shall come, who shall find his end in the flood; but the war shall continue to the end, since destruction is irrevocably decreed. That prince shall force a strong covenant for one week on the mass of the people, and during half a week shall take away the service of sacrifice, and, borne on the wings of idol-abominations, shall carry on a desolating rule, till the firmly decreed judgment shall pour itself upon him as one desolated —According to this, the first seven weeks are determined merely according to their beginning and their end, and nothing further is said as to their contents than may be concluded from the definition of its *terminus a quo*, "***to restore and to build Jerusalem,***" namely, that the restoring and the building of this city shall proceed during the period of time indicated. The sixty-two (62) weeks which follow these seven (7) weeks, ending with the coming of the Messiah, have the same contents, only with the more special definition, that the restoration and the building in the broad open place and in the limited place shall be carried on in oppressive times. Hence it is clear that this restoration and building cannot denote the rebuilding of

the city which was destroyed by the Chaldeans, but refers to the preservation and extension of Jerusalem to the measure and compass determined by God in the Messianic time, or under the dominion of the Messiah, since He shall come at the end of the seven (7) weeks, and after the expiry of the sixty-two (62) weeks connected therewith shall be cut off, so that nothing remains to Him.

The statements of the angel (vers. 26, 27) regarding the one week, which, because of the connection, can only be the seventieth (70th), or the last of the seventy (70), are more ample. The cutting off of the Messiah forms the beginning of this week; then follows the destruction of the city and of the sanctuary by the people of the coming prince, who shall find his end in the flood, not immediately after his coming, but at the end of this week; for the war shall continue to the end, and the prince shall take away the service of sacrifice during half a week, till the desolation determined as a flood shall pour down upon him, and make the desolator desolated. If we compare with this the contents of ver. 24, according to which seventy (70) weeks are determined to restrain transgression, to make an end of sin and iniquity, partly by atonement and partly by shutting up, to bring in everlasting righteousness, to seal up the vision and prophecy, and to consecrate a new most holy, we shall find that the reciprocal statements are so related to each other, that vers. 25-27 present what shall be done in the course of the seventy (70) weeks, which are divided into three periods, but ver. 24 what shall be the result of all these things. The seventieth (70th) weeks, according to ver. 27, with the judgment on the destroyer of the city and the sanctuary of God; but with this judgment shall be the conclusion of the divine counsel of salvation, or the kingdom of God shall be consummated. This was revealed to the prophet in ch. 7, and thus does not need to be here expressly repeated. If that which, according to ver. 24, shall happen with the expiry of the seventy (70) appointed weeks stood after ver. 27, then would the connection of the judgment on the last enemy of God with the consummation of the kingdom of God appear here also distinctly to view. But it was not necessary after ch. 7 to give express prominence to this connection here; and Gabriel here first mentions the positive aim and end of the divine plan of salvation with Israel, because he gives to the prophet a comforting answer to remove his deep distress on account of his own sins, and the sin and guilt of his people, and therein cannot conceal the severe affliction which the future would bring, because he will announce to him that by the sins of the people the working out of the deliverance designed by God for them shall not be frustrated, but that in spite of the great guilt of Israel the kingdom of God shall be perfected in glory, sin and iniquity blotted out, everlasting righteousness restored, the prophecy of the judgment and of salvation completed, and the sanctuary where God shall in truth dwell among His people erected. In order to establish this promise, so rich in comfort, and firmly to ratify it to Daniel, he unveils to him (vers. 25-27), in its great outlines, the progress of the development of the kingdom of God, first from the end of the Exile to the coming of the Messiah ; then from the appearance of Christ to the time far in the future, when Christ shall be cut off, so that nothing remains to Him; and finally, the time of the supremacy and of the victory of the destroyer of the church of God, the Antichrist, and the destruction of this enemy by the irrevocably determined final judgment. If, now, in this he says nothing particular regarding the first period of this development, regarding the time from the Exile to Christ, the reason is, that he had already said all that was necessary regarding the development of the world-kingdom, and its relation to the kingdom and people of God, in the preceding revelation in ch. 8. It is the same angel Gabriel who (ch. 8) comforted Daniel, and interpreted to him the

vision of the second and third world-kingdom, and who here brings to him further revelations in answer to his prayer regarding the restoration of the holy city, which was lying in ruins, as is expressly remarked in ver. 21. —Also regarding the second long period which passes from the appearance of the Messiah to His annihilation (*Vernichtung*), *i.e.* the destruction of His kingdom on the earth, little is apparently said, but in reality in the few words very much is said: that during this whole period the restoration and building shall proceed amid the oppressions of the times, namely, that the kingdom of God shall be built up to the extent determined by God in this long period, although amid severe persecution. This persecution shall during the last week mount up to the height of the cutting off of Christ and the destruction of His kingdom on the earth; but then with the extermination of the prince, the enemy of God, it shall reach its end. But if, according to what has been said, this revelation presents the principal outlines of the development of the kingdom of God from the time of Daniel to its consummation at the end of this epoch of the world, the seventy (70) (*shabu'im*) which are appointed for it cannot be year-weeks, or cycles of seven years, but only symbolically defined periods of measured duration. This result of our exposition contradicts, however, the usual interpretations of this prophecy so completely, that in order to confirm our exposition, we must put thoroughly to the test the two classes of opposing interpretations —which, however, agree in this, that the definitions of time are to be understood chronologically, and that under the (*shabu'im*) year-weeks are to be understood— and examine whether a chronological reckoning is in all respects tenable.

The first class of expositors who find the appearance of Christ in the flesh and His crucifixion, as well as the destruction of Jerusalem by the Romans, prophesied of in this passage, adduce in support of their view, partly the agreement of the chronological periods, partly the testimony of Christ, who referred ver. 27 to the destruction of Jerusalem by the Romans. 'How does it now stand with these two arguments?

The first Hengstenberg (Christol. iii. 1, p.137) introduces with the remark, "The predominant view in the synagogue and in the church has always been, that the seventy (70) weeks, as well as the shorter periods into which the whole period is divided, are closely fixed and limited. The opposite supposition becomes very suspicious by this, that it is maintained only by such as come into conflict with the chronology by their hypotheses, or take no interest in chronological investigations." He then seeks first to confute the arguments brought forward in favour of the supposition that the chronological definitions are only given in the lump (*in Bausch und Bogen*), and then to present the positive arguments for the definiteness of the chronological statements. But he has in this identified the definiteness of the prophecy in general with its chronological definiteness, while there is between these two ideas a noticeable difference. Of the positive arguments adduced, the first is, that the seventy (70) weeks stand in closer relation to the seventy (70) years of Jeremiah, in so far as regards chronological definiteness, when the seventy years of Jeremiah are understood as strictly chronological and as chronologically fulfilled. But the force of this argument is neutralized by the fact, that in Jeremiah a chronologically described period, "years," is in this prophecy, on the contrary, designated by a name the meaning of which is disputed, at all events is chronologically indefinite, since weeks, if seven-day periods are excluded by the contents of the prophecy, can as well signify Sabbath or jubilee periods, seven year or seven times seven-year epochs. Still weaker is the second argument, that all the other designations of time with reference to the future in the book of Daniel are

definite; for this is applicable only to the designations in ch. 8:14 and 12:11,12, in which evening-mornings and days are named, but not to the passages ch. 7:25, 12:7, and 4:13 (16), where the chronologically indefinite expression, *time, times*, occurs, which are arbitrarily identified with years.

There remains thus, for the determination of the time spoken of in this prophecy, only the argument from its fulfilment, which should give the decision for the chronological definiteness. But, on the contrary, there arises a grave doubt, from the circumstance that among the advocates of the so-called "church Messianic interpretation" the *terminus a quo* of the prophecy is disputed: for some of these interpreters take the edict of Cyrus (B.C. 536) as such, while, on the other hand, others take the edict which Artaxerxes issued on the return of Ezra to Jerusalem for the restoration of the service of God according to the law, in the seventeenth year of his reign, i.e. in the year B.C. 457, and others, again, among whom is Hengstenberg, take the journey of Nehemiah to Jerusalem with the permission to rebuild the walls of Jerusalem, in the twentieth year of Artaxerxes, i.e. B.C. 445, or according to Hengstenberg, B.C. 455, as the *terminus a quo* of the seventy (70) weeks—a difference of eighty-one (81) years, which in chronological reckoning is very noticeable.

In our interpretation of ver. 25, we have given our decided opinion that the (*dabar lehashibh wgu'*), from the going forth of which seventy (70) years are to be reckoned, refers to the edict of Cyrus permitting the Jews to return to their fatherland, and the arguments in favour of that opinion are given in p.352. Against this reference to the edict of Cyrus, Havernick, Hengstenberg, and Auberlen have objected that in that edict there is nothing said of building up the city, and that under Cyrus, as well as under the succeeding kings, Cambyses, Darius Hystaspes, and Xerxes, nothing also is done for the building of the city. We find it still unbuilt in the times of Ezra and Nehemiah (Ezra 9:8, 10:13; Neh. 1:3, 2:3, 5:34, 4:1, 7:4). Although from the nature of the case the building of the temple supposes the existence also of houses in Jerusalem (cf. Hag. 1:4), yet there is not a single trace of any royal permission for the restoration of the people and the rebuilding of the city. Much rather this was expressly forbidden (Ezra 4:7-23) by the same Artaxerxes Longimanus (who at a later period gave the permission however), in consequence of the slanderous reports of the Samaritans. "There was granted to the Jews a religious, but not a political restoration." For the first time in the seventh (7th) year of Artaxerxes Longimanus the affairs of Israel took a favourable turn. In that year Artaxerxes granted to Ezra permission to go to Jerusalem, entrusting him with royal letters of great importance (Ezra 7:11-26, particularly vers. 18, 25 f.); in his twentieth (20th) year he gave to Nehemiah express permission to rebuild the city (Neh. 2). Following the example of the old chronologist Julius Africanus in Jerome and many others, Havn., Hgstb., Reinke, Reusch, and others regard the twentieth (20th) year of Artaxerxes, while Auberlen, with Calovius, Newton, M. Geier, Gaussen, Pusey, and others, regard the seventh (7th) year, as the *terminus a quo* of the seventy (70) weeks. But that the arguments derived from the absence of any mention being made in the edict of Cyrus of the building of Jerusalem against the reference of (*motza' dabar wgu'*) to that edict are not very strong, at least are not decisive, is manifest from what Auberlen has advanced for the seventh (7th) and against the twentieth (20th) year. Proceeding from the proposition, correct in itself, that the time of Ezra and that of Nehemiah form one connected period of blessing for Israel, Auberlen thence shows that the edict relating to Nehemiah had only a secondary importance, as the sacred narrative itself indicates by the circumstance

that it does not mention the edict at all (Neh. 2:7,8), while the royal letters to Ezra (Ezra 8) are given at large. Since it was the same king Artaxerxes who sent away Ezra as well as Nehemiah, his heart must have been favourably inclined toward Israel in his seventh year. " *Then must the word for the restoration and building of Jerusalem have gone forth from God.*" The consciousness of this is expressed by Ezra himself, when, after recording the royal edict (ch. 7:27), he continues: **"Blessed be Jehovah, the God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem; and hath extended mercy to me before the king and his counsellors, and before all the king's mighty princes."**

But, we must reply, wherein does the mercy extended to Ezra before the king consist? Is it in the permission to build up Jerusalem? Certainly not, but in the beautifying of the house of Jehovah in Jerusalem. And to that alone the royal authority granted to Ezra (Ezra 7) refers. Of the building of the city there is not a word said. Only the means, as it appears, of restoring the temple-worship, which had fallen into great decay, and of re-establishing the law of God corresponding thereto, were granted to him in the long edict issued by the king. (* Auberlen, it is true, remarks (p.138): " The authority given to Ezra is so extensive that it essentially includes the rebuilding of the city. It refers certainly, for the most part [rather *wholly*], to the service of the sanctuary; but not only must Ezra set up judges (ch. 8:25), he is also expressly permitted by the king to expend as it seems good to him the rest of the silver and gold (ch. 7:18). How he then understood the commission, Ezra himself says clearly and distinctly in his prayer of repentance: '*Our Lord hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof (of our God), and to give us a wall in Judah and Jerusalem.*' The argument from this passage lies not merely in the (*gader*) (*encircling wall*), but especially in this, '**to repair the desolations thereof.**' This could not be the desolations of the temple, which had been long before this rebuilt, and therefore we may understand by it the desolations of Jerusalem." But the strength of this argumentation rests merely on a verbally free rendering of the verse referred to (Ezra 9:9). The circumstance that Ezra speaks of the kings (in the plur.) of Persia, who showed favour to the Jews, indicates that he meant not merely that which Artaxerxes had done and would yet do in the future, but that he refers also to the manifestation of favour on the part of kings Cyrus, Darius Hystaspes, and Artaxerxes; thus also the expression, "*to give us a wall,*" cannot refer to the permission to rebuild the walls of Jerusalem, which Artaxerxes some years later first granted to Nehemiah. Moreover, the expression, "*to give us a (gader) in Judah and Jerusalem,*" shows that by (*gader*) cannot be understood the fortified walls of Jerusalem; for (*gader*) never denotes the walls of a city or fortress as such, but always only the encompassing wall of a vineyard, which meaning is found in Mic. 7:11, Ezek. 13:5. is therefore to be understood here figuratively: encompassing wall in the sense of divine protection; and the meaning is not this: "that the place protected by the wall lies in Judah and Jerusalem; but in Judah and Jerusalem the Persian kings have given to the new congregation of the people a secure dwelling-place, because the power of the Persian kings secured to the Israelites who had returned from captivity the undisturbed and continued possession of their land " (Bertheau). The objection also, that (*charbothayu*) cannot be the ruins of the temple, because it was already built, is set aside as soon as we express the *infinitive* (*leha`amid*), as it is rightly done, by the *praeterite*, whereby this word refers to the completed building of the temple. Cf. with this

Hengstenberg's extended refutation of this argument of Auberlen's (*Christol.* iii. 1, p.144).*) If the clause, "**from the going forth of the commandment,**" etc., cannot refer to the edict of Cyrus, because in it there is no express mention made of the rebuilding of Jerusalem, so also, for the same reason, it cannot refer to that which was issued by Artaxerxes in favour of Ezra. Auberlen's remark, however, is correct, when he says that the edict relating to Nehemiah is of secondary importance when compared with that relating to Ezra. Strictly speaking, there is no mention made of an edict relating to Nehemiah; Nehemiah, as cup-bearer of Artaxerxes, entreated of the king the favour of being sent to Judah, to the city of his fathers' sepulchres, that he might build it; and the king (the queen also sitting by him) granted him this request, and gave him letters to all the governors on this side the Euphrates, that they should permit him undisturbed to prosecute his journey, and to the overseers of the royal forests, that they should give him wood "for the gates of the palace which appertained to the house, and for the wall of the city " (Neh. 2:4-8). However important this royal favour was in its consequences for Jerusalem, —for Nehemiah built the walls of the city, and thereby raised Jerusalem to a fortified city guarded against hostile assaults,— yet the royal favour for this undertaking was not such as to entitle it to be designated as (*motza' datzar wgu'*), **a going forth of a commandment of God**. But if, in favour of the reference of (*motza' dabar*) to the edict of Ezra, Auberlen (p.128 ff.) attaches special importance to the circumstance that in the books of Ezra and Nehemiah are recorded two periods of post-exilian history, the first of which —namely, the time of Zerubbabel and of the high priest Joshua under Cyrus and Darius Hystaspes —we may designate the period of the building of the temple, the second —namely, the time of Ezra the priest, and Nehemiah the Tirshatha, under Artaxerxes Longimanus— we may designate the period of the restoration of the people and the building of the city, —the former the time of the *religious*, and the latter that of the *political* restoration; and, in seeking to establish this view, he interprets the first part of the book of Ezra as a whole in itself, and the second as a whole taken in combination with the book of Nehemiah; —if this is his position, then Hengstenberg has already (*Christol.* iii. p.149) shown the incorrectness of this division of the book of Ezra, and well remarks that the whole book of Ezra has the temple as its central-point, and views with reference to it the mission of Ezra as well as that of Zerubbabel and Joshua. There is certainly an inner connection of the mission of Ezra with that of Nehemiah, but it consists only in this, that Ezra's religious reformation was secured by Nehemiah's political reform. From the special design of the work of Ezra, to describe the restoration of the temple and of the service of God, we must also explain the circumstance that nothing is said in it of the building of the city of Jerusalem. Besides, this building, before Nehemiah's arrival in Judah, had not further advanced than to the re-erection of houses for the returned exiles who had settled in Jerusalem. Every attempt to restore the walls was hindered and frustrated by the enemies of Judah, so that the gates and the walls were yet lying burnt and in ruins on Nehemiah's arrival (Neh. 1:3, 2:3, 5). Therefore neither the absence of any mention in the decree of Cyrus of the building of the city, nor the fact that the rebuilding of the city walls was first effected by Nehemiah, forms a decisive argument against the reference of (*motza' datzar wgu'*) to this edict; and we must maintain this reference as the only correct one, because this edict only, but not that which gave permission to Ezra or that which gave authority to Nehemiah to build the city walls, formed an epoch marking a crisis in the development of the

theocracy, as this is connected in the announcement of Gabriel with the going forth of the word to restore Jerusalem.

Not less doubtful is the matter of the definition of the *terminus ad quem* of the seventy (70) was), and of the chronological reckoning of the whole period. As for the *terminus ad quem*, a sharply defined factum must form the conclusion of the sixty-ninth week; for at this point the public appearance of Christ, His being anointed with the Holy Ghost, is named as the end of the prophecy. If this factum occurred, according to Luke iii. 1, in the year of Rome 782, the twentieth year of Artaxerxes—i.e. the year 455 B.O., according to the usual chronology—would be the year 299 A.U.C.; if we add to that sixty-nine weeks = 483 years, then it gives the year 782 A.U.O. In the middle of this last week, beginning with the appearance of the Anointed, occurred His death, while the confirming of the covenant extends through the whole of it. With reference to the death of Christ, the prophecy and its fulfilment closely agree, since that event took place three and a half years after His baptism. But the *terminus ad quem* of the confirming of the covenant, as one more or less moveable, is capable of no definite chronological determination. It is sufficient to remark, that in the first years after the death of Christ the (*eklogn*) of the Old Covenant people was gathered together, and then the message of Christ was brought also to the heathen, so that the prophet might rightly represent the salvation as both subjectively and objectively consummated at the end of the seventy (70) weeks for the covenant people, of whom alone he speaks (*Hgst. pp. 163 f., 180*). Thus also Auberlen, who, however, places the end of the seventy weeks in the factum of the stoning of Stephen, with which the Jews pressed, shook down, and made full to the overflowing the measure of their sins, already filled by the murder of the Messiah; so that now the period of grace yet given to them after the work of Christ had come to an end, and the judgment fell upon Israel.

We will not urge against the precise accuracy of the fulfilment arrived at by this calculation, that the *terminus a quo* adopted by Hengstenberg, viz. the twentieth (20th) year of Artaxerxes, coincides with the 455th year B.C. only on the supposition that Xerxes reigned but eleven (11) years, and that Artaxerxes came to the throne ten (10) years earlier than the common reckoning, according to which Xerxes reigned twenty-one (21) years, and that the correctness of this view is opposed by Hofm., Kleinert, Wieseler, and others, because the arguments for and against it are evenly balanced; but with Preiswerk, whose words Auberlen (p.144) quotes with approbation, considering the uncertainty of ancient chronology on many points, we shall not lay much stress on calculating the exact year, but shall regard the approximate coincidence of the prophetic with the historical time as a sufficient proof that there may possibly have been an exact correspondence in the number of years, and that no one, at all events, can prove the contrary. But we must attach importance to this, that in this calculation a part of the communication of the angel is left wholly out of view. "The angel announces not merely the cutting off" of the Messiah after seven and sixty-two (62) weeks, but also the coming of the people of a prince who shall lay waste the city and the sanctuary, which all interpreters who understand (*yikkareth mashiach*) of the death of Christ refer to the destruction of Jerusalem and of the temple by the Romans; he also says that this war shall last till the end of the seventy (70) weeks, The destruction of Jerusalem by the Romans followed the death of Christ, not after an interval of only three and a half (3 1/2) years, but of thirty years. Accordingly, the seventy (70) weeks must extend to the year 70 A.D., whereby the whole calculation is shown to be inaccurate. If we yet further remark, that the advocates of this exposition of the

prophecy are in a position to give no sufficient reason for the dividing of the sixty-nine (69) weeks into seven (7) and sixty-two (62), and that their reference of the seven (7) weeks to the time of the rebuilding of Jerusalem under Nehemiah, and of the sixty-two (62) weeks to the period from the completion of this building to the appearance of Christ in the flesh, stands in open contradiction to the words of the text; finally, that the placing of the twentieth (20th) year of Artaxerxes as the *terminus a quo* of the reckoning of the (*motza' dabar*) cannot be correct, —then may we also regard the much commended exact concord of the prophecy with the actual events of history derived from this interpretation of the verse as only an illusion, since from the “*going forth of the word*” to restore Jerusalem to the destruction of that city by Titus, not seventy (70) weeks or 490 years elapsed, but, according as we date the going forth of this word in the year 536 or 455 B.C., 606 or 525 years, i.e. more than eighty-six (86), or at least seventy-five (75), year-weeks, passed. This great gulf, which thus shows itself in the calculation of the (*shab`uim*) as year-weeks, between the prophecy and its chronological fulfilment, is not bridged over by the remark with which Auberlen (p.141) has sought to justify his supposition that Ezra’s return to Judah in the year 457 B.C. formed the *terminus a quo* of the seventy (70) weeks, while yet the word of the angel announcing the restoration and the building up of Jerusalem first finds its actual accomplishment in the building of the city walls on Nehemiah’s return—the remark, namely, that the external building-up of the city had the same relation to the *terminus a quo* of Daniel’s seventy (70) year-weeks as the external destruction of Jerusalem to that of Jeremiah’s seventy (70) years. “The latter begin as early as the year 606 B.C., and therefore eighteen (18) years before the destruction of Jerusalem, for at that time the kingdom of Judah ceased to exist as an independent theocracy; the former begin thirteen (13) years before the rebuilding of the city, because then the re-establishment of the theocracy began.” We find a repetition of the same phenomenon at the end of the seventy (70) weeks. “These extend to the year 33 AD. From this date Israel was at an end, though the destruction of Jerusalem by the Romans did not take place till the year 70 A.D.” For Jeremiah did not prophesy that the destruction of Jerusalem should last for seventy (70) years, but only that the land of Judah would be desolate seventy (70) years, and that for so long a time its inhabitants would serve the king of Babylon. The desolating of the land and Judah’s subjugation to the king of Babylon did not begin with the destruction of Jerusalem, but with the first siege of the city by Nebuchadnezzar in the fourth year of Jehoiakim, i.e. in the year 606 B.C., and continued till the liberation of the Jews from Babylonian bondage by Cyrus in the first year of his reign, in the year 536 B.C., and thus after seventy (70) years were fully accomplished. Jeremiah’s chronologically definite prophecy is thus accurately fulfilled; but Daniel’s prophecy of the seventy (70) weeks is neither chronologically defined by years, nor has it been altogether so fulfilled as that the 70, 7, 62, and 1 week can be reckoned by year-weeks.

The New Testament also does not necessitate our seeking the end of the seventy (70) weeks in the judgment the Romans were the means of executing against the ancient Jerusalem, which had rejected and crucified the Saviour. Nowhere in the N.T. is this prophecy, particularly the (*yikkareth mashiach*), referred to the crucifixion of our Lord; nor has Christ or the apostles interpreted these verses, 26,27 of this chapter, of the desolation and the destruction of Jerusalem by the Romans. However general the opinion may be that Christ, in speaking of His (*parousia*), Matt. 24, Mark 13, and Luke 21, in the words (*hotan idnte to bdelugma t ns emmasejs to hmthen dia Daninl tou prophntou, k.t.l.*) (Matt. 24:15, cf. Mark

13:14), had before His eyes this prophecy (Dan. 9:26,27), yet that opinion is without foundation, and is not established by the arguments which Havernick (*Dan.* p.383 f.), Wieseler (*die 70 Wochen*, p.173 ff.), Hengstenberg (*Beitr.* i. p.258 H., and *Christol.* iii. 1, p. 113 ff.), and Auberlen (*Dan.* p. 120 f.) have brought forward for that purpose. We have already, in explaining the words (*`al kenaf shiqqutzim*), ver. 27, p.370, shown that the (*to bdelugma tns emmaseps*), found in the discourse of Christ, is not derived from Dan. 9:27, but from Dan. 11:31 or 12:11, where the LXX. have rendered (*shiqqutz meshomem*) by (*to bdelugma tns emmaseps*). For the further confirmation of the arguments in behalf of this view there presented, we wish to add the following considerations. The appeal to the fact that Josephus, in the words (*Antt.* x. 11. 7) (*Daniēlos kai peri tēs tōn HRōmaiōn hēgemonias anegrapse, kai hoti hup' autōn ēremōthēsetai*), referred to the prophecy Dan. 9, and gave this interpretation not only as a private view of his own, but as (cf. *De Bell. Jud.* iv. 6. 3) (*palaios logos andrōn*), i.e. represented the view of his people, as commonly received, even by the Zealots, —this would form a valid proof that Dan. 9 was at that time commonly referred to the destruction of Jerusalem by the Romans, only, however, if besides this no other prophecy of the book of Daniel could be apparently referred to the destruction of the Jewish state by the Romans. But this is not the case. Josephus and his contemporaries could find such a prophecy in that of the great enemy (Dan. 7:25) who would arise out of the fourth or Roman world-kingdom, and would persecute and destroy the saints of the Most High. What Josephus adduces as the contents of the (*palaios logos andrōn*), namely, (*tote tēn polin halōsesthai kai kataphlegēsesthai ta hagia nomō polemou*), occurs neither in ch. 9 nor in any other part of the book of Daniel, and was not so defined till after the historical fulfilment. Wieseler, indeed, thinks (p.154) that the words (*tēn polin kataphlegēsesthai, k.t.l.*), perfectly correspond with the words of Daniel, (*weha`ir we haqodesh yashchith*), ch. 9:26 (**shall destroy the city and the sanctuary**, E.V.); but he also concedes that Josephus interpreted the kind of desolation, perhaps with reference to Dan. 11:33 (? 31), after the result, as a total desolation. It is thus granted that not only in ch. 9, but also in ch. 11, Daniel predicted a desolation of the city and the sanctuary which could be interpreted of their destruction by the Romans, and the opinion, that besides ch. 9 no other part of Daniel can be found, is abandoned as incorrect. But the other circumstances which Josephus brings forward in the passage quoted, particularly that the Zealots by the desecration of the temple contributed to the fulfilling of that (*palaios logos*), are much more distinctly contained in Dan. 11:31 than in ch. 9:26, where we must first introduce this sense in the words (ver. 27) (*`al kenaf shiqqutzim meshomem*) (**on the wing of abominations one causing desolation**). Similarly the other passages are constituted in which Josephus speaks of ancient prophecies which have been fulfilled in the destruction of Jerusalem by the Romans. No one specially points to Dan. 9.

But if the proof from Josephus could be made more valid than has yet been done, that the Jews of his time referred Dan. 9 to the overthrow of the Jewish commonwealth by the Romans, yet thereby it would not be proved that Christ also shared this Jewish opinion, and set it forth in His discourse, Matt. 24, as an undoubted truth. In favour of this view it has indeed been argued, "that the (*en topō hagiō*) fully corresponds to (*epi to hieron bdelugma tns emmaseps*) (LXX., Dan. 9:27):" Hengstenberg, *Christol.* p. 117. But it is still more inconsistent with the proof from the Alexandrian translation of the verses before us than it is with that from Josephus. In the form of the LXX text that has come down to us there are

undoubtedly two different paraphrases or interpretations of the Hebrew text of vers. 26 and 27 penetrating each other, and therein the obscure words of Daniel (after ch. 11:31 and 12:11) are so interpreted that they contain a reference to the desolation of the sanctuary by Antiochus. (* That the Septuagint version (ch. 11:31, 11, 9:24-27) is not in reality a translation, but rather an explanation of the passage as the LXX. understood it, is manifest. "They regard," as Klief. rightly judges, "ver. 24 and the first half of ver. 25 as teaching that it was prophesied to Daniel that Israel would soon return from exile, that Daniel also would return, and Jerusalem be built. The rest they treat very freely. They take the second half of ver. 25 out of its place, and insert it after the first clause of ver. 27; they also take the closing words of ver. 26 out of their place, and insert them after the second clause of ver. 27. The passage thus arranged they then interpret of Antiochus Epiphanes. They add together all the numbers they find in the text (70 + 7 + 62: 139), and understand by them years, the years of the Seleucidan aera, so that they descend to the second year of Antiochus Epiphanes. Then they interpret all the separate statements of the times and actions of Antiochus Epiphanes in a similar manner as do the modern interpreters. Cf. Wieseler, p.200 ff.") The (*al kenaf shiqqutzim*), incomprehensible to the translators, they interpreted after the (*chillelu hammiqdash*), ch. 11:31, and derived from it the (*epi to hieron*). But Christ derived the expression (*to bdelugma tns emmasefs*) as well as the (*hestos en topō hagiō*) from ch. 11:31, cf. with ch. 12:11, but not from ch. 9:27, where neither the original text, **"on the wings of abomination shall the desolater come,"** nor the LXX translation, (*epi to hieron bdelugma tñn emmasefn estai*)—"over the sanctuary shall the abomination of the desolations come," leads to the idea of a **"standing,"** or a **"being placed,"** of the abomination of desolation. The standing (*hestōs*) without doubt supposes the placing, which corresponds to the (*wenathnu*) (*dōsousi*, LXX) and the (*welatheth*) (*hetoimasthn dothnnai*, LXX.), and the (*en topō hagiō*) points to *hammiqdash*), ch. 11:31, since by the setting up of the abomination of desolation, the sanctuary, or the holy place of the temple, was indeed desecrated.

The prophecy in Dan. 11 treats, as is acknowledged, of the desolation of the sanctuary by Antiochus Epiphanes. If thus the Lord, in His discourse, had spoken of the (*bdelugma tns emmasefs*) as a sign of the approaching destruction of Jerusalem by Titus, it would not remotely follow that He referred this prophecy (ch. 9) to that catastrophe. Much more would He then, as Kliefoth (p. 412) has well remarked, "represent that which Antiochus Epiphanes did against Jerusalem as an historical type of that which the Romans would do." He would only say, "As once was done to Jerusalem by Antiochus, according to the word of Daniel, so shall it again soon be done; and therefore, if ye see repeating themselves the events which occurred under Antiochus in the fulfilment of Daniel's word, then know ye that it is the time for flight." But regarding the meaning which Christ found in Dan. 9:26 and 27, not the least intimation would follow therefrom.

But in the discourse in question the Lord prophesied nothing whatever primarily or immediately of the destruction of Jerusalem by the Romans, but treated in it, as we have already remarked, p.370, generally of His (*parousia*) and the (*sunteleia tou aiōnos*), which He places only in connection with the destruction of the temple. The occasion of the discourse, as well as its contents, show this. After He had left the temple, never to enter it again, shortly before His last sufferings, while standing on the Mount of Olives, He announces to His disciples, who pointed to the temple, the entire destruction of that building; whereupon they say to Him, "

Tell us (*pote tauta estai kai ti to snmeion tns sns parousias kai sunteleias tou ai onos*)?" for they believe that this destruction and His (*parousia*) take place together at the end of the world. This question the Lord replies to in a long discourse, in which He gives them the wished for information regarding the sign (*snmeion*), Matt. 24:4-31), and regarding the time (*pote*) of His (*parousia*) and the end of the world (vers. 32-34). The information concerning the sign begins with a warning totake heed and beware of being deceived; for that false messiahs would appear, and wars and tumults of nations rising up one against another, and other plagues, would come (vers. 4-7). All this would be only the beginning of the woes, *i.e.* of the afflictions which then would come upon the confessors of His name; but the end would not come till the gospel was first preached in all the world as a testimony to all nations (vers. 8-14). Then He speaks of the signs which immediately precede the end, namely, of the abomination of desolation in the holy place of which Daniel prophesied. With this a period of tribulation would commence such as never yet had been, so that if these days should not be shortened for the elect's sake, no one would be saved (vers. 15-28). To this He adds, in conclusion, the description of His own (*parousia*), which would immediately (*eutheos*) follow this great tribulation (vers. 29-31). He connects with the description of His return (ver. 32 f.) a similitude, with which He answers the question concerning its time, and thus continues: "When ye see *all these things*, know that it is near, even at the doors. Verily I say unto you, this (*genea*) shall not pass till *all these things* be fulfilled. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (vers. 33, 34, 36).

From this brief sketch of the course of the thought it clearly appears that the Lord speaks expressly neither of the destruction of Jerusalem, nor yet of the time of that event. What is to be understood by (*bdelugma t. er.*). He supposes to be known to the disciples from the book of Daniel, and only says to them that they must flee when they see this standing in the holy place, so that they may escape destruction (ver. 15 ff.). Only in Luke is there distinct reference to the destruction of Jerusalem; for there we find, instead of the reference to the abomination of desolation, the words, "And when ye shall see Jerusalem compassed with armies, then know that *its (emmosis) is nigh* (Luke 21:20). According to the record of all the three evangelists, however, the Lord not only connects in the closest manner the tribulation commencing with the appearance of the (*bdelugma t. er.*), or with the siege of Jerusalem, with the last great tribulation which opens the way for His return, but He also expressly says, that immediately after the tribulation of those days (Matt. 24:29), or in those days of that tribulation (Mark 13:24), or then (*tote*), Luke 21:27), the Son of man shall come in the clouds in great power and glory. From this close connection of His visible (*parousia*) with the desolation of the holy place or the siege of Jerusalem, it does not, it is true, follow that "by the oppression of Jerusalem connected with the (*parousia*), and placed immediately before it, the destruction of Jerusalem by the Romans cannot possibly be meant;" much rather that the discourse is "of a desecration and an oppression by Antichrist which would come upon the (*topos hagios*) and Jerusalem in the then future time, immediately before the return of the Lord, in the days of the (*thlipsis megale*) (Kliefoth). But just as little does it follow from that close connection —as the eschatological discourse, Matt. 24, is understood by most interpreters— that the Lord Himself, as well as His disciples, regarded as contemporaneous the destruction of Jerusalem by the Romans and His visible return in the last days, or saw as in prophetic perspective His (*parousia*) behind the destruction of Jerusalem by the Romans, and thus, without

regard to the sequence of time, spoke first of the one event and then of the other. The first conclusion is inadmissible for this reason, that the disciples had made inquiry regarding the time of the destruction of the temple then visibly before them. If the Lord, in His answer to this question, by making mention of the (*bdelugma t. e. hestos en topō hagiō*), had no thought of this temple, but only of the (*topos hagios*) of the future, the temple of the Christian church, then by the use of words which the disciples could not otherwise understand than of the laying waste and the desolation of the earthly sanctuary He would have confirmed them in their error. The second conclusion is out of harmony with the whole course of thought in the discourse. Besides, both of them are decidedly opposed by this, that the Lord, after setting forth all the events which precede and open the way for His (*parousia*) and the end of the world, says to the disciples, "*When ye see all these things, know that it is near, even at the doors*" (Matt. xxiv. 33), and solemnly adds, "*This veiled,*" i.e. the generation then living, "*shall not pass till all these things be fulfilled*" (ver. 34). Since the (*panta tauta*) in ver. 33 comprehends all that goes before the (*parousia*), all the events mentioned in vers. 15-28, or rather in vers. 5-28, it must be taken also in the same sense in ver. 34. If, therefore, the contemporaries of Jesus and His disciples —for we can understand nothing else by (*hē genea hautn*) — *must live to see all these events, then must they have had a commencement before the destruction of Jerusalem, and though not perfectly, yet in the small beginnings, which like a germ comprehended in them the completion. Hence it is beyond a doubt that the Lord speaks of the judgment upon Jerusalem and the Jewish temple as the beginning of His (parousia) and of the (sunteleia tou aionos)*, not merely as a preintimation of them, but as an actual commencement of His coming to judgment, which continues during the centuries of the spread of the gospel over the earth; and when the gospel shall be preached to all nations, then the season and the hour kept in His own power by the Father shall reach its completion in the (*epiphaneia tns parousias autou*) (2nd Thess. 2:8) to judge the world. (* This view of the *parousia* of Christ has been controverted by Dr. A. Christiani in his *Bermerkungen zur Auslegung der Apocalypse mit besonderer Rücksicht auf die chiliastische Frage* (Riga 1868, p. 21), —only, however, thus, that notwithstanding the remark, "Since the words (*panta tauta*), Matt. 24:34, plainly refer back to ver. 33, they cannot in the one place signify more than in the other," he yet refers these words in ver. 34 to the event of the destruction of Jerusalem, because the contemporaries of Jesus in reality lived to see it; thus giving to them, as they occur in ver. 34, a much more limited sense than that which they have in ver. 33.*) According to this view, Christ, in His discourse, interpreted the prophecy of Daniel, ch. 11, of the abomination of desolation which should come, and had come, upon Jerusalem and Judah by Antiochus Epiphanes, as a type of the desolation of the sanctuary and of the people of God in the last time, wholly in the sense of the prophecy, which in ver. 36 passes over from the typical enemy of the saints to the enemy of the people of God in the time of the end.

Thus the supposition that Christ referred Dan. 9:26 and 27 to the overthrow of Jerusalem by the Romans loses all support; and for the chronological reckoning of the seventy (70) weeks of Daniel, no help is obtained from the New Testament.

We have now to take into consideration the *second* view regarding the historical reference of the seventy (70) weeks prevailing in our time. The opponents of the genuineness of the book of Daniel generally are agreed in this (resting on the supposition that the prophecies of Daniel do not extend beyond the death of Antiochus Epiphanes), that the destruction of this enemy of the Jews (Ant. Ep.), or the purification of the temple occurring a few years earlier, forms the *terminus ad*

quem of the seventy (70) weeks, and that their duration is to be reckoned from the year 168 or 172 B.C. back either to the destruction of Jerusalem by the Chaldeans, or to the beginning of the Exile. Since now the seventy (70) year weeks or 490 years, reckoned from the year 168 or 172 B.C., would bring us to the year 658 or 662 B.C., i.e. fifty-two (52) or fifty-six (56) years before the commencement of the Exile, and the *terminus a quo* of Jeremiah's prophecy of seventy (70) years, a date from which cannot be reckoned any commencing period, they have for this reason sought to shorten the seventy (70) weeks. Hitzig, Ewald, Wieseler, and others suppose that the first seven (7) year-weeks (= forty-nine (49) years) are not to be taken into the reckoning along with the sixty-two (62) weeks (62), and that only sixty-two (62) weeks = 434 years are to be counted to the year 175 (Ewald), or 172 (Hitzig), as the beginning of the last week filled up by the assault of Antiochus against Judaism. But this reckoning also brings us to the year 609 or 606 B.C., the beginning of the Exile, or three years further back. To date the sixty-two (62) year-weeks from the commencement of the Exile, agrees altogether too little with the announcement that from the going forth of the commandment to restore and to build Jerusalem during sixty-two (62) weeks it shall be built, so that, of the most recent representatives of this view, no one any longer consents to hold the seventy (70) years of the exile for a time of the restoring and the building of Jerusalem. Thus Hitzig and Ewald openly declare that the reckoning is not correct, that the pseudo-Daniel has erred, and has assumed ten weeks, i.e. seventy (70) years, too many, either from ignorance of chronology, "or from a defect in thought, from an interpretation of a word of sacred Scripture, springing from certain conditions received as holy and necessary, but not otherwise demonstrable" (Ewald, p.425). By this change of the sixty-two (62) weeks = 434 years into fifty-two (52) weeks or 364 years, they reach from the year 174 to 538 B.C., the year of the overthrow of Babylon by Cyrus, by whom the word "to restore Jerusalem" was promulgated. To this the seven (7) weeks (= forty-nine (49) years) are again added in order to reach the year 588 or 587 B.C., the year of the destruction of Jerusalem by Nebuchadnezzar, from which the year-weeks, shortened from seventy (70) to sixty (60), are to be reckoned.

This hypothesis needs no serious refutation. For a reckoning which places the first 7 weeks = 49 years aside, and then shortens the 62 weeks by 10 in order afterwards again to bring in the 7 weeks, can make no pretence to the name of a "scientific explanation." When Hitzig remarks (p.170) "that the 7 weeks form the (*πρῶτον ψευδος*); in the (Daniel's) reckoning, which the author must bring in; the whole theory of the 70 year-weeks demands the earlier commencement in the year 606 B.C."—we may, indeed, with greater accuracy say that the (*πρῶτον ψευδος*) of the modern interpretation, which needs such exegetical art and critical violence in order to change the 70 and the 62 weeks into 60 and 52, arises out of the dogmatic supposition that the 70 weeks must end with the consecration of the temple under Antiochus, or with the death of this enemy of God.

Among the opponents of the genuineness of the book this supposition is a dogmatic axiom, to the force of which the words of Scripture must yield. But this supposition is adopted also by interpreters such as Hofmann, Reichel (*die 70 Jahreswochen Dan.ix. 9:24-27*, in the *Theol. Stud. u. Krit.* 1858, p.735 ff.), Fries, and others, who recognise the genuineness of the book of Daniel, and hold the announcement of the angel in these verses to be a divine revelation. These interpreters have adopted this view for this reason, that in the description of the hostile prince who shall persecute Israel and desecrate the sanctuary, and then

come to his end with terror (vers. 26 and 27), they believe that they recognise again the image of Antiochus Epiphanes, whose enmity against the people and the sanctuary of God is described, ch. 8:9 ff., 23 f. It cannot, it is true, be denied that there is a certain degree of similarity between the two. If in vers. 26 and 27 it is said of the hostile prince that he shall destroy the city and the sanctuary, and put an end to the sacrifice and the meat-offering for half a week, then it is natural to think of the enemy of whom it is said : he "shall destroy the mighty and the holy people" (E.V. ch. 8:24), **"and by him the daily sacrifice was taken away"** (ch. 8:11), **"and he shall take away the daily sacrifice"** (ch. 11:31), especially if, with Hofmann, we adopt the view (*Schriftbew.* ii. 2, p. 592) that between the expressions "take away the daily sacrifice" (*hattamid [hesiu remove] herim*), and **"he shall cause the sacrifice and the oblation to cease"** (*yashbith zebach uminchah*), there "is no particular distinction." (* We confine ourselves here to what Hofm. in his *Schriftbew.* has brought forward in favour of this view, without going into the points which he has stated in his *die 70 Wochen*, u.s.w. p.97, but has omitted in the *Schriftbew.*, and can with reference to that earlier argumentation only refer for its refutation to Kliefoth's *Daniel*, p.417 ff.8) But the predicate "*particular*" shows that Hofmann does not reject every distinction; and, indeed, there exists a not inconsiderable distinction; for, as we have already remarked, (*hattamidh*) denotes only that which is *permanent* in worship, as e.g. the daily morning and evening sacrifice; while, on the other hand, (*zebah hattamidh*) denotes the whole series of sacrifices together. The making to cease of the bloody and the unbloody sacrifices expresses an altogether greater wickedness than the taking away of the daily sacrifice. This distinction is not set aside by a reference to the clause (*we`al kenaf shiqqutzim meshomem*) (ver. 27) compared with (*wenathnu hashshiqqutz meshomem*) (ch. 11:31). For the assertion that the article in (*hashshiqqutzim meshomem*) (ch. 11:31, **"the abomination that maketh desolate"**) denotes something of which Daniel had before this already heard, supplies no proof of this; but the article is simply to be accounted for from the placing over against one another of (*hattamidh*) and (*hashiqqutz*) Moreover the (*hashshiqqutz meshomem*) is very different from the (*`al kenaf shiqqutzim meshomem*). The being carried on the wings of idol abominations is a much more comprehensive expression for the might and dominion of idol-abominations than the setting up of an idol-altar on Jehovah's altar of burnt-offering.

As little can we (with Hofm., p. 590) perceive in the (*habba'*), closely connecting itself with (*weqitztsu bashshetef*) (ver. 26), a reference to the divine judgment described in ch. 8, because the reference to the enemy of God spoken of in ch. 7:8 and 24 is as natural, yea, even more so, when we observe that the enemy of God in ch. 7 is destroyed by a solemn judgment of God —a circumstance which harmonizes much more with (*qitztsu*) than with(*bashshetef*) which is said of the enemy described in ch. 8. Add to this that the half-week during which the adversary shall (ch. 9:27) carry on his work corresponds not to the 2300 evening mornings (ch 8:13), but, as Delitzsch acknowledges, to the 3 1/2 times, ch. 7:25 and xii. 12:7, which 3 1/2 times, however, refer not to the period of persecution under Antiochus, but to that of Antichrist.

From all this it therefore follows, not that the prince who shall come, whose people shall destroy the city and the sanctuary, and who shall cause the sacrifice to cease, is Antiochus, who shall raise himself against the people of the saints, take away the **"continuance"** (= *daily sacrifice*), and cast down the place of the sanctuary (ch. 8:11), but only that this wickedness of Antiochus shall constitute a

type for the abomination of desolation which the hostile prince mentioned in this prophecy shall set up, till, like Pharaoh, he find his overthrow in the flood, and the desolation which he causes shall pour itself upon him like a flood.

This interpretation of vers. 26 and 27 is not made doubtful also by referring to the words of 1st Macc. 1:54, (*ōkodomēson bdelugma*), as an evidence that at that time Dan. ix. 9:27 was regarded as a prophecy of the events then taking place (Hofm. Weiss. i. p.309). For these words refer not to Dan. 9:27, where the LXX. have (*bdelugma ἐμμυστην*), but to Dan. xi. 11, where the singular (*bdelugma ἐμμυστην*) with the verb (*kai dosousi*) (LXX. for (*wenathnu*)), to which the (*ōkodomēsetai*) visibly refers.

If, therefore, the reference of vers. 26,27 to the period of Antiochus' persecution is exegetically untenable, then also, finally, it is completely disproved in the chronological reckoning of the 70 weeks. Proceeding from the right supposition, that after the 70 weeks, the fulfilling of all that was promised, the expiating and putting away of sin, and, along with that, the perfect working out of the divine plan of salvation for eternity, shall begin, —thus, that in ver. 24 the perfecting of the kingdom of God in glory is prophesied of,— Hofmann and his followers do not interpret the 7, 62, and 1 week which are mentioned in vers. 25-27 as a division of the 70 weeks, but they misplace the first-mentioned 7 weeks at the end of the period consisting of 70 such weeks, and the following 62 + 1 in the time reaching from the beginning of the Chaldean supremacy in the year 605 to the death of Antiochus Epiphanes in the year 164, which makes 441 years = 63 year-weeks; according to which, not only the end of the 62 + 1 weeks does not coincide with the end of the 70 weeks, but also the 7 + 62 + 1 are to be regarded neither as identical with the 70 nor as following one another continuously in their order, —much more between the 63 and the 7 weeks a wide blank space, which before the coming of the end cannot be measured, must lie, which is not even properly covered up, much less filled up, by the remark that “the unfolding of the 70 proceeds backwards.” For by this reckoning 7 + 62 + 1 are not an unfolding of the 70, and are not equal to 70, but would be equal to 62 + 1 + some unknown intervening period + 7 weeks. This were an impossibility which the representatives of this interpretation of the angel's communication do not, it is true, accept, but seek to set aside, by explaining the 7 weeks as periods formed of 7 times 7, or jubilee-year periods, and, on the contrary, the 62 + 1 of seven-year times or Sabbath-periods.

This strange interpretation of the angel's words, according to which not only must the succession of the periods given in the text be transposed, the first 7 weeks being placed last, but also the word (*shabu'im*) in the passages immediately following one another must first denote jubilee (49 year) periods, then also Sabbath-year (7 year) periods, is not made plain by saying that “the end of the 62 + 1 week is the judgment of wrath against the persecutor, thus only the remote making possible the salvation; but the end of the 70 weeks is, according to ver. 24, the final salvation, and fulfilling of the prophecy and consecration of the Most Holy —thus the end of the 62 + 1 and of the 70 does not take place at the same time;” and—“if the end of the two took place at the same time, what kind of miserable consolation would this be for Daniel, in answer to his prayer, to be told that Jerusalem within the 70 weeks would in troublous times again arise, thus only arise amid destitution!” (Del. p.284). For the prophecy would furnish but miserable consolation only in this case if it consisted merely of the contents of vers. 25*b*, 26, and 27, —if it said nothing more than this, that Jerusalem should be built again within the 70 weeks in troublous times, and then finally would again be laid waste. But the other remark,

that the judgment of wrath against the destroyer forms only the remote making possible of the salvation, and is separated from the final deliverance or the completion of salvation by a long intervening period, stands in contradiction to the prophecy in ch. 7 and to the whole teaching of Scripture, according to which the destruction of the arch-enemy (Antichrist) and the setting up of the kingdom of glory are brought about by one act of judgment.

In the most recent discussion of this prophecy, Hofmann (*Schriftbew.* ii. 2, p.585 ff., 2 Aufl.) has presented the following positive arguments for the interpretation and reckoning of the period of time in question. The message of the angel in vers. 25-27 consists of three parts: (1) A statement of how many *heptades*(7s) shall be between the going forth of the command to rebuild Jerusalem and a *Maschiach Nagid*; (2) the mentioning of that which constitutes the contents of sixty-two (62) of these periods; (3) the prediction of what shall happen with the close of the latter of these times. In the first of these parts, (*dabar*), with the following infinitive, which denotes a human action, is to be taken in the sense of *commandment*, as that word of Cyrus prophesied of Isa. 44:28, and the rebuilding of Jerusalem is to be interpreted as in this passage of Isaiah, or in Jeremiah's prophecy to the same import, and not as if afterwards a second rebuilding of Jerusalem amid the difficulty and oppression of the times is predicted; then will the sixty-two (62) *heptades* (7s) remain separated from the seven (7), and not sixty-nine (69) of these, but only seven (7), be reckoned between the going forth of the command to build Jerusalem again and the *Maschiach Nagid*, since in ver. 26 mention is made not of that which is to be expected on the other side of the sixty-nine (69), but of the sixty-two (62) times; finally, the contents of the seven times are sufficiently denoted by their commencement and their termination, and will remain without being confounded with the building up of Jerusalem in troublous times, afterwards described.

All these statements of Hofmann are correct, and they agree with our interpretation of these verses, but they contain no proof that the sixty-two (62) weeks are to be placed after the seven (7), and that they are of a different extent from these. The proof for this is first presented in the conclusion derived from these statements (on the ground of the correct supposition that by *Maschiach Nagid* not Cyrus, but the Messiah, is to be understood), that because the first of these passages (ver. 25a) does not say of a part of these times what may be its contents, but much rather points out which part of them lies between the two events in the great future of Israel, and consequently separates them from one another, that on this account these events belong to the end of the present course of the world, in which Israel hoped, and obviously the seven (7) times shall constitute the end of the period consisting of seven (7) such times. This argument thus founds itself on the circumstance that the appearing of the *Maschiach Nagid* which concludes the seven (7) weeks, and separates them from the sixty-two (62) weeks which follow, is not to be understood of the appearance of Christ in the flesh, but of His return in glory for the completion of the kingdom which was hoped for in consequence of the restoration of Jerusalem, prophesied of by Isaiah (e.g. ch. 55:3,4) and Jeremiah (e.g. ch. 30:9). But we could speak of these deductions as valid only if Isaiah and Jeremiah had prophesied only of the appearance of the Messiah in glory, with the exclusion of His coming in the flesh. But since this is not the case —much rather, on the one side, Hofmann himself says the (*dabar lehashibh wgu'*) may be taken for a prediction, as that Isa. 44:28, of Cyrus —but Cyrus shall not build the Jerusalem of the millennial kingdom, but the Jerusalem with its temple which was destroyed by

the Chaldeans— and, on the other hand, here first, if not alone, in the prophecies ch. 25 and 29, by which Daniel was led to pray, Jeremiah has predicted the return of Israel from exile after the expiry of the seventy (70) years as the beginning of the working out of the divine counsel of salvation towards Israel, —therefore Daniel also could not understand the (*dabar lehashibh wgu'*) otherwise than of the restoration of Jerusalem after the seventy (70) years of the Babylonish exile. The remark also, that nothing is said of the contents of the seven (7) weeks, warrants us in no respect to seek their contents in the time of the millennial kingdom. The absence of any mention of the contents of the seven (7) weeks is simply and sufficiently accounted for from the circumstance, as we have already (p.375) shown, that Daniel had already given the needed information (ch. 8) regarding this time, regarding the time from the end of the Exile to the appearance of Christ. Still less can the conclusion be drawn, from the circumstance that the building in the sixty-two (62) weeks is designated as one falling in troublous times, that the restoration and the building of Jerusalem in the seven (7) weeks shall be a building in glory. The (*lehashibh welibnoth*) (*to restore and to build*, ver. 25a) does not form a contrast to the (*tashubh wenibngthah ubhtzoq*) (= E.V. shall be built again, and the wall even in troublous times, ver. 25b), but it is only more indefinite, for the circumstances of the building are not particularly stated. Finally, the circumstance also, that after the sixty-two (62) *heptades* a new devastation of the holy city is placed in view, cannot influence us to escape from the idea of the second coming of Christ in the last time along with the building of Jerusalem during the seven *heptades*, since it was even revealed to the prophet that not merely would a cruel enemy of the saints of God (in Antiochus Epiphanes) arise out of the third world-kingdom, but also that a yet greater enemy would arise out of the fourth, an enemy who would perish in the burning fire (ch. 7:12, 26 f.) in the judgment of the world immediately before the setting up of the kingdom of glory.

Thus neither the placing of the contents of the seven (7) weeks in the eschatological future, nor yet the placing of these weeks at the beginning instead of at the end of the three periods of time which are distinguished in vers. 25-27, is established by these arguments. This Fries (*Jahrb. deutsche Theol.* iv. p.254 ff.) has observed, and rightly remarked, that the effort to interpret the events announced in ver. 26 f. of the tyranny of Antiochus, and to make this epoch coincide with the close of the sixty-two year-weeks in the chronological reckoning, cannot but lead to the mistake of including the years of Babylon in the seventy year-weeks —a mistake which is met by three rocks, against which every attempt of this kind must be shattered. (1) There is the objection that it is impossible that the times of the destruction and the desolation of Jerusalem could be conceived of under the same character as the times of its restoration, and be represented from the same point of view; (2) the inexplicable inconsequence which immediately arises, if in the seventy (70) year-weeks, including the last restoration of Israel, the Babylonish but not also the Romish exile were comprehended; (3) the scarcely credible supposition that the message of the angel sent to Daniel was to correct that earlier divine word which was given by Jeremiah, and to make known that not simply seventy (70) years, but rather seventy (70) year-weeks, are meant. Of this latter supposition we have already (p.323) shown that it has not a single point of support in the text.

In order to avoid these three rocks, Fries advances the opinion that the three portions into which the seventy (70) year-weeks are divided, are each by itself separately to be reckoned chronologically, and that they form a connected whole, not in a chronological, but in a historico-pragmatical sense, “as the whole of all the

times of the positive continuance of the theocracy in the Holy Land lying between the liberation from Babylonish exile and the completion of the historical kingdom of Israel " (p.258); and, indeed, so that the seven (7) year-weeks, ver. 25a, form the last part of the seventy (70) year-weeks, or, what is the same, the jubilee-period of the millennial kingdom, and the sixty-two (62) year-weeks, ver. 26a, represent the period of the restoration of Israel after its liberation from Babylon and before its overthrow by the Romans —reckoned according to the average of the points of commencement and termination, according to which, from the reckoning 536 (edict of Cyrus), 457 (return of Ezra), and 410 (termination by the restoration), we obtain for the epoch of the restoration the mean year 467 B.C.; and for the crisis of subjection to the Roman power A.U.C. 691 (the overthrow of Jerusalem by Pompey), 714 (the appointment of Herod as king of the Jews), and 759 (the first Roman procurator in Palestine), we obtain the mean year 721 A.U.C.= 33 B.C., and the difference of these mean numbers, 467 and 33, amounts exactly to 434 years: 62 year-weeks. The period described in ver. 26 thus reaches from the beginnings of the subjection of Israel under the Roman world-kingdom to the expiry of the time of the *diaspora* of Israel, and the separate year-week, ver. 27, comprehends the period of the final trial of the people of God, and reaches from the bringing back of Israel to the destruction of Antichrist (pp. 261-266).

Against this new attempt to solve the mystery of the seventy (70) weeks, Hofmann, in *Schriftbew.* ii. 2, p.594, raises the objection, "that in ver. 26 a period must be described which belongs to the past, and in ver. 27, on the contrary, another which belongs to the time of the end; this makes the indissoluble connection which exists between the contents of the two verses absolutely impossible." In this he is perfectly right. The close connection between these two verses makes it certainly impossible to interpose an empty space of time between the cutting off of the Anointed, by which Fries understands the dispersion of Israel among the heathen in the destruction of Jerusalem by the Romans, and the coming of Antichrist, a space which would amount to 1800 years. But in opposition to this hypothesis we must also further remark, (1) that Fries has not justified the placing of the first portion of the seventy (70) year-weeks (*i.e.* the seven (7) weeks) at the end, —he has not removed the obstacles standing against this arbitrary supposition, for his interpretation of the words (*`adh Mashiach Nagid*), "till Messiah the prince shall be," is verbally impossible, since, if *Nagid* is a predicate, then the verb *flzflf* could not be wanting; (2) that the interpretation of the (*yikkareth Mashiach*) of the abolition of the old theocracy, and of the dispersion of the Jews abandoned by God among the heathen, needs no serious refutation, but with this interpretation the whole hypothesis stands or falls. Finally, (3) the supposition requires that the sixty-two (62) weeks must be chronologically reckoned as year-weeks; the seven (7) weeks, on the contrary, must be interpreted mystically as jubilee-periods, and the one week as a period of time of indefinite duration; a freak of arbitrariness exceeding all measure, which can no longer be spoken of as scripture *interpretation*.

Over against such arbitrary hypotheses, we can regard it as only an advance on the way toward a right understanding of this prophecy, that Hofmann (p. 594) closes his most recent investigations into this question with the following remarks: —"On the contrary, I always find that the indefiniteness of the expression (*shabua`*), which denotes a period in some way divided into sevens (7s), leaves room for the possibility of comprehending together the sixty-three (63) and the seven (7) weeks in one period of seventy (70), as its beginning and its end. . . . What was the extent of the units of which the seventy (70) times consist, the expression (*shabua`*) did

not inform Daniel: he could only conjecture it." This facilitates the adoption of the symbolical interpretation of the numbers, which, after the example of Leyrer and Kliefoth, we regard as the only possible one, because it does not necessitate our changing the seventy (70) years of the exile into years of the restoration of Jerusalem, and placing the seven (7) weeks, which the text presents as the first period of the seventy (70) weeks, last.

The symbolical interpretation of the seventy (70) (*shabu'im*) and their divisions is supported by the following considerations: —(1) By the double circumstance, that on the one side all the explanations of them as year-weeks necessitate an explanation of the angel's message which is justified neither by the words nor by the succession of the statements, and do violence to the text, without obtaining a natural progress of thought, and on the other side all attempts to reckon these year-weeks chronologically show themselves to be insufficient and impossible. (2) The same conclusion is sustained by the choice of the word (*shabua'*) for the definition of the whole epoch and its separate periods ; for this word only denotes a space of time measured by sevens, but indicates nothing as to the duration of these sevens. Since Daniel in ch. viii. 14 and xii. 11 uses a chronologically definite measure of time (evening-mornings, days), we must conclude from the choice of the expressions, seven, seven times (as in ch. vii. 25 and xii. 7 of the like expression, times), which cannot be reckoned chronologically, that the period for the perfecting of the people and the kingdom of God was not to be chronologically defined, but only noted as a divinely appointed period measured by sevens. " They are sevens, of that there is no doubt; but the measure of the unit is not given : " thus Lammert remarks (*Zur Revision der bibl. Zahlensymb. in den Jahrb. f. D. Theol.* ix. 1). He further says: "If the great difficulty of taking these numbers chronologically does not of itself urge to their symbolical interpretation, then we should be led to this by the disagreement existing between Gabriel's answer (ver. 22) and Daniel's question (ver. 2). To his human inquiries regarding the end of the Babylonish exile, Daniel receives not a human but a divine answer, in which the seventy (70) years of Jeremiah are reckoned as sevens (7s), and it is indicated that the full close of the history of redemption shall only be reached after a long succession of periods of development."

By the definition of these periods according to a symbolical measure of time, the reckoning of the actual duration of the periods named is withdrawn beyond the reach of our human research, and the definition of the days and hours of the development of the kingdom of God down to its consummation is reserved for God, the Governor of the world and the Ruler of human history; yet by the announcement of the development in its principal stadia, according to a measure fixed by God, the strong consolation is afforded of knowing that the fortunes of His people are in His hands, and that no hostile power will rule over them one hour longer than God the Lord thinks fit to afford time and space, in regard to the enemy for his unfolding and ripening for the judgment, and in regard to the saints for the purifying and the confirmation of their faith for the eternal life in His kingdom according to His wisdom and righteousness.

The prophecy, in that it thus announces the times of the development of the future consummation of the kingdom of God and of this world according to a measure that is symbolical and not chronological, does not in the least degree lose its character as a revelation, but thereby first rightly proves its high origin as divine, and beyond the reach of human thought. For, as Leyrer (Herz.'s *Realenc.* xviii. p.387) rightly remarks, "should not He who as Creator has ordained all things

according to measure and number, also as Governor of the world set higher measures and bounds to the developments of history? which are to be taken at one time as identical with earthly measures of time, which indeed the *eventus* often first teaches (e.g. the seventy (70) years of the Babylonish exile, Dan. ix. 2), but at another time as symbolical, but yet so that the historical course holds and moves itself within the divinely measured sphere, as with the seventy (70) weeks of Daniel, wherein, for the establishing of the faith of individuals and of the church, there lies the consolation, that all events even to the minutest, particularly also the times of war and of oppression, are graciously measured by God (Jer. 5:22; Job 38:11; Ps. 93:3 f.)." (* Auberlen, notwithstanding that he interprets the seventy (70) (*shabu'im*) chronologically as year-weeks, does not yet altogether misapprehend the symbolical character of this definition of time, but rightly remarks (p. 133 f.), "The history of redemption is governed by these sacred numbers ; they are like the simple foundation of the building, the skeleton in its organism. These are not only outward indications of time, but also indications of nature and essence." What he indeed says regarding the symbolical meaning of the seventy (70) weeks and their divisions, depends on his erroneous interpretation of the prophecy of the appearance of Christ in the flesh, and is not consistent with itself.*)

To give this consolation to the faithful is the object of this revelation, and that object it fully accomplishes. For the time and the hour of the consummation of the kingdom of God it belongs not to us to know. What the Lord said to His disciples (Acts i. 7) before His ascension, in answer to their question as to the time of the setting up of the kingdom of Israel—" It belongs not to you to know (*chronous n kairous hous ho patnr etheto en tn idia, exousia,*)" —that He says not only to the twelve (12) apostles, but to the whole Christian world. That the reason for this answer is to besought not merely in the existing condition of the disciples at the time He uttered it, but in this, that the time and the hour of the appearance of the Lord for the judgment of the world and the completion of His kingdom in glory are not to be announced beforehand to men, is clear from the circumstance that Christ in the eschatological discourse (Matt. 24:36; Mark 13:32) declares generally, "*Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*" According to this, God, the Creator and Ruler of the world, has kept in His own power the determination of the time and the hour of the consummation of the world, so that we may not expect an announcement of it beforehand in the Scripture. What has been advanced in opposition to this view for the justifying of the chronological interpretation of Daniel's prophecy of seventy (70) weeks, and similar prophecies (cf. e.g. Hengstb. Christol. iii. 1, p.202 ff.), cannot be regarded as valid proof. If Bengel, in *Ordo Temporum*, p.259, 2d ed., remarks with reference to Mark 13:32: "*Negatur praevia scientia, pro ipso duntaxat praesenti sermonis tempore, ante passionem et glorificationem Jesu. Non dixit, nemo sciet, sed: nemo scit. Ipse jam, jamque, sciturus erat: et quum scientiam diei et hora: nactus fuit, ipsius erat, scientiam dare, cui vellet et quando vellet,*" [He denied prior knowledge: at least for the present time; He spoke before the passion and the glorification of Jesus. I said, no one knows, and nobody knew. He Himself already fully knows, and will understand: & when the knowledge of the day and the hour has come: & also to give that knowledge to whom he wished, and when He pleased. Whitaker.?. Compare Bengel's reasoning at Mark 13:32 in his Gnomon.] —so no one can certainly dispute *a priori* the conclusion "*Ipse jam,*" etc., drawn from the correct statements preceding, but also everyone will confess that the statement "*Ipsius erat,*" etc., cannot prove it to be a fact that Jesus, after His glorification, revealed to

John in Patmos the time and the hour of His return for the final judgment. Bengel's attempt to interpret the prophetical numbers of the Apocalypse chronologically, and accordingly to reckon the year of the coming again of our Lord, has altogether failed, as all modern scientific interpreters have acknowledged. So also fails the attempt which has been made to conclude from what Christ has said regarding the day of His (*parousia*), that the Scripture can have no chronologically defined prophecies, while yet Christ Himself prophesied His resurrection after three days. }}

Chap. X-XII. Revelation Regarding Affliction of People of God on part of Rulers of World Till Consummation of Kingdom of God.

{{ In the third year of the reign of Cyrus, Daniel received the last revelation regarding the future of his people, which gives a fuller unfolding of the hostile attitude of the world-power toward the people and the kingdom of God from the time of the Persian dominion to the end of the days, as well as regarding the powerful protection which the covenant people shall experience amid the severe oppressions they would be exposed to for their purification. This revelation connects itself, both as to its contents and form, so closely with ch. 8, that it is to be viewed as a further unfolding of that prophecy, and serves for the illustration and confirmation of that which was announced to the prophet shortly before the destruction of the Chaldean world-kingdom regarding the world kingdoms that were to follow, and their relation to the theocracy. It consists of three parts: (1.) There is the description of the appearance of God as to its nature, the impression it produced on the prophet, and its object (ch. 10:1-11:2a). (2.) The unveiling of the future, in brief statements regarding the relation of the Persian and the Javanic world-kingdoms to Israel, and in more comprehensive descriptions of the wars of the kings of the north and the south for the supremacy, with the hostilities thence arising against the kingdom of God —hostilities which aim at its destruction, but which, because of the powerful succour which is rendered to Israel by Michael the angel-prince, shall come to an end in the destruction of the enemy of God and the final salvation of the people of God (ch. 11:2b-12:3). (3.) This revelation concludes with the definition of the duration of the time of oppression, and with the command given to Daniel to seal up the words, together with the prophecy, till the time of the end, and to rest till the end come: "**For thou shalt rest and stand in thy lot at the end of the days**" (ch. 12:4-13).

If we attentively examine first of all the form of this revelation, namely, the manifestation of God, by which there is given to Daniel the understanding of the events of the future (ch. 10:14, cf. ch. 11 and 12), this revelation will be found to be distinguished from all the others in this, that it is communicated partly by supernatural illumination for the interpretation of the dream vision, partly by visions, partly by the appearance of angels. Auberlen (*d. Proph. Dan.* p. 91 f.) has already referred to this distinction, and therein has found a beautiful and noteworthy progression, namely, that the one revelation always prepares the way, in a material and formal respect, for that which follows, from which we may see how God gradually prepared the prophet for the reception of still more definite disclosures. "First Nebuchadnezzar dreams, and Daniel simply interprets (ch. 2 and 4); afterwards Daniel himself has a dream, but as yet it is only as a vision in a dream of the night (ch. 7:1,2); then follows a vision in a waking state (ch. 8:1-3); and finally, in the last two revelations (ch. 9 and 10-12), when Daniel, now a feeble,

trembling ('?') old man (ch. 10:8 ff.), is already almost transplanted out of this world—now the ecstatic state seems to be no longer necessary for him. Now in his usual state he sees and hears angels speak like men, while his companions do not see the appearances from the higher world, and are only overwhelmed with terror, like those who accompanied Paul to Damascus (ch. 11:20 ff., 10: 4 ff., cf. Acts of Ap. 9:7).” It is true, indeed, that, as Aub. remarks, there is a progression from interpreting of dreams to the receiving of visions in dreams and in the waking state, but by this reference neither are the actual contents of the revelation given in different forms perfectly comprehended, nor still less is the meaning of the difference made clear. Auberlen, in thus representing the distinction, has left out of view the circumstance, that the visions in ch. 7 and 8 are also interpreted to Daniel by an angel; moreover, that the revelation in ch. 8 does not merely consist of a vision, in which Daniel sees the destruction of the Persian world-kingdom by the Javanic under the figure of a he-goat casting down the ram, but that Daniel, after this vision, also hears an angel speak, and a voice comes to him from above the waters of the Ulai which commands the angel Gabriel to explain the vision to the seer (ch. 8:13 ff), and that this second part of that revelation has a great likeness to that in ch. 10-12; finally, that the same angel Gabriel again appears in ch. 9, and brings to Daniel the revelation regarding the seventy (70) weeks (ch. 9:24-27). But as to the interpretation of these revelations given in different forms, this difference is conditioned partly by the subjective relations sustained by the recipients to God, while, on the other hand, the form is in the most intimate manner connected with the contents of the revelation, and indeed in a way wholly different and much deeper than Auberlen thinks, if he therein sees only the material progression to greater specialty in the prophecy.

To comprehend the meaning of the divine revelation in ch. 10-12, we must examine more closely the resemblance which it presents to ch. 8:13-19. As in the vision ch. 8, which points to the oppression of the time of the end (ch. 8:17, 19), Daniel heard a voice from the Ulai (ch. 8:16), so in ch. 10 and 12 the personage from whom that voice proceeded appears within the circle of Daniel’s vision, and announces to him what shall happen to his people (*be'acharith haiyamim*) (ch. 10:14). This celestial person appears to him in such awful divine majesty, that he falls to the ground on hearing his voice, as already in ch. 8:17 ff. on hearing his voice and message, so that he feared he should perish; and it was only by repeated supernatural consolation and strengthening that he was able to stand erect again, and was made capable of hearing the revelation. The heavenly being who appears to him resembles in appearance the glory of Jehovah which Ezekiel had seen by the river Chaboras (Chebar); and this appearance of the man clothed in linen prepared the contents of his revelation, for God so manifested Himself to Daniel (as He will approve Himself to His people in the times of the future great tribulation) as He who in judgment and in righteousness rules the affairs of the world-kingdoms and of the kingdom of God, and conducts them to the issues foreseen; so that the effect of His appearance on Daniel formed a pre-intimation and a pledge of that which would happen to the people of Daniel in the future. As Daniel was thrown to the ground by the divine majesty of the man clothed in linen, but was raised up again by a supernatural hand, so shall the people of God be thrown to the ground by the fearful judgments that shall pass over them, but shall again be raised up by the all-powerful help of their God and His angel-prince Michael, and shall be strengthened to endure the tribulation. According to this, the very appearance of God has prophetic significance; and the reason why this last vision is communicated to

Daniel neither by a vision nor by angels, but by a majestic Theophany, does not lie in the more definite disclosures which should be given to him regarding the future, but only in this, that the revelation, as is mentioned in the superscription, ch. 10:1, places in view the ('*emeth wetzaba' gadol*) (ch. 10:1).

Of this oppression, that spoken of in ch. 8, which should come upon the people of God from the fierce and cunning king seen as a little horn, forms a type; therefore Daniel hears the voice from the waters of the Ulai. That which is there briefly indicated, is in ch. 10-12 further extended and completed. In regard to the definiteness of the prediction, the revelation in ch. 10-12 does not go beyond that in ch. 8; but it does so with respect to the detailed description found in it of the wars of the world-rulers against one another and against the people of God, as well as in this, that it opens a glimpse into the spirit-world, and gives disclosures regarding the unseen spiritual powers who mingle in the history of nations. But over these powers God the Lord exercises dominion, and helps His people to obtain a victory over all their enemies. To reveal this, and in actual fact to attest it to the prophet, and through him to the church of God of all times, is the object of the Theophany, which is circumstantially described in ch. 10 for the sake of its prophetical character. }}

Chap. 10-11:2a. **Theophany.**

Ch. 10:1-3. *The introduction to the following manifestation of God.....*

Chap. 11:2-12:3. *The Revelation of the Future.*

{{ Proceeding from the present, the angel reveals in great general outlines the career of the Persian world-kingdom, and the establishment and destruction, which immediately followed, of the kingdom, which was founded by the valiant king of Javan, which would not descend to his posterity, but would fall to others (vers. 2-4). Then there follows a detailed description of the wars of the kings of the south and the north for the supremacy, wherein first the king of the south prevails (vers. 5-9); the decisive conflicts between the two (vers. 10-12), wherein the south is subjugated; and the attempts of the kings of the north to extend their power more widely, wherein they perish (vers. 13-20); finally, the coming of a "**vile person,**" who rises suddenly to power by cunning and intrigue, humbles the king of the south, has "**indignation against the holy covenant,**" desolates the sanctuary of God, and brings severe affliction upon the people of God, "to purge and to make them white to the time of the end" (vers. 21-35). At the time of the end this hostile king shall raise himself above all gods, and above every human ordinance, and make the "'god' of fortresses" his 'god', "**whom he will acknowledge and increase with glory**" (vers. 36—39). But in the time of the end he shall pass through the countries with his army as a flood, enter into the glorious land, and take possession of Egypt with its treasures; but, troubled by tidings out of the east and the north, shall go forth in great fury utterly to destroy many, and shall come to his end on the holy mountain (vers. 40-45). At this time of greatest tribulation shall the angel-prince Michael contend for the people of Daniel. Every one that shall be found written in the book shall be saved, and the dead shall rise again, some to everlasting life, some to everlasting shame (ch. 12:1-3).

This prophecy is so rich in special features which in part have been literally fulfilled, that believing interpreters from Jerome to Kliefoth have found in it predictions which extend far beyond the measure of prophetic revelation, while rationalistic and naturalistic interpreters, following the example of Porphyry, from

the specialty of the predictions, conclude that the chapter does not contain a prophetic revelation of the future, but only an apocalyptic description of the past and of the present of the Maccabean pseudo-Daniel. Against both views Kranichfeld has decidedly declared himself, and sought to show that in these prophetic representations "the prediction does not press itself into the place of historical development, *i.e.* that it does not concern itself with such future dates as do not connect themselves with the historical present of the prophetic author (Daniel), as the unfolding of religious moral thought animated by divine influence." This is on the whole correct. Here also the prophecy does not become the prediction of historical dates which do not stand in inner connection with the fundamental idea of the book, which is to announce the unfolding of the heathen world power over against the kingdom of God. This vision, also, as to its contents and form, is accounted for from the circumstances of time stated in ch. 10:1, and contains much which a supposed Maccabean origin makes in the highest degree improbable, and directly contradicts. First, it is "against the nature of a fictitious production which should be written in the time of the greatest national commotion, that the great repeated victories of the people over the Syrian power should have been so slightly spoken of as is the case here (ch. 11:34)," *i.e.* should be designated only as "a little help." Then the prophetic representation over against the historical facts of the case is full of inaccuracies; and these historical inconveniences are found not only in the description which had reference to the history of the times preceding the author, but also, above all, in the history of the times of the Maccabees themselves. Thus, e.g., in ch. 11:40-45 an Egyptian expedition of Antiochus Epiphanes shortly before his death is prophesied, for which, besides Porphyry, no voucher and, in general, no historical probability exists (Kran.).

Kranichfeld, however, goes too far when he holds all the special features of the prophetic revelation to be only individualizing paintings for the purpose of the contemplation, and therein seeks to find further developed only the fundamental thoughts of the great inner incurable enmity of the heathen ungodly kingdom already stated in ch. 2:41-43, 7:8, 20, 24, 8:8, 22, 24. The truth lies in the middle between these two extremes.

This chapter contains neither mere individualizing paintings of general prophetic thoughts, nor predictions of historical dates inconsistent with the nature of prophecy, but prophetic descriptions of the development of the heathen world-power from the days of Cyrus to the fall of the Javanic world-kingdom, as well as of the position which the two kingdoms (arising out of this kingdom) of the north and south, between which the holy land lay, assumed toward each other and toward the theocracy; for by the war of these two kingdoms for the sovereignty, not merely were the covenant land and the covenant people brought in general into a sorrowful condition, but they also were the special object of a war which typically characterizes and portrays the relation of the world-kingdom to the kingdom of God. This war arose under the Seleucidan Antiochus Epiphanes to such a height, that it formed a prelude of the war of the time of the end. The undertaking of this king to root out the worship of the living God and destroy the Jewish religion, shows in type the great war which the world power in the last phases of its development shall undertake against the kingdom of God, by exalting itself above every 'god', to hasten on its own destruction and the consummation of the kingdom of God.

The description of this war as to its origin, character, and issue forms the principal subject of this prophecy. It is set forth in the revelation of the angel from ch. 11:21 to the end (ch. 12:3), while the preceding description, as well of the

course of the Persian and Javanic world-kingsdoms as of the wars of the kings of the north and the south (ch. 11:2-20), prepares for it. But this preparatory description is not merely individualizing pictures of the idea of the incurable hostility of the heathen ungodly kingdom, but a prophetic delineation of the chief lines of the process which the heathen world-power shall pass through till it shall advance to the attempt to destroy the kingdom of God. These chief lines are so distinctly laid down, that they contain their concrete fulfilment in the historical development of the world-power. In like manner are so described the appearance and the wars of the enemy of God, who desolates the sanctuary of God and takes away the daily sacrifice, that we can recognise in the assault of Antiochus Epiphanes against the temple and the worship of the people of Israel a fulfilling of this prophecy. Yet here the foretelling (*Weissagung*) does not renounce the character of prophecy (*Prophetie*): it does not pass over into prediction (*Praediction*) of historical facts and events, but so places in the light of the divine foresight and predetermination the image of this enemy of God, and his wickedness against the sanctuary and the people of God, that it brings under contemplation, and places under the point of view of the purification of the covenant people for the time of the end (ch. 11:35), the gradual progress of his enmity against God till he exalts himself above all divine and human relations.

From the typical relation in which Antiochus, the O.T. enemy of God, stands to Antichrist, the N.T. enemy, is explained the connection of the end, the final salvation of the people of God, and the resurrection from the dead, with the destruction of this enemy, without any express mention being made of the fourth world-kingdom and of the last enemy arising out of it; from which the modern critics have drawn the erroneous conclusion, that the Maccabean pseudo-Daniel expected the setting up of the Messianic kingdom in glory along with the overthrow of Antiochus Epiphanes. At the foundation of this conclusion there lies an entire misapprehension of the contents and object of this prophecy, namely, the idea that the prophecy seeks to furnish a historical sketch, clothed in an apocalyptic form, of the development of the world-kingsdoms from Cyrus to Antiochus Epiphanes. In support of this error, it is true that the church interpretation given by Jerome is so far valid, in that it interprets the prophecy partially considered under the point of view of the very special predictions of historical persons and events, and from this view concludes that vers. 21-35 treat of Antiochus Epiphanes, and vers. 36-45 of Antichrist; according to which there would be in ver. 36 an immediate passing from Antiochus to the Antichrist, or in ch. 12:1 a sudden transition from the death of Antiochus to the time of the end and the resurrection from the dead. But the prophecy does not at all correspond to this representation. The Angel of the Lord will reveal to Daniel, not what shall happen from the third (3rd) year of Cyrus to the time of Antiochus, and further to the resurrection of the dead, but, according to the express declaration of ch. 10:14, what shall happen to his people (*be'acharith haiyamim*), i.e. in the Messianic future, because the prophecy relates to this time. In the (*'acharith haiyamim*) takes place the destruction of the world-power, and the setting up of the Messianic kingdom at the end of the present world-aeon. All that the angel says regarding the Persian and the Javanic world-kingsdoms, and the wars of the kings of the north and the south, has its aim to the end-time, serves only briefly to indicate the chief elements of the development of the world kingsdoms till the time when the war that brings in the end shall burst forth, and to show how, after the overthrow of the Javanic world-kingdom, neither the kings of the north nor those of the south shall gain the possession of the dominion of the world. Neither by

the violence of war, nor by covenants which they will ratify by political marriages, shall they succeed in establishing a lasting power. They shall not prosper, because (ch. 11:27) the end goes yet to *the* time appointed (by God). A new attempt of the king of the north to subjugate the kingdom of the south shall be defeated by the intervention of the ships of Chittim; and the anger awakened in him by this frustration of his plans shall break forth against the holy covenant, only for the purifying of the people of God for the time of the end, because the end goes yet to the appointed time (ch. 11:35). At the time of the end his power will greatly increase, because that which was determined by God shall prosper till the end of the indignation (ch. 11:36); but in the time of the end he shall suddenly fall from the summit of his power and come to his end (ch. 11:45), but the people of God shall be saved, and the wise shall shine in heavenly glory (ch. 12:1-3). Accordingly the revelation has this as its object, to show how the heathen world-kings shall not attain to an enduring stability, and by their persecution of the people of God shall only accomplish their purification, and bring on the end, in which, through their destruction, the people of God shall be delivered from all oppression and be transfigured. In order to reveal this to him (that it must be carried forward to completion by severe tribulation), it was not necessary that he should receive a complete account of the different events which shall take place in the heathen world-power in the course of time, nor have it especially made prominent that their enmity shall first come to a completed manifestation under the last king who should arise out of the fourth world-king dom. For that, the Javanic world-kingdom shall not form the last embodiment of the world-power, but that after it a fourth more powerful kingdom shall arise —this was already revealed to Daniel in ch. 7. Moreover, in ch. 8 the violent enemy of the people of Israel who would arise from the Diadoch-kingdoms of the Javanic world-monarchy, was already designated as the type of the last enemy who would arise out of the ten kingdoms of the fourth world-kingdom. After these preceding revelations, the announcement of the great tribulation that would come upon the people of God from these two enemies could be presented in one comprehensive painting, wherein the assault made by the prefigurative enemy against the covenant people shall form the foreground of the picture for a representation of the daring of the antitypical enemy, proceeding even to the extent of abolishing all divine and human ordinances, who shall bring the last and severest tribulation on the church of God, at the end of the days, for its purification and preparation for eternity.

Ch. 11:2-20. *The events of the nearest future.* Ver. 2. The revelation passes quickly from Persia (ver. 2*b*) and the kingdom of Alexander (vers. 3 and 4), to the description of the wars of the kingdoms of the south and the north, arising out of the latter, in which wars the Holy Land, lying between the two, was implicated. Regarding Persia it is only said that, yet three kings shall arise, and that the fourth, having reached to great power by his riches, shall stir up all against the kingdom of Javan. Since this prophecy originates in the third (3rd) year of the Persian king Cyrus (ch. 10:1), then the three kings who shall yet () arise are the three successors of Cyrus, viz. Cambyses, the pseudo-Smerdis, and Darius Hystaspes; the fourth is then Xerxes, with whom all that is said regarding the fourth perfectly agrees. Thus Havernick, Ebrard, Delitzsch, Auberlen, and Kliefoth interpret; on the contrary, v. Lengerke, Maurer, Hitzig, and Kranichfeld will make the fourth the third, so as thereby to justify the erroneous interpretation of the four wings and the four heads of the leopard (ch. 7:6) of the first four kings of the Persian monarchy, because, as they say, the article in (*harbi`i*) necessarily requires that *the* fourth is already

mentioned in the immediately preceding statements. But the validity of this conclusion is not to be conceived; and the assertion that the O.T. knows only of four kings of Persia (Hitzig) cannot be established from Ezra 4:5-7, nor from any other passage. From the naming of only four kings of Persia in the book of Ezra, since from the end of the Exile to Ezra and Nehemiah four kings had reigned, it in no way follows that the book of Daniel and the O.T. generally know of only four. Moreover, this assertion is not at all correct; for in Neh. 12:22, besides those four there is mention made also of a Darius, and to the Jews in the age of the Maccabees there was well known, according to 1st Macc. 1:1, also the name of the last Persian king, Darius, who was put to death by Alexander. If the last named, the king who by great riches (ver. 2) reached to a higher power, is included among the three previously named, then he should have been here designated "the third." The verb (*`amadh*), to place oneself, then to stand, is used here and frequently in the following passages, as in ch. 8:23, in the sense of to stand up (= *qum*), with reference to the coming of a new ruler. The gathering together of greater riches than all (his predecessors), agrees specially with Xerxes; cf. Herodot. iii. 96, vi. 27-29, and Justin Hist. ii. 2. The latter says of him : "*Divitias, non ducem laudes, quorum tanta copia in regno ejus fuz't, ut, cum flumina multitudine consumerentur, opes tamen regni superessent.*"

(*chezqatho*) is the *infin.* or *nomen actionis*, the *becoming strong*; cf. 2nd Chron. 12:1 with 2nd Kings 14:5 and Isa. 8:11. (*be`ashro*) is not in apposition to it, "according to his riches" (H. x.); but it gives the means by which he became strong. "Xerxes expended his treasures for the raising and arming of an immense host, so as by such (*chozeq*) (cf. Amos vi. 13) to conquer Greece" (Hitzig). (*'eth malkuth Yawan*) is not in apposition to (*hakkol*), *all*, namely, the kingdom of Javan (Maurer, Kranichfeld). This does not furnish a suitable sense; for the thought that (*hakkol*), "**they all**," designates the divided states of Greece, and the apposition, "**the kingdom of Javan**," denotes that they were brought by the war with Xerxes to form themselves into the unity of the Macedonian kingdom, could not possibly be so expressed. Moreover, the reference to the circumstances of the Grecian states is quite foreign to the context. (*'eth malkuth Yawan*) is much rather a second, more remote object, and () is to be interpreted, with Halvernicks, either as the preposition *with*, so far as (*ya`ir*) involves the idea of war, conflict, or simply, with Hitzig, as the accusative of the object of the movement (cf. Ex. 9:29, 33), to stir up, to rouse, after the kingdom of Javan, properly to make, to cause, that all (*hakkol* = every one, cf. Ps. 14:3) set out towards. Daniel calls Greece (*malkuth*), after the analogy of the Oriental states, as a united historical power, without respect to the political constitution of the Grecian states, not suitable to prophecy (Kliefoth).

From the conflict of Persia with Greece, the angel (ver. 3) passes immediately over to the founder of the Grecian (Macedonian) world-kingdom; for the prophecy proceeds not to the prediction of historical details, but mentions only the elements and factors which constitute the historical development. The expedition of Xerxes against Greece brings to the foreground the world-historical conflict between Persia and Greece, which led to the destruction of the Persian kingdom by Alexander the Great. The reply of Alexander to Darius Codomannus (Arrian, *Exped Alex.* ii. 14. 4) supplies a historical document, in which Alexander justifies his expedition against Persia by saying that Macedonia and the rest of Hellas were assailed in war by the Persians without any cause (*ouden prondiknmenoî*), and that therefore he had resolved to punish the Persians. A deeper reason for this lies in this, that the prophecy closes the list of Persian kings with Xerxes, but not in this, that under

Xerxes the Persian monarchy reached its climax, and partly already under him, and yet more after his reign, the fall of the kingdom had begun (Havernick, Auberlen); still less in the opinion, proved to be erroneous, that the Maccabean Jew knew no other Persian kings, and confounded Xerxes with Darius Codomannus (v. Lengerke, Maurer, Hitzig).

Vers. 3 and 4. But only brief notices, characterizing its nature, were given regarding the Macedonian kingdom, which agree with the prophecies ch. vii. 6 and viii. 5-8, 21,22, without adding new elements. The founder of the kingdom is called (*melek gibbor*) "*braveking*," "*hero-king*," and his kingdom "*a great dominion*." Of his government it is-said (*`asah kirtzono*), he does, rules, according to his will (cf. ch. 8:4), so that his power might be characterized as irresistible and boundless self-will. Similarly Curtius writes of him (10:5. 35): *Fatendum est, cum plurimum virtuti debuerit, plus de buisse fortunw, quam solus omnium mortalium in potestate habuit. Hujus siguidem beneficio agere videbatur gentibus quidquid placebat*. By the (*k*) in (*k`amedo*) the coming of the king and the destruction of his kingdom are stated as synchronous, so as to express with great force the shortness of its duration. (*`amedo*) is not to be otherwise interpreted than (*`amedh*) in ver. 3, and is thus not to be translated: "**when he thus stands up**," sc. in the regal power described in ver. 3 (Kran.), or: "**on the pinnacle of his might**" (Hav), but: "**when (or as) he has made his appearance, his kingdom shall be broken**." In the words, also, there does not lie the idea "that he himself in his life-time is deprived of his throne and his kingdom by a violent catastrophe" (Kran.); for the destruction of the kingdom does not necessarily include in it the putting to death of the ruler. The thought is only this: "when he has appeared and founded a great dominion, his kingdom shall be immediately broken." (*tishshaber*) (shall be divided) is chosen with reference to ch. 8:8, "**toward the four winds of heaven**." We may neither supply (*thechatz*) (shall be divided) to (*welo le'achritho*) (and not to his posterity), nor is this latter expression "connected with (*techatz*) in pregnant construction;" for (*techatz*), from (*chatza*), signifies *to divide*, from which we are not to assume the idea of *to allot, assign*. We have simply to supply (*hi'*) in the sense of the *verb. subst.*, *shall be*, as well here as in the following clause, (*welo' kemashlo*). The (*'achrith*) signifies here as little as in Amos 4:2, 9:1, posterity = (*zeratz*), but remnant, that which is left behind, the survivors of the king, by which we are to understand not merely his sons, but all the members of his family. (*welo' kemashlo*), "**and it shall not be according to the dominion which he ruled**." This thought, corresponding to (*welo' bekocho*) in ch. 8:22, is the natural conclusion from the idea of division to all (the four winds, which the falling asunder into several or many small kingdoms involves. (*hinnathesh*), "**shall he plucked up**" (of plants from the earth), denotes the rooting up of that which is stable, the destroying and dissolving of the kingdom into portions. In this division it shall pass to others (*millebar-'eleh*), "with the exclusion of those" (the (*'achrith*)), the surviving members of the family of Alexander. To (*wela'acherim*) (and for others) supply (*tihyeh*) (shall be).

In ver. 4, accordingly, the prophetic thought is expressed, that the Javanic kingdom, as soon as the brave king has founded a great dominion, shall be broken to pieces and divided toward the four winds of heaven, so that its separate parts, without reaching to the might of the broken kingdom, shall be given not to the survivors of the family of the founder, but to strangers. This was historically fulfilled in the fact, that after the sudden death of Alexander his son Hercules was not recognised by his generals as successor on the throne, but was afterwards murdered by Polysperchon; his son also born by Roxana, along with his guardian

Philip Arideus, met the same fate; but the generals, after they had at first divided the kingdom into more than thirty parts (see above, p. 256), soon began to war with each other, the result of which was, that at last four larger kingdoms were firmly established (see above, p.294). Cf. Diod. Sic. xx. 28, xix. 105; Pausan. ix. 7; Justin *hist.* xv. 2, and Appiani *Syr.* c. 51.

Vers. 5 and 6. From the 5th verse the prophecy passes to the wars of the kings of the south and the north for the supremacy and for the dominion over the Holy Land, which lay between the two. Ver. 5 describes the growing strength of these two kings, and ver. 6 an attempt made by them to join themselves together. (*chazaq*), *to become strong*. The king of the south is the ruler of Egypt; this appears from the context, and is confirmed by ver. 8. (*umin saraiu*) is differently interpreted; (*min*), however, is unanimously regarded as a partitive: “*one of his princes*,” as e.g. Neh. 13:28, Gen. 28:11, Ex. 6:25. The suffix to (*saraiu*) (*his princes*) does not (with C.B. Michaelis, Bertholdt, Rosenmüller, and Kranichfeld) refer to (*melek gibbor*) ver. 3, because this noun is too far removed, and then also (*`alaiu*) must be referred to it; but thereby the statement in ver. 5*b*, that one of the princes of the king of Javan would gain greater power and dominion than the valiant king had, would contradict the statement in ver. 4, that no one of the Diadochs would attain to the dominion of Alexander. (* This contradiction is not set aside, but only strengthened, by translating (*yechezeq `alaiu*) “*he overcame him*” (Kran.), according to which the king of Javan must be thought of as overcome by one of his princes, the king of the south. For the thought that the king of Javan survived the destruction of his kingdom, and that, after one of his princes had become the king of the south and had founded a great dominion, he was overcome by him, contradicts too strongly the statement of ver. 5, that the kingdom of the valiant king of Javan would be destroyed, and that it would not fall to his survivors, but to others with the exception of those, for one to be able to interpret the words in this sense.*) The suffix to (*saraiu*) can only be referred to the immediately preceding (*melek*) “one of the princes of the king of the south.” But then (*w*) in (*channegebh*) cannot be explicative, but is only the simple copula. This interpretation also is not opposed by the Atnach under (*saraiu*), for this accent is added to the subject because it stands before separately, and is again resumed in (*weyechezeq*) by the copula (*w*), as e.g. Ezek. 34:19. The thought is this: one of the princes of the king of the south shall attain to greater power than this king, and shall found a great dominion. That this prince is the king of the north, or founds a dominion in the north, is not expressly said, but is gathered from ver. 6, where the king of the south enters into a league with the king of the north.

Ver. 6. (*leqitz shanim*), “**in the end of years**,” i.e. after the expiry of a course of years; cf. 2nd Chron. 18:2. The subject to (*yithchabbaru*) (*join themselves*, 2nd Chron. 20:35) cannot, it is evident, be (*'acherim*), ver. 4 (Kran.), but only the king of the south and his prince who founded a great dominion, since the covenant, according to the following clause, is brought about by the daughter of the king of the south being given in marriage ((*bo' 'el*), *to come to*, as Josh. xv. 18, Judg. i. 14) to the king of the north, to make (*mesharim*), to effect an agreement. (*mesharim*), *rectitudes*, synonymous with righteousness and right, Prov. 1:3, here designates the rectitude of the relation of the two rulers to each other in regard to the intrigues and deceits they had previously practised toward each other; thus not union, but sincerity in keeping the covenant that had been concluded. “**But she shall not retain the power of the arm.**” (*`atzar koach*) as 10:8, 16, and (*hauweroa`*), the arm as a figure of help, assistance. The meaning is: she will not retain the power to

render the help which her marriage should secure; she shall not be able to bring about and to preserve the sincerity of the covenant; and thus the king of the south shall not be preserved with this his help, but shall become subject to the more powerful king of the north. The following passages state this. The subject to (*lo' yamodh*) is the (*melek negebh*); and his, *i.e.* this king's, help is his own daughter, who should establish (*mesharim*) by her marriage with the king of the north. (*tero'o*) is a second subject subordinated or co-ordinated to the subject lying in the verb: he together with his help. We may not explain the passage: neither he nor his help, because in this case (*hi'*) could not be wanting, particularly in comparison with the following (*hi'*). The "*not standing*" is further positively defined by man, to be delivered up, to perish. The plur. (*mebi'eyah*) is the plur. of the category: who brought her, *i.e.* who brought her into the marriage ((*mebi'*); to be explained after (*bo'*)), without reference to the number of those who were engaged in doing so; cf. the similar plur. in particip. Lev. 19:8, Num. 24:9, and in the noun, Gen. 21:7. (*haiyoldah*), particip. with the suffix, wherein the article represents the relative ('*asher*), in the same meaning as ver. 1, the support, the helper. The sense is: not only she, but all who brought about the establishment of this marriage, and the object aimed at by it. (*ba'ittim*) has the article: in the times determined for each of these persons.

Vers. 7-9. A violent war shall then break out, in which the king of the north shall be overcome. One of the offspring of her roots shall appear. (*min*) in (*minnetzer*) is partitive, as ver. 5, and (*netzar*) is used collectively. The figure reminds us of Isa. 11:1. The suffix to (*sharashaha*) refers to the king's daughter, ver. 6. Her roots are her parents, and the offspring of her roots a brother of the king's daughter, but not a descendant of his daughter, as Kranichfeld by losing sight of (*netzer*) supposes. (*kanno*) is the accusative of direction, for which, in vers. 20, 21, 38, (*'al kanno*) stands more distinctly; the suffix refers to the king of the south, who was also the subject in (*yamodh*), ver. 6b. (*yabo' 'el-hachayil*) does not mean: he will go to the (to his) army (Michaelis, Berth., v. Leng., Hitz., Klief.); this would be a very heavy remark within the very characteristic, significant description here given (Kran., H. xv.); nor does it mean: he attained to might (H. xv.) ; but: he shall come to the army, *i.e.* against the host of the enemy, *i.e.* the king of the north (Kran.). (*bo' 'el*), as Gen. xxxii. 32:9, Isa. 37:33, is used of a hostile approach against a camp, a city, so as to take it, in contradistinction to the following (*yabo' bema'oz*): to penetrate into the fortress. (*ma'oz*) has a collective signification, as (*bahem*) referring to it shows. (*'asah be*), to act against or with anyone, cf. Jer. 18:23 ("deal with them"), *ad libidinem agere* (Maurer), essentially corresponding to (*kirtzono*) in vers. 33, 36. (*hechezim*), to show power, *i.e.* to demonstrate his superior power.

Ver. 8. To bring the subjugated kingdom wholly under his power, he shall carry away its gods along with all the precious treasures into Egypt. The carrying away of the images of the 'gods' was a usual custom with conquerors; cf. Isa. 46:1 f., Jer. 48:7, 49:3. In the images the 'gods' themselves were carried away; therefore they are called "their gods." (*nesikehem*) signifies here not drink-offerings, but molten images; the form is analogous to the plur. (*pesilim*), formed from (*pesel*); on the contrary, (*nesikam*) libationes, Deut. 32:38, stands for (*nisekkehem*), Isa. 41:29. The suffix is not to be referred to ('*elohim*), but, like the suffix in ('*elohehem*) to the inhabitants of the conquered country. (*kesev thahabh*) are in apposition to (*kele chemedatham*), not the genitive of the subject (Kran.), because an attributive genitive cannot follow a noun determined by a suffix. H. xv., v. Leng., Maurer, Hitzig, Ewald, and Klief. translate (*wehu' shanim ya'modh wgu'*): he shall during (some)

years stand off from the king of the north. Literally this translation may perhaps be justified, for (*`amadh*), c. (*min*), Gen. 29:35, has the meaning of “to leave off,” and the expression “to stand off from war” may be used concisely for “to desist from making war” upon one. But this interpretation does not accord with the connection. First, it is opposed by the expressive (*wehu'*), which cannot be understood, if nothing further should be said than that the king of the south, after he had overthrown the fortresses of the enemies' country, and had carried away their 'gods' and their treasures, abstained from war for some years. The (*wehu'*) much rather leads us to this, that the passage introduced by it states some new important matter which does not of itself appear from the subjugation of the enemy and his kingdom. To this is to be added, that the contents of ver. 9, where the subject to (*ba'*) can only be the king of the north, do not accord with the abstaining of the king of the south from warring against the king of the north. By Ewald's remark, “With such miserable marchings to and fro they mutually weaken themselves,” the matter is not made intelligible. For the penetrating of the king of the south into the fortresses of his enemy, and the carrying away of his 'gods' and his treasures, was not a miserable, useless expedition; but then we do not understand how the completely humbled king of the north, after his conqueror abstained from war, was in the condition to penetrate into his kingdom and then to return to his own land. Would his conqueror have suffered him to do this? We must, therefore, with Kranichfeld, Gesenius, de Wette, and Winer, after the example of the Syriac and the Vulgate, take (*ya`modh min*) in the sense of: to stand out before, It? in the sense of (*mippene*), *contra*, as in Ps. 43:1 it is construed with (*dibh*), which is supported by the circumstance that (*`amadh*) in vers. 6, 15, 17, and 25, has this meaning. By this not only is (*wehu'*) rightly translated: *and he*, the same who penetrated into the fortresses of his adversary and carried away his 'gods', shall also take his stand against him, assert his supremacy for years; but also ver. 9 contains a suitable addition, for it shows how he kept his ground. The king of the north shall after some time invade the kingdom of the king of the south, but shall return to his own land, namely, because he can effect nothing. Kran. takes the king of the south as the subject to (*uba'*), ver. 9; but this is impossible, for then the word must be (*bemalkutho*), particularly in parallelism with (*'admatho*). As the words stand, (*melek hannegebh*) can only be the genitive to (*bemalkuth*); thus the supposition that “the king of the south is the subject” is excluded, because the expression, **“the king of the south comes into the kingdom of the south and returns to his own land,”** has no meaning when, according to the context, the south denotes Egypt. With the (*uba'*) there also begins a change of the subject, which, though it appears contrary to the idiom of the German [and English] language, is frequently found in Hebrew, *e.g.* in vers. 11*a* and 9*a*. By the mention of an expedition of the king of the north into the kingdom of the king of the south, from which he again returned without having effected anything, the way is opened for passing to the following description of the supremacy of the king of the north over the king of the south.

Vers. 10-12. *The decisive wars.*

Ver. 10. Here the suffix in (*banaw*, [*banaiu*]) refers to the king of the north, who in ver. 9 was the person acting. Thus all interpreters with the exception of Kranichfeld, who understands (*bnw*) of the son of the Egyptian prince, according to which this verse ought to speak of the hostilities sought, in the wantonness of his own mind, of the king of the south against the king of the north. But this interpretation of Kranichfeld is shattered, not to speak of other verbal reasons which

oppose it, against the contents of ver. 11. The rage of the king of the south, and his going to war against the king of the north, supposes that the latter had given rise to this rage by an assault. Besides, the description given in ver. 10 is much too grand to be capable of being referred to hostility exercised in mere wantonness. For such conflicts we do not assemble a multitude of powerful armies, and, when these powerful hosts penetrate into the fortresses of the enemy's country, then find that for the victorious invaders there is wanting the occasion of becoming exasperated for new warfare. The *Kethiv* (*bnw*) is rightly interpreted by the Masoretes as plur., which the following verbs demand, while the singulars (*uba' weshataf we'abar*) (*shall come, and overflow, and pass through*) are explained from the circumstance that the hosts are viewed unitedly in (*hamon*) (*multitude*). (*ba' bo'*) expresses the unrestrained coming or pressing forward, while the verbs (*shataf we'abar*), reminding us of Isa. 8:8, describe pictorially the overflowing of the land by the masses of the hostile army. (*weyashobh*) (jussive, denoting the divine guidance), *and shall return*, expresses the repetition of the deluge of the land by the hosts marching back out of it after the (*'abar*), the march through the land, —not the new arming for war (Hֶאָרַם), but renewed entrance into the region of the enemy, whereby they carry on the war (*'adh ma'uwoh*), to the fortress of the king of the south, corresponding with the (*bem'aoth melek hatzapon*) in ver. 7 (**to the fortress of the king of the north**). (*yithgaru*) signifies properly to stir up to war, *i.e.* to arm, then to engage in war. In the first member of the verse it has the former, and in the last the latter meaning. The violent pressing forward of the adversary will greatly embitter the king of the south, fill him with the greatest anger, so that he will go out to make war with him. The adversary marshals a great multitude of combatants; but these shall be given into his hand, into the hand of the king of the south. (*he'emidh hamon rabh*) (*he raised up a great multitude*) the context requires us to refer to the king of the north. (*nittan beyado*), v. Leng., Maurer, and Hitzig understand of the acceptance of the command over the army —contrary to the usage of the words, which mean, to give into the hand = to deliver up, cf. 1st Kings 20:28, Dan. 1:2, 8:12,13, and is contrary also to the context. The marshalling of the host supposes certainly the power to direct it, so that it needs not then for the first time to be given into the power of him who marshalled it. The expression also, **"to give into his hand,"** as meaning "to place under his command," is not found in Scripture. To this is to be added, that the article in (*hehamon*) refers back to (*hamon rabh*). But if (*hehamon*) is the host assembled by the king of the north, then it can only be given up into the hand of the enemy, *i.e.* the king of the south, and thus the suffix in ver. 12) can only refer to him. The statements in ver. 12 are in harmony with this, so far as they confessedly speak of the king of the south.

Ver. 12. This verse illustrates the last clause of ver. 11, *i.e.* explains more fully how the great multitude of the enemy are given into his hand. The first two clauses of ver. 12 stand in correlation to each other, as the change of the time and the absence of the copula before (*yarum*) show (the *Keri* (*weram*) proceeds from a misunderstanding). The meaning is this: *"As the multitude rises up, so his heart is lifted up."* (*hehamon*), with the article, can only be the host of the king of the north mentioned in ver. 12. The supposition that the Egyptian army is meant, is the result of the difficulty arising out of the misapprehension of the right relation in which the perfect (*wenissa'*) (*hath lifted up raised*) stands to the imperfect (*yarum*). (*nissa'*) as in Isa. 33:10: they raise themselves to the conflict. (*rum lebabh*), the lifting up of the heart, commonly in the sense of pride; here the increase of courage, but so that pride is not altogether to be excluded. The subject to (*yarum*) is the king of the

south, to whom the suffix to (*beyado*), ver. 11, points. With excited courage he overthrows myriads, namely, the powerful multitude of the enemies, but he yet does not reach to power, he does not attain to the supremacy over the king of the north and over his kingdom which he is striving after. The Vulgate, without however fully expressing the meaning, has rendered (*welo' ya'ou*) by *sed non praevalebit* [*but he'll not prevail.*].

Vers. 13-15. This thought is expanded and proved in these verses.—Ver. 13. The king of the north returns to his own land, gathers a host together more numerous than before, and shall then, at the end of the times of years, come again with a more powerful army and with a great train. (*rekush*), *that which is acquired, the goods*, is the train necessary for the suitable equipment of the army—“the condition to a successful warlike expedition” (Kran.). The definition of time corresponding to the (*ba'ittim*) in ver. 6 is specially to be observed: (*leqetz ha'ittim shanim*) (*at the end of times, years*), in which (*shanim*) is to be interpreted (as (*yamim*) with (*shabu'im*), ch. 10:3,4, and other designations of time) as denoting that the (*'ittim*) stretch over years, are times lasting during years. (*ha'ittim*), with the definite article, are in prophetic discourse *the times determined by God*.

Ver. 14. **In those times shall many rise up against the king of the south** (*'amadh 'al*) as ch. 8:20; **also** (*beney peritzey 'ammeka*), **the violent people of the nation** (of the Jews), **shall raise themselves against him**. (*beney paritzim*) are such as belong to the classes of violent men who break through the barriers of the divine law (Ezek. 18:10). These shall raise themselves (*leha'amidh chazon*) to establish the prophecy, *i.e.* to bring it to an accomplishment. (*ha'amidh*) = (*qayim*) Ezek. 13:6, as (*'amadh*) = (*qum*) in Daniel, and generally in the later Hebrew. Almost all interpreters since Jerome have referred this to Daniel's vision of the oppression under Antiochus Epiphanes, ch. 8:9-14, ver. 23. This is so far right, as the apostasy of one party among the Jews from the law of their fathers, and their adoption of heathen customs, contributed to bring about that oppression with which the theocracy was visited by Antiochus Epiphanes; but the limiting of the (*chazon*) to those definite prophecies is too narrow. (*chazon*) without the article is prophecy in undefined generality, and is to be extended to all the prophecies which threatened the people of Israel with severe chastisements and sufferings on account of their falling away from the law and their apostasy from their God. (*wenikshalu*), *they shall stumble, fall*. “The falling away shall bring to them no gain, but only the sufferings and tribulation prophesied of” (Kliefoth).

Ver. 15. In this verse, with (*weyabo'*) the (*yabo' bo'*), ver. 13, is again assumed, and the consequence of the war announced. (*'), to heap up an entrenchment*; cf. Ezek. 4:2, 2nd Kings 19:32. (*'ir mibtzaroth*), *city of fortifications*, without the article, also collectively of the fortresses of the kingdom of the south generally. Before such power the army, *i.e.* the war-strength, of the south shall not maintain its ground; even his chosen people shall not possess strength necessary for this.

Vers. 16-19. *The further undertakings of the king of the north.*

Ver. 16. Having penetrated into the kingdom of the south, he shall act there according to his own pleasure, without any one being able to withstand him; just as before this the king of the south did in the kingdom of the north (ver. 7). With (*weya'as*) the jussive appears instead of the future—cf. (*yitten weyasem*), (ver. 17), (*yashebh*) (vers. 18 and 19)—to show that the further actions and undertakings of the king of the north are carried on under the divine decree. (*habba' 'elaiu*) is he that comes into the land of the south, the king of the north (vers. 14 and 15).

Having reached the height of victory, he falls under the dominion of pride and haughtiness, by which he hastens on his ruin and overthrow. After he has subdued the kingdom of the southern king, he will go into the land of beauty, *i.e.* into the Holy Land (with reference to ('eretz hatztzebi) ch. 8:9). (*wekalah beyado*), **and destruction is in his hand** (an explanatory clause), (*kalah*) being here not a verb, but a substantive. Only this meaning of (*kalah*) is verbally established, see under ch. 9:27, but not the meaning attributed to the word, from the unsuitable introduction of historical events, **accomplishing, perfectio**, according to which H. xiv., v. Leng., Maur., and Kliefoth translate the clause: **and it** (the Holy Land) **is wholly given into his hand**. (*kalah*) means *finishing, conclusion*, only in the sense of *destruction*, also in 2nd Chron. 12:2 and Ezek. 13:13. For the use of (*beyado*) of spiritual things which one intends or aims at, cf. Job 11:14, Isa. 44:20. The destruction, however, refers not to the Egyptians (Hitzig), but to the Holy Land, in which violent (rapacious) people (ver. 14) make common cause with the heathen king, and thereby put arms into his hands by which he may destroy the land.

Ver. 17. This verse has been very differently expounded. According to the example of Jerome, who translates it: *et ponet faciem suam ut veniat ad tenendum universum regnum ejus*, and adds to this the explanatory remark: *ut evertat illum h. e. Ptole maaum, sive illud, h. e. regnum ejus*, [And he shall set his face to come to possess all his kingdom, and he shall make upright conditions with him: and he shall give him a daughter of women, to overthrow it: and she shall not stand, neither shall she be for him.] many translate the words (*labo' bethoqef wgu*) by **to come in or against the strength of his whole** (Egyptian) **kingdom** (C. B. Michaelis, Venema, H. xiv., v. Lengerke, Maurer), *i.e.* to obtain the superiority over the Egyptian kingdom (Kliefoth). But this last interpretation is decidedly opposed by the circumstance that final" means *strength* not in the active sense: *power over something*, but only in the intransitive or passive sense, *strength as the property of anyone*. Moreover, both of these explanations are opposed by the verbal use of (*bo'*) *c. (be)*, which does not signify: to come in or against a matter, but: *to come with* — cf. (*bo' bechayil*), to come with power, ver. 13, also Isa. 11:10, Ps. 71:16 — as well as by the context, for of the completely subjugated south (according to vers. 15 and 16) it cannot yet be said (*toqef malkutho*). Correctly, Theodot. translates: (*eiselthein en ischui pasns tns basileias autou*); Luther: "to come with the strength of his whole kingdom." Similarly M. Geier, Hitzig, and Kran. The king of the north intends thus to come with the force of his whole kingdom to obtain full possession of the kingdom of the south. (*wisharim `immo*) is an explanatory clause defining the manner in which he seeks to gain his object. (*yesharim*), plur. of the adjective (*yashar*), in a substantive signification, *that which is straight, recta*, as Prov. 16:13, *proba* (Ewald's Gram. § 172; while in his commentary he translates the word by *agreement*). (*`immo*), *with him*, *i.e.* having in intention. The sense of the passage is determined according to (*la`asoth mesharim*), ver. 6: with the intention of establishing a direct, right relation, namely, by means of a political marriage to bring to himself the kingdom of the south. (*we`asah*) forms a clause by itself: he shall do it, carry it out; there is therefore no need for Hitzig's arbitrary change of the text into (*ya`asah*).

The second half of this verse (ver. 17) describes how he carries out this intention, but yet does not reach his end. "He shall give him the daughter of women." (*hannashim*), *of women*, the plur. of the class, as (*kephir 'arayoth*), Judg. 14:5, *a young lion (of lionesses)*; (*ben 'athonoth*), Zech. 9:9, *the foal of an ass (of she-asses)*. The suffix to (*lehashchithah*) (*corrupting her*, E.V.) is referred by many to

(*malkutho*) (*his kingdom*); but this reference fails along with the incorrect interpretation of the (*bethoqef*) as the end of the coming. Since in the first half of the verse the object of his undertaking is not named, but in ver. 16 is denoted by (*'elayu*), the suffix in question can only be referred to (*bath hannashim*). Thus J. D. Michaelis, Bertholdt, Rosenmüller; the former, however, gives to the word (*lehashchithah*) the verbally untenable meaning: **“to seduce her into a morally corrupt course of conduct;”** but Hitzig changes the text, strikes out the suffix, and translates: **“to accomplish vileness.”** (*hishchith*) means only *to destroy, to ruin*, hence *“to destroy her”* (Kran.). This, it is true, was not the object of the marriage, but only its consequence; but the consequence is set forth as had in view, so as forcibly to express the thought that the marriage could lead, according to a higher direction, only to the destruction of the daughter.

The last clauses of the verse express the failure of the measure adopted. The verbs are fem., not neut.; thus the meaning is not: **“it shall neither stand, nor succeed to him”** (v. Leng., Maurer, Hitzig), but: **“she (the daughter) shall not stand,”** not be able to carry out the plan contemplated by her father. The words (*welo'-lo'*) do not stand for (*thihyeh*) **“she shall not be to him”** or **“for him.”** In this case *rib* must be connected with the verb. According to the text, forms one idea, as (*lo' koach*), *impotent* (cf. Ewald, § 270) : *“she shall be a not for him”* (*ein Nichtihm*), i.e. *he shall have nothing at all from her*.

Vers. 18 and 19. His fate further drives him to make an assault on the islands and maritime coasts of the west (*'iyim*), many of which he takes. (*weyashebh*) is not, after the *Keri*, to be changed into (*weyasem*); for turning himself from Egypt to the islands, he turns back his face toward his own land in the north. The two following clauses are explained by most interpreters thus: **“but a captain shall stop his scorn (bring it to silence), and moreover shall give back (recompense) scorn to him in return.”** This is then, according to the example of Jerome, referred to the expedition of Antiochus Epiphanes against the Grecian islands which were under the protection of Rome, for which he was assailed and overcome by the consul Lucius Scipio (Asiaticus) in a battle fought at *Magnesia ad Sipylum* in Lydia. But the translation in question affords a tolerable sense only when we take (*bilti*) in the meaning *moreover, in addition to*; a meaning which it has not, and cannot have according to its etymology. In all places where it is so rendered a negative sentence goes before it, cf. Gen. 43:3, 47:18, Judg. 7:14, or a sentence asking a question with a negative sense, as Amos 3:3,4; according to which, (*lo'*) must here stand before (*hishbith*) if we would translate it by *besides that* or *only*. (*bilti*) has the idea of *exception*, and can only be rendered after an affirmative statement by *however*, for the passage introduced by it limits the statement going before. Thus Theodot. rightly: (*katapausei archontas oneidismou autōn plnēn ho oneidismos autou epistrepsei autō*); and in close connection with this, Jerome has: *et cessare faciet principem opprobrii sui ut opprobrium ejus convertetur in eum*. In like manner the Peshito. This rendering we must, with Kranichfeld, accede to, and accordingly understand (*wehishbith wgu*) of the king of the north, and interpret the indefinite (*qatzin*) (*leader, chief*) in undefined generality or collectively, and (*cherpatho*) (*his reproach*) as the second object subordinated to (*qatzin*), and refer (*lo*) as the dative to (*qatzin*). Thus the second (*cherpatho*) gains expressiveness corresponding to its place before the verb as the contrast to (*cherpatho lo*) *“however his reproach,”* i.e. the dishonour he did to the chiefs, **“shall they recompense to him.”** The subject to (*yashibh*) is the collective (*qatzin*). The statement of the last clause introduces us to the announcement, mentioned in ver.

19, of the overthrow of the king of the north, who wished to spread his power also over the west. Since the chiefs (princes) of the islands rendered back to him his reproach, *i.e.* requited to him his attack against them, he was under the necessity of returning to the fortresses of his own land. With that begins his fall, which ends with his complete destruction.

Ver. 20. Another stands up in his place, who causeth (*noges*) to pass over, through his eagerness for riches. (*noges*) most understand as a *collector of tribute*, referring for this to 2nd Kings 23:35, and (*heder malkuth*) as the Holy Land, and then think on Heliodorus, whom Seleucus Nicator sent to Jerusalem to seize the temple treasure. But this interpretation of the words is too limited. (*nogas*), denotes, no doubt (2nd Kings 23:35), to collect gold and silver; but it does not thence follow that (*noges*), when silver and gold are not spoken of, means to collect tribute. The word in general designates the *taskmaster* who urges on the people to severe labour, afflicts and oppresses them as cattle. (*heder malkuth*) is not synonymous with (*'eretz hatzbi*), ver. 16, but stands much nearer to (*hodh malkuth*), ver. 21, and designates *the glory of the kingdom*. The glory of the kingdom was brought down by (*noges*), and (*he'ebir*) refers to the whole kingdom of the king spoken of, not merely to the Holy Land, which formed but a part of his kingdom. By these oppressions of his kingdom he prepared himself in a short time for destruction. (*yamim 'achadim*) (*days few*), as in Gen. 27:44, 29:20, the designation of a very short time. The reference of these words, "*in days few*," to the time *after* the pillage of the temple of Jerusalem by Heliodorus is not only an arbitrary proceeding, but is also contrary to the import of the words, since (*be*) in (*beyamim*) does not mean *post*. (*welo' be'apayim*) in contradistinction and contrast to (*welo' bemilchamah*), can only denote private enmity or private revenge. "**Neither by anger** (*i.e.* private revenge) **nor by war**" points to an immediate divine judgment.

If we now, before proceeding further in our exposition, attentively consider the contents of the revelation of vers. 5-20, so as to have a clear view of its relation to the historical fulfilment, we shall find the following to be the course of the thoughts exhibited —After the fall of the Javanic world-kingdom (ver. 4) the king of the south shall attain to great power, and one of his princes shall found (ver. 5) a yet greater dominion in the north. After a course of years they shall enter into an agreement, for the king of the south shall give his daughter in marriage to the king of the north so as to establish a right relationship between them; but this agreement shall bring about the destruction of the daughter, as well as of her father and all who co-operated for the effecting of this marriage (ver. 6). Hereupon a descendant of that king of the south shall undertake a war against the king of the north, victoriously invade the country of the adversary, gather together great spoil and carry it away to Egypt, and for years hold the supremacy. The king of the north shall, it is true, penetrate into his kingdom, but he shall again return home without effecting anything (vers. 7-9). His sons also shall pass over the kingdom of the south with a multitude of hosts, but the multitude shall be given into the hand of the king, who shall not come to power by casting down myriads. The king of the north shall return with a host yet more numerous; against the king of the south many, also faithless members of the Jewish nation, shall rise up, and the king of the north shall take the fortified cities, without the king of the south having the power to offer him resistance (vers. 10-15). The conqueror shall now rule in the conquered lands after his own pleasure, and set his foot on the Holy Land with the intention of destroying it. Thereupon he shall come with the whole might of his kingdom against the king of the south, and by the marriage of his daughter seek to establish a right

relationship with him, but he 'shall only thereby bring about the destruction of his daughter. Finally, he shall make an assault against the islands and the maritime countries of the west; but he shall be smitten by his chiefs, and be compelled to return to the fortresses of his own land, and shall fall (vers. 16-19). But his successor, who shall send taskmasters through the most glorious regions of the kingdom, shall be destroyed in a short time (ver. 20).

Thus the revelation depicts how, in the war of the kings of the south and of the north, first the king of the south subdued the north, but when at the summit of his conquest he sank under the power of his adversary through the insurrections and the revolt of an apostate party of the Jews; whereupon, by an assault upon the west in his endeavour after a firmer establishment and a wider extension of his power, he brings about his own overthrow, and his successor, in consequence of the oppression of his kingdom, comes to his end in a few days.

Now, since the king who comes into his place (ver. 21 ff.) after he has become strong raises himself up against the holy covenant, takes away the daily worship in the temple of the Lord, etc., is, according to the historical evidence found in the books of the Maccabees, the Seleucid Antiochus Epiphanes, so the prophetic announcement, vers. 5-20, stretches itself over the period from the division of the monarchy of Alexander among his generals to the commencement of the reign of Antiochus Epiphanes in the year 175 B.C., during which there reigned seven Syrian and six Egyptian kings, viz.—

Syrian Kings: From B.C. Dates:

Seleucus Nicator, 310. Antiochus Sidetes, 280. Antiochus Theus, 260. Seleucus Callinicus, 245.

Seleucus (Jeraunus), 225. Antiochus the Great, 223. Seleucus Philopator, 186.

Egyptian Kings: From B.C. Dates:

Ptolemy Lagus, 323. Ptolemy Philadelphus, 284. Ptolemy Euergetes, 246.

Ptolemy Philopator, 221. Ptolemy Epiphanes, 204. Ptolemy Philometor, 180.

[Roman Partition, 164].

But in the prophetic revelation there is mention made of only four kings of the north (one in vers. 5-9; his sons, vers. 10-12 ; a third, vers. 13-19; and the fourth, ver. 20) and three kings of the south (the first, vers. 5 and 6; the "**branch**," vers. 7-9 ; and the king, vers. 10-15), distinctly different, whereby of the former, the relation of the sons (ver. 10) to the king indefinitely mentioned in ver. 11, is admitted, and of the latter the kings of the south, it - remains doubtful whether he who is spoken of in vers. 9-15 is different from or is identical with "**the branch of her roots**" (ver. 7). This circumstance shows that the prophecy does not treat of individual historical personages, but only places in view the king of the south and the king of the north as representatives of the power of these two kingdoms. Of these kings special deeds and undertakings are indeed mentioned, which point to definite persons; e.g. of the king of the north, that he was one of the princes of the king of the south, and founded a greater dominion than his (ver. 5); the marriage of the daughter of the king of the south to the king of the north (ver. 6) ; afterwards the marriage also of the daughter of the king of the north (ver. 17), and other special circumstances in the wars between the two, which are to be regarded not merely as individualizing portraiture, but denote concrete facts which have verified themselves in history. But yet all these specialties 'do not establish the view that the prophecy consists of a series of predictions of historical *facta*, because even these features of the prophecy which find their actual fulfilments in history do not coincide with the historical reality.

Thus all interpreters regard the king of the south, ver. 5, as Ptolemy Lagus, and that one of his princes (*min-saraiu*) who founded a greater dominion as Seleucus Nicator, or the "Conqueror," who, in the division of the countries which the conquerors made after the overthrow and death of Antiochus, obtained, according to Appian, *Syr. c.* 55, Syria from the Euphrates to the Mediterranean Sea and Phrygia; then by using every opportunity of enlarging his kingdom, he obtained also Mesopotamia, Armenia, and a part of Cappadocia, and besides subjugated the Persians, Parthians, Bactrians, Arabians, and other nations as far as the Indus, which Alexander had conquered; so that, after Alexander, no one had more nations of Asia under his sway than Seleucus, for from the borders of Phrygia to the Indus all owed his sway. While this extension of his kingdom quite harmonizes with the prophecy of the greatness of his sovereignty, yet the designation "one of his princes " does not accord with the position of Ptolemy Lagus. Both of these were certainly at the beginning generals of Alexander. Seleucus, afterwards vicegerent of the Babylonians, found himself, however, from fear of Antigonus, who sought to put him to death, under the necessity of fleeing to Egypt to Ptolemy, by whom he was hospitably received, and with whom and other vicegerents he entered into a league against Antigonus, and when war arose, led an Egyptian fleet against Antigonus (Diod. Sic. xix. 55-62). He was accordingly not one of Ptolemy's generals.

Moreover, the marriage of the king's daughter, ver. 6, is thus explained by Jerome, and all interpreters who follow him: —Ptolemy Philadelphus made peace with Antiochus Theus, after many years' war, on the condition that Antiochus should put away his own wife Laodice, who was at the same time his half-sister, and disinherit her son, and should marry Berenice, the daughter of Ptolemy, and should appoint her first-born son as his successor on the throne of the kingdom (Appian, *Syr. c.* 65, and Jerome). This *factum* can be regarded as a fulfilling of the prophecy, ver. 6; but the consequences which resulted from this political marriage do not correspond with the consequences prophesied of. According to the testimony of history, Ptolemy died two years after this marriage, whereupon Antiochus set aside Berenice, and took to himself again his former wife Laodice, along with her children. But she effected the death of her husband by poison, as she feared his fickleness, and then her son Seleucus Callinicus ascended the throne. Berenice fled with her son to the asylum of Daphne, but she was there murdered along with him. The prophecy, according to this, differs from the historical facts, not merely in regard to the consequences of the events, but also in regard to the matter itself; for it speaks not only of the daughter, but also of her father being given up to death, while the natural death of her father is in no respect connected with that marriage, and not till after his death did the consequences fatal to his daughter and her child develop themselves.

Further, as to the contents of vers. 7-9, history furnishes the following confirmations:—In order to save his sister, who was put aside by Antiochus Theus, her brother, Ptolemy Euergetes, invaded the Syrian kingdom, in which Seleucus Callinicus had succeeded his father on the throne, in alliance with the armies of the Asiatic cities, and put to death his mother Laodice, since he had come too late to save his sister, in revenge for her murder, overthrew all the Syrian fortresses from Cilicia to the Tigris and Babylonia, and would have conquered the whole of the Syrian kingdom, if an insurrection which had broken out in Egypt had not caused him to return thither, carrying with him many images of the gods, and immense treasure, which he had taken from the vanquished cities. Then, while engaged in Egypt, Gallinicus recovered the cities of Asia Minor, but failed to conquer the

maritime countries, because his fleet was wrecked in a storm; and when he thereupon undertook a land expedition against Egypt, he was totally defeated, so that he returned to Antioch with only a few followers: of. Justin, *Hist.* xxvii. 1, 2 ; Polyb. v. 58; and Appian, *Syr.* c. 65. On the other hand, the announcement of the war of his sons with many hosts overflowing the land, ver. 10, is not confirmed by history. After the death of Callinicus in captivity, his son Seleucus Ceraunus succeeded to the government, a very incompetent man, who after two years was poisoned by his generals in the war with Attalus, without having undertaken anything against Egypt. His brother Antiochus, surnamed the Great, succeeded him, who, in order to recover Coele-Syria and Phoenicia, renewed the war against the king of Egypt (not till about two years after he ascended the throne, however, did Ptolemy Philopator begin to reign), in which he penetrated twice to Dura, two (German) miles north from Caesarea (Polyh. x. 49), then concluded a four months' truce, and led his host back to the Orontes (Polyh. v. 66; Justin, xxx. 1). After the renewal of hostilities he drove the Egyptian army back to Sidon, conquered Gilead and Samaria, and took up his winter-quarters in Ptolemais (Polyh. v. 63-71). In the beginning of the following year, however, he was defeated by the Egyptians at Raphia, not far from Gaza, and was compelled, with great loss in dead and prisoners, to return as quickly as possible to Antioch, and to leave Coele-Syria, Phoenicia, and Palestine to the Egyptians (Polyb. v. 79, 80, 82-86). Vers. 11 and 12 refer to this war. Thirteen or fourteen years after this, Antiochus, in league with Philip III. of Macedon, renewed the war against the Egyptians, when, after Philopator's death, Ptolemy Epiphanes, being five years old, had ascended the throne, retook the three above-named countries (Coele-Syria, Phoenicia, and Palestine), vanquished the Egyptian host led by Scopas near Paneas, and compelled the fortress of Sidon, into which the Egyptians had fled, to surrender after a lengthened siege, and then concluded a peace with Ptolemy on the condition that he took to wife the daughter of Antiochus, Cleopatra, who should bring with her, as her dowry, Coele-Syria, Phoenicia, and Palestine (Polyb. xv. 20, xxviii. 17; App. *Syr.* c. i.; Liv. xxxiii. 19; and Joseph. *Antt.* xii. 4. 1). Since the time of Jerome, the prophecy vers. 13-17 has been referred to this last war. But also here the historical events fall far behind the contents of the prophecy. The prophecy points to the complete subjugation of the king of the south, while this war was carried on only for the possession of the Asiatic provinces of the Egyptian kingdom. Also the rising up of many ((*rabbim*), ver. 14) against the king of the south is not historically verified; and even the relation spoken of by Josephus (*Antt.* xii. 3. 3) in which the Jews stood to Antiochus the Great was not of such a kind as to be capable of being regarded as a fulfilling of the "exalting themselves" of the (*beney paritzim*), ver. 14. Still less does the statement of ver. 16, that the king of the north would stand in the glorious land, agree with (*kalah*) interpreted of conduct of Antiochus the Great toward the Jews; for according to Josephus, *Antt. l.c.*, he treated the Jews round about Jerusalem favourably, because of their own accord they had submitted to him and had supported his army, and granted to them not only indulgence in regard to the observance of their religious ordinances, but also afforded them protection.

Moreover, ver. 18, containing the prophecy of the undertaking of the king of the north against the islands, has not its historical fulfilment in the expedition of Antiochus the Great against the coasts and islands of Asia Minor and the Hellespont; but ver. 19, that which is said regarding his return to the fortresses of his own land and his overthrow, does not so correspond with the historical issue of the reign of this king that one would be able to recognise therein a prediction of it. Finally, of his

successor, Seleucus Philopator, to whom ver. 20 must refer, if the foregoing verses treat of Antiochus the Great, nothing further is communicated, than that he *quum paternis cladibus fractas admodum Syrice apes accepissct, post otiosum nullisque admodum rebus gestis nobilitatum annorum duodecim regnum*, was put to death through the treachery of Heliodorus, *unius erpurpuratis* (Liv. xli. 19, cf. App. Syr. c. 45), and the mission of Heliodorus to Jerusalem to seize the treasures of the temple, which is fabulously described in 2nd Mac. 3:4 ff. The (*yishshaber*) (shall be destroyed) of this king (*beyamim `achadim*) (*within few days*) does not harmonize with the fact of his twelve (12) years' reign.

From this comparison this much follows, that the prophecy does not furnish a prediction of the historical wars of the Seleucidae and the Ptolemies, but an ideal description of the war of the kings of the north and the south in its general outlines, whereby, it is true, diverse special elements of the prophetic announcement have historically been fulfilled, but the historical reality does not correspond with the contents of the prophecy in anything like an exhaustive manner. This ideal character of the prophecy comes yet more prominently forward to view in the following prophetic description.

Chap. 11:21-12:3. *The further unveiling of the future.* In this section we have (ver. 21) first the description of the prince who, in striving after supremacy, uses all the means that cunning and power can contrive, and in his enmity against the holy covenant knows no bounds. This description is divided into two parts—(1) vers. 21-35, and (2) vers. 36 - ch. 12:3—which designate the two stadia of his proceedings. In the *first* part are described, (1) his gradual rising to power, vers. 21-24; (2) his war with the king of the south for the supremacy, vers. 25-27; (3) his rising up against the covenant people, even to the desecration of the sanctuary by the taking away of the daily sacrifice and the setting up of the abomination of desolation, vers. 28-32; (4) the effect and consequence of this for the people of God, vers. 32-35. This prince is the enemy of the holy God who is prophesied of in ch. 8:9-13, 23-25, under the figure of the little horn, and is typically represented in the rising up of the Syrian king Antiochus Epiphanes against the covenant people and their worship of God.

Vers. 21-24. *The prince's advancement to power.*—He appears as (*nibzeh*), *one despised*, i.e. not such an one as by reason of birth has any just claim to the throne, and therefore as an intruder, also one who finds no recognition (Kranichfeld); which Hitzig has more definitely explained by mentioning that not Antiochus Epiphanes, but his nephew Demetrius, the son of the murdered Seleucus Philopator, was the true heir, but was of such a character that he was not esteemed worthy of the throne. (*nibzeh*), *is despised*, not = *bad, unworthy*, but yet supposes unworthiness. There was not laid on him the honour or majesty of the kingdom. The dignity of the kingdom requires (*hodh*), *splendour, majesty*, such as God lays upon the king of Israel, Ps. 21:6 (5), 1st Chron. 29:25. But here the subject spoken of is the honour which men give to the king, and which was denied to the "despised one" on account of his character. He comes (*beshalwah*), *in security*, i.e. unexpectedly (cf. ch. 8:25), and takes possession of the kingdom. (*hechezizq*), *to grasp*, here to draw violently to himself. (*bachalaqlaqgoth*), properly, by *smoothnesses*, intrigues and cunning, not merely flatteries or smooth words, but generally hypocritical behaviour in word and deed; cf. ver. 34. .

Ver. 22. The kingdom he seized he also knew how to hold fast with great power. (*zero`othhashshetef*), *arms* (i.e. warlike strength) *of an inundation*, i.e.

armies overflowing the land are swept away before him, destroyed by yet stronger military forces. It is not merely the enemy, but also the **“prince of the covenant,”** whom he destroys. (*negidh berith*) is analogous to (*bi`aley berith*), Gen. 14:13, and (*'anshey berith*), Obad. 7, cf. Mal. 2:14, and, as the absence of the article shows, is to be taken in a general sense. The interpretation of (*negidh berith*) of the high priest Onias III, who at the commencement of the reign of Antiochus Epiphanes was driven from his office by his brother, and afterwards, at the instigation of Menelaus, was murdered by the Syrian governor Andronicus at Daphne near Antioch, 2nd Mac. 4:1 ff, 33 ff. (Rosenmüller, Hitzig, etc.) —this interpretation is not warranted by the facts of history. This murder does not at all relate to the matter before us, not only because the Jewish high priest at Antioch did not sustain the relation of a **“prince of the covenant,”** but also because the murder was perpetrated without the previous knowledge of Antiochus, and when the matter was reported to him, the murderer was put to death by his command (2nd Macc. 4:36-38). Thus also it stands in no connection with the war of Antiochus against Egypt. The words cannot also (with Havernick, v. Leng., Maurer, Ebrard, Kliefoth) be referred to the Egyptian king Ptolemy Philometor, because history knows nothing of a covenant entered into between this king and Antiochus Epiphanes, but only that soon after the commencement of the reign of Antiochus Epiphanes the guardians of the young Philometor demanded (Coele-Syria from Antiochus, which Antiochus the Great had promised (see above, p.448) as a dowry to his daughter Cleopatra, who was betrothed to Ptolemy Philometor, but Antiochus did not deliver it up, and hence a war arose between them. To this is to be added, that, as Dereser, v. Lengerke, Maurer, and Kranichfeld have rightly remarked, the description in vers. 22-24 bears an altogether general character, so that v. Leng. and Maurer find therein references to all the three expeditions of Antiochus, and in vers. 25-27 find more fully foretold what is only briefly hinted at in vers. 22-24. The undertaking of the king against Egypt is first described in ver. 24. We must therefore, with Kranichfeld, understand (*negidh berith*) in undefined generality of covenant princes in general, in the sense already given.

Vers. 23 and 24. In these verses there is a fuller statement of the manner in which he treats the princes of the covenant and takes possession of their territory. The (*w*) at the beginning of ver. 23 is explicative, and the suffix in (*'elau*), pointing back (*negidh berith*), is also to be interpreted collectively. (*min-hithchabruth 'elau*), literally, **“from the confederating himself with them”** ((*hithchabruth*) is infinitive formed in the Syriac manner), *i.e.* from the time when he had made a covenant with them, he practised deceit. This was done by his coming ((`alah) of a warlike coming) and gaining strength with a few people, namely (ver. 24), by his coming unexpectedly into the fattest and richest places of the province, and there doing unheard of things —things which no previous king, no one of his predecessors, had ever done, scattering among them (his followers) spoil and prey and riches. Thus rightly, after the Syriac and the Vulgate (*dissipabit*), Rosenmüller, Kranichfeld, and Ewald; while, on the contrary, v. Leng., Maurer, Hitzig, and Kliefoth interpret (*bazar*) in the sense of to distribute, and refer the words to the circumstance that Antiochus Epiphanes squandered money lavishly, and made presents to his inferiors often without any occasion. But to distribute money and spoil is nothing unheard of, and in no way does it agree with the **“fattest provinces.”** The context decidedly refers to conduct which injured the fat provinces. This can only consist in squandering and dissipating the wealth of this province which he had plundered to its injury (*lahem*) [*to them*], *dativ. incommodi*). An historical confirmation is found in 1st Macc. 3:29-

31. To bring the provinces wholly under his power, he devises plans against the fortresses that he might subdue them. (*we`adh-`eth*), and indeed (he did this) even for a time. We cannot, with Klief., refer this merely to the last preceding passage, that his assaults against the fortresses succeeded only partly and for a time. The addition ("**and that for a time**") denotes a period determined by a higher power (of. ver. 35 and ch. 12:4, 6), and relates to the whole proceedings of this prince hitherto described; as C.B. Michaelis has already rightly explained: *nec em'm semper et in perpetuum dolus ei succedet et terminus suus ei tanaem [tandem] erit* [= also, not always & forever deception to succeed; in the end, it will be her last ?].

Vers. 25-27. These verses describe the victorious war of the king who had come to power against the king of the south, the war of Antiochus Epiphanes against king Ptolemy Philometor, which is described in 1st Macc. 1:16-19, with manifest reference to this prophecy. (*weya`er*) (*he shall stir up*) is *potentialis* in the sense of divine decree: "**he shall stir up his power and his heart.**" (*koach*) is not warlike power, which is mentioned in (*bechayil*) (ver. 25), but the power which consists in the bringing of a great army under his command; (*lebab*), the mental energy for the carrying out of his plans. For (*lo' ya`amodh*), cf. ch. 8:4. The subject is the last-named king of the south, who, notwithstanding his very great and powerful army, shall not stand in battle, but shall give way, because devices are contrived against him. The subject to (*yachshebu*) is not the enemy, the king of the north, with his army, but, according to ver. 26, his table-companions.

Ver. 26. Here it is more definitely stated why he cannot stand. (*'okley pathbago*) *who eat his food* ((*pathbagh*), see under ch. 1:5), *i.e.* his table companions (cf. Ps. 41:10 [9]), persons about him. (*yishberuhu*), *shall break him, i.e.* cast him to the ground. His army shall therefore overflow, but shall execute nothing, only many shall fall down slain. The first member of the verse points to treachery, whereby the battle was lost, and the war was fruitless. Hitzig incorrectly interprets *Filmy*", *rushes away, i.e.* is disorganized and takes to flight. But (*shataf*) cannot have this meaning.

Ver. 27. Here then is described how the two kings seek through feigned friendship to destroy one another. *The* two kings are of course the two kings of the north and the south previously named. Of a third, namely, of two kings of Egypt, Philometor and Physkon, Daniel knows nothing. The third, Physkon, is introduced from history; and hence Hitzig, v. Lengerke, and others understand by the "two kings," the two kings Antiochus and Philometor confederated against the king of the south, but vKliefoth, on the contrary, thinks of Antiochus and Physkon, the latter of whom he regards as the king of the south, ver. 25. All this is arbitrary. Jerome has already rejected the historical evidence for this, and remarks: *verum ex eo, quia scriptura mmc dicit: duos fuisse reges, quorum cor fuerit fraudulentum . . . hoe seeundum historiam demonstrari non potest* [see Jerome Selection on 11:27]. (*lebabam lemera`*) Hitzig translates: "**their heart belongs to wickedness,**" contrary to the context. (*le*) denotes also here only the direction: "their heart goes toward wicked deeds," is directed thereto. (*mera`*) (from (*r`*)), formed after (*metzar*) (cf. Ewald, §160a), the evil-doing, consists in this, that the one seeks to overthrow and destroy the other under the cloak of feigned friendship; for they eat as friends at one table, and "speak lies" —the one tells lies to the other, professing friendship. But their design shall not succeed. All interpretations of these words which are determined by historical *facta* are arbitrary. The history of Antiochus Epiphanes furnishes no illustrations for this. In the sense of the prophecy (*lo' thitzlach*) has only this meaning: the design of the king of the north to destroy the

king of the south, and to make himself master both of the north and the south, shall not succeed, and the king of the south will not fulfil what he promises to his deceitful adversary. For yet the end shall be at the time appointed. These words state the reason why the (*mera`*) shall not succeed. Hitzig incorrectly translates: "*but the end holds on wards to the appointed time;*" for (*ki*) cannot in this connection be rendered by *but*, and (*le*) cannot express the idea of holding to anything. (*le*) denotes here, as generally, the direction toward the end, as ver. 35, and ch. 8:17, 19. The end goes yet on to the time appointed by God. That this (*mo`edh*) (*appointment* of time) does not lie in the present, but in the future, is denoted by (*`odh*), although we do not, with Havernick, interpret (*`odh*) by "**for the end lies yet further out,**" nor, with v. Lengerke and Maurer, may we supply the verb "**withdraws itself, is reserved.**" (*`odh*) stands before (*qetz*) because on it the emphasis lies. (*qetz*) is, however, not the end of the war between Antiochus and Egypt (v. Leng., Maur., Hitzig), but cannot be otherwise taken than (*`eth qetz*), vers. 35, 40, and ch. 12:4. But in the latter passage (*`eth qetz*) is the time of the resurrection of the dead, thus the end of the present course of the world, with which all the oppression of the people of God ceases. Accordingly (*qetz*) in the verse before us, as in vers. 35 and 40, is the time in which the conduct of the kings previously described, in their rising up and in their hostility against the people of God, reaches its end (ver. 45); and with the overthrow of these enemies the period of oppression also comes to an end. This end comes only (*lammo`edh*), *at the time* which God has determined for the purifying of His people (ver. 35). So long may the kings of the north and the south prosecute their aims; so long shall they strive for the possession of the kingdom without succeeding in their plans. (*lammo`edh*) has here and in ver. 35 the definite article, because in both verses the language refers not to any definite time, but to the time determined by God for the consummation of His kingdom. The placing of the article in this word in the verse before us is not, with Kliefoth, to be explained from a reference to ch. 8:17, 19. The two revelations are separated from each other by too long a space of time for this one to refer back to that earlier one by the mere use of the article, although both treat of the same subject. The (*lammo`edh*) occurs besides in ver. 29, where it is natural to suppose that it has the same meaning as here; but the contents of that verse oppose such a conclusion. Ver. 29 treats, it is true, of a renewed warlike expedition against the south, which, however, brings neither the final deciding of the war with the south (cf. ver. 40), nor yet the end of the oppression of the people of God; (*hammo`edh*) is thus only the time determined for the second aggression against the south, not the time of the end.

Vers. 28-32. *The rising up against the holy covenant.*

Ver. 28. The success gained by the crafty king of the north in his war against the king of the south (ver. 25 f.) increases his endeavours after the enlarging of his dominions. Returning from Egypt with great riches, i.e. with rich spoil, he raises his heart against the holy covenant. By the *potentialis* (*yashobh*) (*he shall return*) this new undertaking is placed in the point of view of a divine decree, to denote that he thereby brings about his own destruction. (*berith qodesh*) signifies not the holy people in covenant with God (v. Lengerke, Maurer, and many older interpreters), but the divine institution of the Old Covenant, the Jewish Theocracy. The Jews are only members of this covenant, cf. ver. 30. Calvin is right when he says: *Mihi simplicior sensus probatur, quad scilicet bellum gerat adversus Deum*. The holy covenant is named instead of the covenant people to represent the undertaking as an outrage against the kingdom of God, which was founded in Israel. (*we`asah*), and he shall

do, perform, that which his heart thinks, or that which he has in his mind against the holy covenant. The historical fulfilment is narrated in 1st Mac. 1:22-29. (*weyashobh 'artzo*) resumes (*weyashobh 'artzo*), and teaches us that Antiochus undertook the first assault against the holy covenant on his return from Egypt into his kingdom (to Antioch), as is expressly stated in 1st Macc. 1:20.

Ver. 29. In order that he might bring Egypt wholly under his power, he undertook a new expedition thither ((*yashobh uba'*), *he comes again*). But this expedition, like the first, was not successful ((*ke*)—(*ke*), *as—so*, cf. Josh. 14:11, Ezek. 18:4). For the ships of Chittim come against him. (*tziyim kittim*), *ships the Chittaei*, for (*tzim miyadh kittim*), Num. 24:24, whence the expression is derived (*kittim*) is Cyprus with its chief city (*Kittion*) (now Chieti or Chitti); see under Gen. 10:4. Ships coming from Cyprus are ships which come from the west, from the islands and coasts of the Mediterranean. In 1st Macc. 1:1 and 8:5 (*kittim*) is interpreted of Macedonia, according to which Bertholdt and Dereser think of the Macedonian fleet with which the Roman embassy sailed to Alexandria. This much is historically verified, that the Roman embassy, led by Popilius, appeared with a fleet in Alexandria, and imperiously commanded Antiochus to desist from his undertaking against Egypt and to return to his own land (Liv. xlv. 10-12). The LXX. have therefore translated these words by: (*kai hēxousi HRōmaioi kai exōsousin auton kai embrimesontai autō*), and correctly, so far as the prophecy has received the first historical accomplishment in that *factum*. (*wenik'ah*), *he shall lose courage*, is rightly explained by Jerome: *non quod inierierit, sed quod omnem arrogantiae perdiderit magnitudinem*. (* The historical facts have been briefly and conclusively brought together by Hitzig thus : “ On the complaint of the Alexandrians the Roman senate sent an embassy, at the head of which was C. Popilius Laenas (Polyb. xxix. 1 ; Liv. xlv. 19). After being detained at Delos (Liv. xlv. 29), they set sail to Egypt after the battle at Pydna (Liv. xlv. 10). Here he met Antiochus four Roman miles from Alexandria, and presented to him the message of the senate. When Antiochus explained that he wished to lay the matter before his counsellors, Popilius described with the staff he carried in his hand a circle round the king, and commanded him to give his answer before he left this circle. Antiochus, confounded by the circumstance, submitted and withdrew from Egypt (Liv. xlv. 12 ; Polyb. xxix. 11 ; Appian, *Syr.* c. 66 ; Justin. xxxiv. 3).”*) (*weshabh weza'am*), *not: he was again enraged, for nothing is said of a previous (z'am)*. (*weshabh*), and he turned round (back) from his expedition against Egypt. Since he was not able to accomplish anything against the (the south), he turns his indignation against Judah to destroy the covenant people (cf. ver. 28). The (*weshabh*) in ver. 30*b* resumes the in ver. 30*a*, so as further to express how he gave vent to his anger. Hitzig's interpretation of the first of the return to Palestine, of the second, of the return from Palestine to Antioch, is not justified. (*weyaben*), *he shall observe*, direct his attention to the Jews who forsook the holy covenant, *i.e.* the apostate Jews, that he might by their help execute his plans against the Mosaic religion—*partim ornando illos honoribus, partim illorum studiis ad patriam religionem oblite randam comparatis obsecundando*, as C.B. Michaelis excellently remarks; cf. 1st Macc. 1:11-16 with 2:18.

Ver. 31. Here is stated what he accomplished by the help of the apostate Jews. (*zero'im*), *arms*, figuratively for help (ver. 5), are warlike forces, as vers. 15 and 22. That the plur. has here the masculine form, while in those verses it has the fem. form, furnishes no reason for a difference of meaning, since (*zero'am*) in its proper sense of arm occurs *promisouē* with both endings in the plur.; cf. for

(*zero'im*) Gen. 49:24, Isa. 51:5, 2nd Kings 9:24. (*min*) in (*mimmennu*) is not partitive, *a part of him*, i.e. the host as a part of the king (Hitzig), but *out from him*, or by his command. (*ya'amodu*), *to stand up*, not *to stand still*, as Hitzig, on the ground of the supposition that Antiochus on his return from Egypt placed a standing army-corps in Jerusalem, would interpret it, contrary to the usage of the word, since (*`amadh*) does not signify *to stand still* in the sense of *to remain behind*, though it means to endure, to keep the ground (vers. 6, 15). It is disputed whether these (*zero'im*) denote military forces, troops of the hostile king (Havernick, v. Leng., Maur., Hitz., Klief.), or his accomplices of the apostate party of the Jews, and thus essentially identical with (*`ozbe berith*), ver. 30 (Calvin, Hengstb. *Christol.* iii. 1, p. 110, Kran., and others). In favour of the latter view, Kranichfeld argues that the (*`ozbe berith*) (*those that forsake the covenant*), according to ver. 30, come under consideration as a support to the king, and the (*mimmennu*) of this verse before us evidently refers to the king's own army, and therefore would be superfluous. But these two reasons prove nothing. The (*mimmennu*) is not superfluous, even though it were used of the king's own army. Since in vers. 30 and 32 the king of the north is the subject of the clause; it was necessary in (*zero'im*) to define in what relation they stood to the king. But the other remark, that (*`ozbe berith*) come into view as a support to the king, does not prove that these are the same who desecrate the sanctuary and set up the abomination of desolation. On the contrary, if (*mimmennu*) denotes the causal exit, the (*zero'im*) cannot be the apostate Jews, but only warlike forces which the king leads forth. If we refer (*zero'im*) to the apostate Jews, then we must, with Hengstenberg and Gesenius, take (*mimmennu*) in the sense of *eo jubente*. Moreover, the (*zero'im*) manifestly stand in contrast to the (*marshi'ey berith*) of ver. 32. By his troops (military forces) the king lays waste the sanctuary, and he makes by means of smooth words those who sin against the covenant heathen. Kranichfeld himself recognises this contrast, and therefore will understand as the subject to (*wehillelu*) not merely **"those that forsake the covenant"** (ver. 30), but these along with and including the warlike power of the hostile king. An expedient which the difficulty suggested. (*hammiqdash*) is the temple, and (*hamma'oz*) (*the strength*) is in apposition. This apposition, however, does not say that the temple was fortified (v. Leng., Hitzig, Ewald), but it points out the temple as the spiritual fortress of Israel. The temple is the "*Feste Burg*" (firm tower) of the holy covenant (ver. 28), as the dwelling-place of Jehovah, which is a firm fortress to His people; cf. Ps. 31:4,5 (3,4); Isa. 25:4; Ps. 18:3 (2). (*hillelu hm.*) is essentially identical with (*hushlach mechon miqdasho*), ch. 8:11. The two following clauses state what the desecration consists in: in the taking away, the removal of the stated worship of Jehovah, and in the placing, setting up of the abomination of desolation, i.e. of the idol-altar on Jehovah's altar of burnt-offering; see under ch. 8:11 (p.297 f.). (*meshomem*) is not the genitive, but an adjective to (*hashshiqqutz*) (without the article after the definite noun, as e.g. ch. 8:13): **the desolating abomination**, i.e. the abomination which effects the desolation. With reference to the fulfilment, cf. 1st Macc. 1:37, 45, 54, and above, p.371.

Vers. 32-35. *The consequences to the people of Israel which result from this sin. against the holy covenant.* —The ungodly shall become heathen, i.e. shall wholly apostatize from the true God; but, on the other hand, the pious shall be strengthened in their confidence in the Lord. This is in general the import of ver. 32, the first half of which, however, has been very differently interpreted. (*marshi'ey berith*) signifies neither **"those who sinfully make a covenant"** (Havernick), nor **"sinners among the covenant people"** (v. Lengerke), nor **"those who**

condemn the covenant," i.e. those who reject the sign of the covenant, circumcision (Hitzig). The latter meaning is altogether arbitrary. Against the second is the fact that (*resh'im*), is in use for sinners; against the first, that (*hirshi'ey berith*) could only mean: "**to declare the covenant punishable.**" (*hirshi'ey*) means to act wickedly, to sin, and (*berith*) can only be the accusative of reference, which is subordinated to the participle for the purpose of limitation (Ewald, § 288); literally, "**the acting wickedly with reference to the covenant.**" The absence of the article in (*berith*); is no proof against the reference of the word to the holy covenant. The article is wanting in Daniel where otherwise the determination is found from the connection, e.g. ch. 8:13. Sinning against the covenant is, it is true, a stronger expression than (*azabh berith*) (*to forsake the covenant*), but it does not include the idea of the entire apostasy from God, but only insolent violation of the covenant law, so that of (*marshi'ey berith*) it can very well be predicated (*yachanif*). (*hechenif*) does not mean *to pollute* (Kran.), but *to desecrate, to make profane*; and spoken of persons, *to make them as heathen*, as frequently in the Syriac. (*chalaqqoth*), *flatteries*, here *deceitful promises* of earthly advantage; cf. under ver. 21. For the subject spoken of here, see 1st Macc. 2:18. (*yodh'ey 'ellohayu*) are the true confessors of the Lord. The suffix to (*'ellohayu*) is neither to be interpreted distributively nor to be referred to (*'am*). To (*yachziqu*) we are to supply (*babarith*) from the context: "**to hold fast to the covenant.**" (*re'asu*), as vers. 17, 28, 30, to carry out the design. In what way this is done is explained in vers. 33 and 34a.

Ver. 33. (*maskiley*) is not the *teachers*, but *intelligentes*, those who have insight or understanding. The pious are meant by the word, those who know their God (ver. 32). This is seen from the contrast (*resha'im*), ch. 12:10. According to the O.T. view, wisdom, insight, are correlative ideas with the fear of God, piety, Ps. 14:1, Job 28:28; and (*larabbim*) with the article, *the many*, the great multitude of the people who bring themselves forward to view by the judicious appearance of the pious, are moved to hold fast by the law of the Lord. Yet they who understand shall for a time fall by the sword, etc. The subject to (*nikshelu*) is not the (*rabbim*), or those with the teachers (Hitzig), but the (*maskiley 'am*), but not all, but, according to ver. 35, a number of them; for in ver. 35 falling is not first specially predicated of the teachers, as Hitzig thinks, but only the effect which that would have on the whole people. The words point to a warlike rising up of the faithful members of the covenant people against the hostile king, and have had their first historical fulfilment in the insurrection of the Maccabees against Antiochus Epiphanes; cf. 1st Mac. 2 ff. In 1st Mac. 1:57, 2:38, 3:41, 5:13, 2nd Mac. 6:11, there are examples of this falling by the sword. The (*rabbim*) after (*yamim*) in several *Codd.* is a worthless gloss.

Ver. 34. Through the fall of the pious in war little help shall come to the people of God. (*me'at*) (*little*) is not "**spoken contemptuously**" (Hitzig), but the help is so named in comparison with the great deliverance which shall come to the people of God in the time of the end by the complete destruction of the oppressor. We may not therefore, with Hitzig and others, limit this expression to the circumstance that with the victories of Judas Maccabaeus (1st Macc. 3:11 ff., 23 ff., 4:14, etc.) they were far from gaining all, for they also met with a defeat (1 Macc. v. 60 f.). For with the overthrow of Antiochus and the liberation of the Jews from the Syrian yoke, full help was not yet rendered to the people of God. The "**little help**" consists in this, that by the rising up and the wars of those that had understanding among the people the theocracy was preserved, the destruction of the service of Jehovah and of the church of God, which was aimed at by the hostile king, was

prevented, and, as the following clauses express, the purifying of the people of God is brought about. This purifying is the design and the fruit of the oppression which God brings upon His people by means of the hostile king. The attaining of this end is a “*little help*” in comparison with the complete victory over the arch enemy of the time of the end. Many shall connect themselves with the (*maskilim*) (*intelligentes*, ver. 33a) with flatteries (as ver. 21). “The successes of Judas, and the severity with which he and Mattathias treated the apostates (1st Macc. 2:44, 3:5, 8), had the result of causing many to join them only through hypocrisy (1st Macc. 7:6; 2nd Macc. 14:6), who again forsook them as soon as opportunity offered; 1st Mac. 6:21 ff., 9:23” (Hitzig, Kliefoth).

Ver. 35. Such has been the experience in all periods of the church’s history. Therefore does the church need to pass through the purifying process of affliction, in which not only the lukewarm fall away in the time of conflict, but also many even (*min-hammaskilim*). (*min*) is here partitive. (*yikkashlu*) (*they shall fall*) is to be understood (cf. ver. 33, ‘I’ll not merely of death in battle, but of other calamities, such as being imprisoned, plundered, etc. (*litzrof bahem*), *to melt*, i.e. *to purify by them*, not as to them; for (*be*) does not represent the accusative, as Kranichfeld thinks, referring in confirmation to Ewald, § 282. The use of there spoken of is of a different nature. The suffix in (*bahem*) refers neither to “**those that understand**” alone (חֲנַנִּים), nor to the “**many**,” ver. 33 (v. Leng.), still less to the flatterers in ver. 34 (Maurer), but to all of these together, or to the whole company of the people of God in the sum of their individuals. The verbs (*lebarer welalben*) serve to strengthen the expression (*lalben* for *lalbin*) on account of the assonance). (*`adh-`eth qetz*) (*to the time of the end*) is connected with (*yikkashlu*), the chief idea of the passage. The stumbling and falling of “**those who understand**” (the pious) shall continue to the time of the end, to bring about the purification of the people for their glorification in the time of the end. For the end stretches itself out yet to the time appointed (of. ver. 27); i.e. it does not come in with the “**little help**” which Israel received by the rising up of “**those who understand**” against the hostile king, thus not with the afflictions that came upon them by Antiochus, but it shall come afterwards at the time appointed by God. The assertion that “the end is connected with the death of king Antiochus Epiphanes” (Hitzig, Bleek, and others) is founded on a misunderstanding of the following section, vers. 36-45. On the contrary, Kranichfeld has rightly remarked, that “the statements made in vers. 36 to 39 *incl.* regarding the king of the north, now fall, in accordance with the context, into the period which shall expire at that time of the end (ver. 35, cf. ver. 40).” From ver. 40 the events of the time of the end are then to be prophesied.

Ver. 36-ch. 12:3. *The second and last stadium in the dominion of the enemy of God, with his destruction, and the deliverance of the people of God.*

This part of the prophecy is divided into three sections: (1) Vers. 36-39 describe the rising of the hostile king above all divine and human ordinances; (2) vers. 40-45, his last undertaking against the king of the south for the gaining of the dominion of the world, together with his overthrow; (3) ch. 12:1-3, the deliverance of the people of God from the last tribulation.

Regarding the king whose course to its end is described in vers. 36—45, the views of interpreters differ. Following the example of Porphyry, Ephrem Syrus, and Grotius, almost all modern interpreters find predicted here only a description of the conduct of Antiochus Epiphanes to the time of his destruction, believing interpreters, such as C. B. Michaelis, Havernick, and others, regarding the whole as having a typical reference to Antichrist. On the contrary, Jerome, Theodoret, Luther,

Oecolampadius, Osiander, Calovius, Geier, and at length Kliefoth, interpret this section as a direct prophecy of Antichrist; according to which, (*hammelek*), ver. 36, representing not Antiochus Epiphanes, but the prince, *i.e.* the Antichrist, who is prophesied of under the figure of the little horn growing up among the ten kingdoms of the fourth world-kingdom, and described in ch. 9:26 as (*nagidh habba'*), must be introduced as a new subject in ver. 36. The rabbinical interpreters have also adopted the idea of a change of subject in ver. 36, for Aben Ezra, Jacchiades, and Abarbanel take Constantine the Great, while B. Solomon takes the Roman empire generally, as the subject. Essentially the reference of the section to the Antichrist is correct; but the supposition of a change of subject in the prophetic representation is not established. If in the words, **"the fall of those who understand, to purify and make white, shall continue to the time of the end"** (ver. 35), it is also said that the end does not yet come with the proceedings of the enemy of God prophesied of in vers. 28-34, but lies beyond that; so also, in the verses referred to, the destruction of this enemy (Antiochus) is neither directly nor indirectly so spoken of as to justify the conclusion that "the words 'to purify and make white,' etc., extend beyond his time." If the contents of vers. 36-45 lie beyond the end of the enemy who has been hitherto spoken of, then ought his destruction to have been mentioned, especially since with the words, **"to the time of the end, because yet for a time appointed,"** ver. 35, the words of ver. 27, **"for yet the end of the time appointed,"** are resumed. All attempts to give to the former of these expressions in ver. 35 a different meaning from that contained in the latter, ver. 27 (Calovius, Geier, Kliefoth), amount to verbally impossible interpretations. The non-mention also of the destruction of this enemy (Antiochus) in vers. 32-35 is not justified by the remark that this was already known to Daniel from ch. 8, and that in vers. 36-45 the duration of Antichrist is also omitted (Klief.). For the verses do not treat of the duration of the proceedings of the enemy of God, but of his end or his destruction. The destruction of the enemy at the time of the end is, however, expressly declared, ver. 45. This would also have been stated in vers. 32-34 if the king in ver. 36 had been a different person from the one previously described. (*hammelek*) with the definite article undeniably points back to the king whose appearance and conduct are described in vers. 21-33. The definite article neither denotes that the Antichrist of ch. vii. and ix. 26 f. was known to Daniel (Klief.), nor is it to be emphatically interpreted in the sense of *the* king simply (Geier). This is only so far right, that that which is said regarding this king, vers. 36-39, partly goes far beyond what Antiochus did, partly does not harmonize with what is known of Antiochus, and, finally, partly is referred in the N.T. expressly to the Antichrist; cf. ver. 36 with 2nd Thess. 2:4, and ch. 12:1 with Matt. 24:21. These circumstances also are not satisfactorily explained by the remark that the prophecy regarding Antiochus glances forward to the Antichrist, or that the image of the type (Antiochus) hovers in the image of the antitype (Antichrist); they much rather show that in the prophetic contemplation there is comprehended in the image of one king what has been historically fulfilled in its beginnings by Antiochus Epiphanes, but shall only meet its complete fulfilment by the Antichrist in the time of the end.

Vers. 36-39. *The hostile king exalting himself above all divine and human ordinances at the time of the end.*

Ver. 36. This exaltation of the king is here introduced by the formula (*we`asah kirtzono*), which expresses the self-will and the irresistible might of his proceeding; cf. ch. 3:16 and 8:4,—“a feature common to Antiochus and Antichrist” (Klief.). **He shall raise himself above every 'god'**, not merely “subjectively in his

lofty imagination" (Hitzig), but also by his actions. (*kal-el*), every 'god', not merely the God of Israel, but also the 'gods' of the heathen. This does not agree with Antiochus. The (*isothēa phronein hupērphanēs*) which is said of him, 2nd Mac. 9:12, is not an exalting of himself above every 'god'. "Antiochus was not an (*atheos*); he even wished to render the worship of Zeus universal; and that he once spoiled the temple does not imply his raising himself above every 'god'" (Klief.). Of Antiochus much rather, as is said by Livy (xli. 20), *in duabus tamen magnis honestisque rebus fere regius erat animus, in urbium donis et deorum cultu [= In two matters of great importance and redounding to his honour he showed a truly kingly spirit - his munificence to cities and his care for divine worship.]*. On the contrary, these words before us are expressly referred to Antichrist, 2nd Thess. 2:4.

Yet further, in his arrogance he shall speak (*niphla'oth*) wonderful, i.e. impious and astonishing things, against the God of 'gods', i.e. the true God. This clause expounds and strengthens the (*mallel rabreban*) (*speaking great things*), which is said of the enemy at the time of the end, ch. 7:8, 11, 20. In this he will prosper, but only till the anger of God against His people ((*za'am*) as ch. 8:19) shall be accomplished. Regarding (*kalah*) see at ch. 9:27. This anger of God is irrevocably determined (*necheratzah*), that His people may be wholly purified for the consummation of His kingdom in glory. The *perf.* does not stand for the *imperf.* because it is decreed, but in its proper meaning, according to which it represents the matter as finished, settled. Here it accordingly means: **"for that which is irrevocably decreed is accomplished, is not to be recalled, but must be done."**

Ver. 37. The exalting of himself above all on the part of the king is further described. "He shall not regard the gods of his fathers," i.e. shall cast aside the worship of the gods transmitted to him from his fathers. This again does not accord with Antiochus Epiphanes, regarding whom it is true that history records- that he wished to suppress the worship practised by the Jews, but it knows nothing of attempts made by him to destroy the gods and the worship of other nations. (* The statement in 1st Mac. 1:41 ff., "Moreover king Antiochus wrote to his whole kingdom that all should be one people, and everyone should have his laws: so all the heathen agreed according to the commandment of the king," does not amount to a proof of this. "For," as Grimm rightly remarks, "the account of such a decree of Antiochus to all (not Hellenic) peoples of his kingdom is very doubtful. No profane historian records anything about it, neither does Josephus, nor the author of the second book of the Maccabees in the parallel passages. It is true that Antiochus, according to Livy, xli. 20, put great honour upon Jupiter by building a splendid temple to Tages, and according to Polybius, xxvi. 10, 11, he excelled all kings who preceded him in expensive sacrifices and gifts in honour of the 'gods'; but this is no proof of a *proselytizing* fanaticism." The contrary rather appears from Josephus, Antt. xii. 5. 5, where the Samaritans, in a letter to Antiochus, declare, contrary to the opinion entertained regarding them by their governor, that by descent and custom they were not *Jews*. Their letter rests on the supposition that the royal decree was directed only against the Jews. Cf. Flathe, *Gesch. Macedoniens*, ii. p. 596. Diodorus also (xxxiv. 1), to whom Hitzig refers, only states that Antiochus wished to dissolve (*ta nomima*) of the Jewish people, and to compel the Jews to abandon their manner of life (*tas agōgas metathesthai*).*) The words which follow, (*'al-chemdath nashim*), the old interpreters understood of the love of women, or of conjugal love; the modern, after the example of J.D. Michaelis and Gesenius, on the contrary, understand them of the 'goddess' Anaitis or Mylitta, the Assyrian Venus, and refer

them specially to the spoiling of the temple of this goddess in Elymais (1st Mac. 6:1, cf. 2nd Macc. 1:13). Ewald finally would understand by the expression "the desire of women," the Syrian deity Tammuz-Adonis. The connection requires us to think on a deity, because these words are placed between two expressions which refer to the 'gods'. But the connection is not altogether decisive; rather the (*`al-ko*) in the clause at the end of the verse denotes that the subject spoken of is not merely the king's raising himself above the 'gods', but also above other objects of pious veneration. A verbal proof that (*chemdath nashim*) denotes the Anaitis or Adonis as the favourite deity of women has not been adduced. For these words, desiderium mulierum, denote not that which women desire, but that which women possess which is desirable; cf. under 1st Sam. 9:20. But it is impossible that this can be Anaitis or Adonis, but it is a possession or precious treasure of women. This desirable possession of women is without doubt love; so that, as C.B. Michaelis has remarked, the expression is not materially different from (*'ahabath nashim*), the love of women, 2nd Sam. 1:26. The thought: "**he shall not regard the desire of women, or the love of women,**" agrees perfectly with the connection. After it has been said in the first clause: he shall set himself free from all religious reverence transmitted from his fathers, from all piety toward the 'gods' in which he had been trained, it is then added in the second clause: not merely so, but generally from all piety toward men and God, from all the tender affections of the love of men and of God. The "**love of women**" is named as an example selected from the sphere of human piety, as that affection of human love and attachment for which even the most selfish and most savage of men feel some sensibility. Along with this he shall set himself free from (*kal-'eloah*), from all piety or reverence toward God or toward that which is divine (Klief.). This thought is then established by the last clause: "for he shall magnify himself above all." To (*`al ko*) we may not supply (*'eloah*); for this clause not only presents the reason for the foregoing clause, (*`al kal-'eloah wgu.*), but for both of the foregoing clauses. Hitzig and Kliefoth are right in their interpretation: "**above everything, or all, gods and men,**" he shall magnify himself, raise himself up in arrogance.

Ver. 38. On the other hand, he will honour the god of fortresses. That (*ma`uwim*) is not, with Theodotion, the Vulgate, Luther, and others, to be regarded as the proper name of a god, is now generally acknowledged. But as to which god is to be understood by the "god of fortresses," there is very great diversity of opinion. Grotius, C. B. Michaelis, Gesenius, and others think on Mars, the god of war, as the one intended; Havernick, v. Lengerke, Maurer, and Ewald regard Jupiter Capitolinus, to whom Antiochus purposed to erect a temple in Antioch (Liv , xli. 20); others, Jupiter Olympius; while Hitzig, by changing (*ma`uwim*) into (*ma`oz yam*), *fortress of the sea*, thinks that Melkart, or the Phoenician Hercules, is referred to. But according to the following passage, this god was not known to his fathers. That could not be said either of Mars, or Jupiter, or Melkart. Add to this, "that if the statement here refers to the honouring of Hercules, or Mars, or Zeus, or Jupiter, then therewith all would be denied that was previously said of the king's being destitute of all religion" (Klief.). The words thus in no respect agree with Antiochus, and do not permit us to think on any definite heathen deity. (*`al kanno*) does not signify *on his foundation, pedestal* (Hav., v. Leng., Maurer, Hitzig, Ewald), because the remark that he honoured God on his pedestal would be quite inappropriate, unless it had been also said that he had erected a statue to him. (*`al kanno*) has here the same meaning as in vers. 20,21, and 7: "in his place or stead" (Gesenius, de Wette, Kliefoth, and others). But the suffix is not, with Klief., to be referred to (*`al ko*): in the place of all

that, which he did not regard, but it refers to (*kal-'eloah*): in the place of every god; which is not overthrown by the objection that in that case the suffix should have been plur., because the suffix is connected with the singular miss. The "'god' of fortresses" is the personification of war, and the thought is this: he will regard no other 'god', but only war; the taking of fortresses he will make his 'god'; and he will worship this 'god' above all as the means of his gaining the world-power. Of this 'god', war as the object of deification, it might be said that his fathers knew nothing, because no other king had made war his religion, his 'god' to whom he offered up in sacrifice all, gold, silver, precious stones, jewels.

Ver. 39. With the help of this god, who was unknown to his fathers, he will so proceed against the strong fortresses that he rewards with honour, might, and wealth those who acknowledge him. This is the meaning of the verse, which has been very differently rendered. The majority of modern interpreters separate the two parts of the verse from each other, for they refer the first hemistich to the preceding, and in the second they find a new thought expressed. Havernick and v. Lengerke supply a demonstrative (*koh*), *thus*: thus shall he do to the armed fortresses together with the strange 'gods', *i.e.* fill the fortified temples with treasures, and promote their worship. But the supplement (*koh*) is here just as arbitrary as is the interpreting of the armed fortresses of temples. Hitzig misses the object to (*`asah*), and seeks it by changing (*`im*) into (*`am*): he prepares for the armed fortresses a people of a strange god; but apart from the fact that the change of the text is arbitrary, the use of the expression "*people of a strange god*" for colonists is most singular. Ewald translates the expression thus: "**he proceeds with the strong fortresses as with the strange god,**" and explains: "**he loves the fortresses only just as a god;**" but he has given no proof that (*`asah le*) means to love. The missing object to (*we`asah*) follows in the second hemistich, just as in Deut. 31:4, Josh. 8:2, Isa. 10:11. (*`asah*) means simply to do anything to one (Kran., Klief.). (*`im 'eloah nekar*), **with the help of the strange 'god'** (*`im*) of assistance, as in 1st Sam. 14:45), not: in the mind of the strange 'god' (Kliefoth). (*mibtzerey ma`uwim*), *fortified, i.e. strong fortresses*, are not the fortified walls and houses, but the inhabitants of the fortified cities. With these he does according to his will with the help of his 'god', *i.e.* of war, namely in this, that he rewards with honour and power only those who acknowledge him. (*asher hikkir*) "fig, who acknowledges, so him, the king who made war his god. Hitzig has incorrectly interpreted: whom he acknowledges. The *Keri* (*yakkir*) for the *Kethiv* (*hikkir*) is an unnecessary emendation here, as in Isa. 28:15 with (*`abar*). The verb (*hikkir*) is chosen to reflect upon the word (*nekar*). It means to recognise, properly to acknowledge him as what he is or wishes to be; cf. Deut. 21:17. Such a one he shall increase with honour, confer upon him sovereignty over many, and divide the land. (*bimchir*) is not for payment, for recompense, as the contrast to (*chinnam*) (*gratuitously*) (KranL). That is not a suitable rendering here. The word rather means *pro praemio*, as a reward (Maur., Klief.), as a reward for the recognition accorded to him. The Vulgate renders it rightly according to the sense, *gratuito*. In this most modern interpreters find a reference to the circumstance that Antiochus occupied the Jewish fortresses with heathen garrisons, and rewarded his adherents with places of honour and with possessions of land (2nd Mac. 4:10, 24, 5:15). But this is what all conquerors do, and it was not peculiar to Antiochus, so that it could be mentioned as characteristic of him. The words contain the altogether common thought that the king will bestow honour, power, and possessions on those who acknowledge him and conduct

themselves according to his will, and they accord with the character of Antichrist in a yet higher degree than with that of Antiochus.

Vers. 40-43. *The last undertakings of the hostile king, and his end.*

By the words (*be'eth qetz*), which introduce these verses, the following events are placed in the time of the end. Proceeding from the view that the whole of the second half of this chapter (vers. 21-45) treats of Antiochus and his undertakings, most modern interpreters find in the verses the prophecy of a last expedition of this Syrian king against Egypt, and quote in support of this view the words of Jerome: *Et haec Porphyrius ad Antiochum refert, quod undecimo anno regni sui rursus contra sororis filium, Ptolem. Philometorem dimicaverit, qui audiens venire Antiochum congregaverit multa populorum millia, sed Antiochus quasi tempestas valida in curribus et in equitibus et in clause magna ingressus sit terras plurimas et transeundo universe vastaverit, veneritque ad Judaeam et arcem munierit de ruinis murorum civitatis et sic perrexerit in Aegyptum* [Jerome on v.40: *This too is referred by Porphyry to Antiochus, on the ground that in the eleventh (11th) year of his reign he warred for a second time against his nephew, Ptolemy Philometor. For when the latter heard that Antiochus had come, he gathered many thousands of soldiery. But Antiochus invaded many lands like a mighty tempest, with his chariots and horsemen and large navy, and laid everything waste as he passed through. And he came to the glorious land, that is, Judaea, which Symmachus rendered as "land of strength."* In place of this Theodotion used the Hebrew word itself, **Sabai** (variants: **Sabam** and **Saba**) (*sby*). *And Antiochus used the ruins of the wall of the city to fortify the citadel, and thus he continued on his way to Egypt.* G.L. Archer, Transl.1958]. But regarding this expedition not only are historians silent, but the supposition of such a thing stands in irreconcilable contradiction to the historical facts regarding the last undertakings of Antiochus. According to 1st Mac. 3:27 ff., Antiochus, on receiving tidings of the successful insurrection of the Maccabees, and of the victory which Judas had won, since he found that money was wanting to him to carry on the war, resolved to return to Persia, "there to collect the tribute of the countries" (1st Mac. 3:31); and after he had made Lysias governor, he delivered to him the one half of his army, that he might with it "destroy and root out the strength of Israel," and with the other half departed from Antioch and crossed the Euphrates into the high countries, *i.e.* the high-lying countries on the farther side of the Euphrates (1st Mace. 3:33-37). There he heard of the great treasures of a rich city in Persia, and resolved to fall upon this city and to take its treasures; but as the inhabitants received notice of the king's intention, he was driven back and compelled to return to Babylon, having accomplished nothing. On his return he heard in Persia the tidings of the overthrow of Lysias in a battle with the Maccabees, and of the re-erection of the altar of Jehovah at Jerusalem; whereupon he was so overcome with terror and dismay, that he fell sick and died (1st Mac. 6:1-16). The historical truth of this report is confirmed by Polybius, who mentions (*Fragm.* xxxi. 11) that Antiochus, being in difficulty for want of money, sought to spoil the temple of Artemis in Elymais, and in consequence of the failure of his design he fell ill at Tabae in Persia, and there died. By these well-established facts the supposition of an invasion of Egypt by Antiochus in the eleventh (11th), *i.e.* the last year of his reign, is excluded. The Romans also, after they had already by their intervention frustrated his design against Egypt, would certainly have prevented a new war, least of all would they have permitted an entire subjugation of Egypt and the south, which we must accept after vers. 42 and 43. Besides, the statement made by Porphyry shows itself to be destitute of

historical validity by this, that according to it, Antiochus must have made the assault against Egypt, while on the contrary, according to the prophecy, ver. 40, the king of the south begins the war against the king of the north, and the latter, in consequence of this attack, passes through the lands with a powerful host and subdues Egypt.

For these reasons, therefore, v. Lengerke, Maurer, and Hitzig have abandoned the statement of Porphyry as unhistorical, and limited themselves to the supposition that the section (vers. 40-45) is only a comprehensive repetition of that which has already been said regarding Antiochus Epiphanes, according to which **“the time of the end”** (ver. 40) denotes not the near time of the death of Antiochus, but generally the whole period of this king. But this is, when compared with vers. 27 and 35, impossible. If thus, according to ver. 35, the tribulation with which the people of God shall be visited by the hostile king for their purification shall, last till the time of the end, then the time of the end to which the prophecies of vers. 40-45 fall cannot designate the whole duration of the conduct of this enemy, but only the end of his reign and of his persecutions, in which he perishes (ver. 40). On the contrary, the reference to ch. 8:17 avails nothing, because there also (*’eth qetz*) has the same meaning as here, *i.e.* it denotes the termination of the epoch referred to, and is there only made a more general expression by means of (*le’eth*) than here, where by (*be’eth*) and the connection with ver. 35 the end is more sharply defined. To this is to be added, that the contents of vers. 40-45 are irreconcilable with the supposition that in them is repeated in a comprehensive form what has already been said of Antiochus, for here something new is announced, something of which nothing has been said before. This even Maurer and Hitzig have not been able to deny, but have sought to conceal as much as possible,—Maurer by the remark: *res a scriptore iterum ac saepius pertractatas esse, extremam vero manum operi defuisse*; and Hitzig by various turnings —**“as it seems,”** “but is not more precisely acknowledged,” “the fact is not elsewhere communicated” —which are obviously mere make-shifts.

Thus vers. 40-45 do not apply to Antiochus Epiphanes, but, with most ancient interpreters, they refer only to the final enemy of the people of God, the Antichrist. This reference has been rightly vindicated by Kliefoth. We cannot, however, agree with him in distinguishing this enemy in ver. 40 from the king of the south and of the north, and in understanding this verse as denoting **“that at the time of this hostile king, which shall be the ‘time of the end, the kings of the south as well as of the north shall attack him, but that he shall penetrate into their lands and overthrow them.”** Without taking into account the connection, this interpretation is not merely possible, but it is even very natural to refer the suffix in (*’alayu*) and in (*’immu*) to one and the same person, namely, to the king who has hitherto been spoken of, and who continues in vers. 40-45 to be the chief subject. But the connection makes this reference impossible. It is true, indeed, that the suffix in (*’immu*) refers without doubt to this king, but the suffix in (*’alayu*) can be referred only to the king of the south named immediately before, who pushes at him, because the king against whom the king of the south pushes, and of whom mention is made vers. 21-39, is not only distinctly designated as the king of the north (vers. 13—21), but also, according to vers. 40-43, he advances from the north against the Holy Land and against Egypt; thus also, according to vers. 40-43, must be identical with the king of the north. In vers. 40-43 we do not read of a war of the hostile king against the king of the south *and* the king of the north. The words in which Kliefoth finds indications of this kind are otherwise to be understood.

Ver. 40. If we now more closely look into particulars, we find that (*`eth qetz*) is not the end of the hostile king, but, as in vers. 27 and 35, the end of the present world-period, in which also, it is true, occurs the end of this king (*(qitztzo)*, ver. 45). For the figurative expression (*yithgaggach*) (*shall push*), cf. ch. 8:4. In the word there lies the idea that the king of the south commences the war, makes an aggression against the hostile king. In the second clause the subject is more precisely defined by **“the king of the north”** for the sake of distinctness, or to avoid ambiguity, from which it thence follows that the suffix in (*`alayu*) refers to the king of the south. If the subject were not named, then **“the king of the south”** might have been taken for it in this clause. The words, **“with chariots, and with horsemen, and with many ships,”** are an oratorical exemplification of the powerful war-host which the king of the north displayed; for the further statement, **“he presses into the countries, overflows and passes over”** (*(shataf we`abar)* as ver. 10), does not agree with the idea of a fleet, but refers to land forces. The plur. (*ba'aratzoth*); (*into the countries*) does not at all agree with the expedition of a Syrian king against Egypt, since between Syria and Egypt there lay *one* land, Palestine; but it also does not prove that “the south land and the north-land, the lands of the kings of the south and of the north, are meant” (Klief.), but it is to be explained from this, that the north, from which the angry king comes in his fury against the king of the south reached far beyond Syria. The king of the north is thought of as the ruler of the distant north.

Ver. 41. Penetrating into the countries and overflowing them with his host, he comes into the glorious land, i.e. Palestine, the land of the people of God. See at ver. 16 and ch. 8:9. *“And many shall be overthrown.”* (*rabbeth*) is not neuter, but refers to (*'aratzoth*), ver. 40. For “that the whole lands are meant, represented by their inhabitants (cf. the verb masc. (*yikkashelu*)) [*shall be overthrown*]], proceeds from the exceptions of which the second half of the verse makes mention” (Kran.). The three peoples, Edomites, Moabites, and Ammonites, are represented as altogether spared, because, as Jerome has remarked, they lay in the interior, out of the way of the line of march of Antiochus to Egypt (v. Leng., Hitzig, and others). This opinion Hitzig with justice speaks of as altogether superficial, since Antiochus would not have omitted to make war against them, as *e.g.* his father overcame the Ammonites in war (Polyb. v. 71), if they had not given indubitable proofs of their submission to him. Besides, it is a historical fact that the Edomites and Ammonites supported Antiochus in his operations against the Jews (1st Mac. 5:3-8, 4:61); therefore Maurer remarks, under (*yittaltu*) (*they shall escape*): *eorum enim in oppremendis Judaeis Antiochus usus est auxilio*. But since the king here spoken of is not Antiochus, this historizing interpretation falls of itself to the ground. There is further with justice objected against it, that at the time of Antiochus the nation of Moab no longer existed. After the Exile, the Moabites no longer appear as a nation. They are only named (Neh. 13:1 and Ezra 9:1), in a passage cited from the Pentateuch, along with the Philistines and the Hittites, to characterize the relations of the present after the relations of the time of Moses. Edom, Moab, and Ammon, related with Israel by descent, are the old hereditary and chief enemies of this people, who have become by name representatives of all the hereditary and chief enemies of the people of God. These enemies escape the overthrow when the other nations sink under the power of the Antichrist. (*re'shith beney `ammon*), **“the firstling of the sons of Ammon,”** i.e. that which was most valued or distinguished of the Ammonites as a first-fruit, by which Kranichfeld understands the chief city of the Ammonites. More simply others understand by the expression, “the flower of

the people, the very kernel of the nation;" cf. Num. 24:20, Amos 6:1, Jer. 49:35. The expression is so far altogether suitable as in the flower of the people the character of the nation shows itself, the enmity against the people of God is most distinctly revealed; but in this enmity lies the reason for this people's being spared by the enemy of God.

Ver. 42. The stretching forth of his hand upon the countries is a sign expressive of his seizing them, taking possession of them, for which he falls upon them. (*ba'aratsoth*) are not other countries besides those which, according to ver. 40, he overflowed (Klief.), but the same. Of these lands Egypt is specially noticed in ver. 42 as the most powerful, which had hitherto successfully withstood the assaults of the king of the north, but which in the time of the end shall also be overthrown. Egypt, as the chief power of the south, represents the mightiest kingdoms of the earth. (*liphletah*) (**and there shall not be for an escape**), expressive of complete overthrow, cf. Joel 2:3, Jer. 50:29.

Ver. 43. Along with the countries all their treasures fall into the possession of the conqueror, and also all the allies of the fallen kingdom shall be compelled to submit to him. The genitive (*mitzrayim*) belongs not merely to (*chamudoth*) (*precious things*), but to all the before named objects. (*bemitz'adayu*) (*at his steps*) = (*beraglayu*), Judg. 4:10, denotes the camp-followers, but not as mercenary soldiers (v. Leng., Hitz.). The *Lybians* and *Cushites* represent all the allies of the Egyptians (cf. Ezek. 30:5, Nah. 3:9), the most southern nations of the earth.

Vers. 44, 45. *The end of the hostile king.*

As has been already seen, the expressions in vers. 40-43 regarding this king do not agree with Antiochus Epiphanes, so also the statements regarding his end are in contradiction to the historical facts regarding the end of the Syrian king. When the hostile king took possession of Egypt and its treasures, and made the Lybians and Cushites subject to him, tidings from the east and the north overwhelm him with terror. The *masc.* (*yebachluhu*) stands *ad sensum* related to the persons who occasion the reports. The reports excited his anger, so that he goes forth to destroy many. We have to think thus on the reports of revolt and insurrections in the east and the north of his kingdom, which came to his ears in Egypt. On this ground Hitzig, with other interpreters, refuses to refer the statement in ver. 44 to the expedition of Antiochus against the Parthians and Armenians (Tacit. *hist.* v. 8, and App. *Syr.* c. 45, 46; 1st Macc. 3:37), because Antiochus did not undertake this expedition from Egypt; and rather, in regard to the east, thinks on the tidings from Jerusalem of the rebellion of Judea (2nd Macc. 5:11 ff; 1st Macc. 1:24), and in regard to the north, on the very problematical expedition against the Aradaei, without observing, however, that no Scripture writer designates Jerusalem as lying in the east of Egypt. But besides, Antiochus, since he was occupied for some years beyond the Euphrates, and there met with his death, could not shortly before his end lead an expedition out of Egypt against Aradus. What Porphyry says (in Jerome under ver. 44) regarding an expedition of Antiochus undertaken from Egypt and Lybia against the Aradaei and the Armenian king Artaxias, he has gathered only from this verse and from notices regarding the wars of Antiochus against the Aradaei and king Artaxias (after whose imprisonment, according to App. *Syr.* c. 46, he died), without having any historical evidence for it. (* The words are: *Pugnans contra AEgyptios et Lybias, AEthiopiasque pertransiens, audiet sibi ab aquilone et oriente praelia concitari, unde et regrediens capit Aradios resistentes et omnem in littore Phoenicis vastavit provinciam, confestimque pergīt ad Artaxiam regem Armeniae, qui de orientis partibus movebatur*" [Even for this passage Porphyry has some

nebulous application to Antiochus, asserting that *in his conflict with the Egyptians, Libyans, and Ethiopians, passing through them he was to hear of wars which had been stirred up against him in the North and the East. Thence he was to turn back and overcome the resistance of the Aradians* [Aradus was an island off the coast of Phoenicia], *and lay waste the entire province along the coastline of Phoenicia. And then he was to proceed without delay against Artaxias, the king of Armenia, who was moving down from the regions of the East,* and having slain a large number of his troops, he would pitch his tent in the place called Apedno which is located between the two broadest rivers, the Tigris and the Euphrates. But it is impossible to state upon what famous and holy mountain he took his seat, after he had proceeded to that point. After all, it cannot be shown that he took up his seat between two seas, and it would be foolish to interpret the two seas as being the two rivers of Mesopotamia.].*) But even though the statement of Porphyry were better established, yet it would not agree with ver. 45; for when the king goes forth, in consequence of the report brought to him, to destroy many, he plants, according to ver. 45, his palace-tent near to the holy mount, and here comes to his end; thus meeting with his destruction in the Holy Land not far from Jerusalem, while Antiochus, according to Polybius and Porphyry, died in the Persian city of Tabae on his return from Persia to Babylon.

Ver. 45. (*nata`*) of planting a tent, only here instead of the usual word (*natah*), to spread out, to set up, probably with reference to the great palace-like tent of the oriental ruler, whose poles must be struck very deep into the earth. Of the description of the tent of Alexander the Great, which was erected after the oriental type, in Polywn. *Strateg.* iv. 3. 24-, and of the tent of Nadir-Schah in Rosenmiiller, *A.u.N Morgl.* iv. p.364 f. These tents were surrounded by a multitude of smaller tents for the guards and servants, a circumstance which explains the use of the plur. is incorrectly taken by Theodotion, Porphyry, Jerome, and others for a nomen propr., meaning in Syriac, palace or tower. (*ben lehar = ben uben*), Gen. 1:6, Joel 2:17, of a space between two other places or objects. (*har tzbi-qodesh*), the holy hill of the delight, *i.e.* of Palestine (cf. ch. 8:9), is without doubt the mountain on which stood the temple of Jerusalem, as v. Leng., Maur., Hitzig, and Ewald acknowledge. The interpretation of the mountain of the temple of Ana'itis in Elyma'is (Dereser, Havernick) needs no refutation. According to this, (*yammim*) cannot designate the Mediterranean and the Dead Sea, as Kliefoth supposes, but it is only the poetic plur. of fulness, as a sign of the great Mediterranean Sea. Since now this scene where the great enemy of the people of God comes to his end, *i.e.* perishes, in no respect agrees with the place where Antiochus died, then according to Hitzig the pseudo-Daniel does not here accurately distinguish the separate expeditions from one another, and must have omitted between the first and the second half of the verse the interval between the return of Antiochus from Egypt and his death, because Antiochus never again trod the soil of Palestine. Such expedients condemn themselves. With **"he shall come to his end,"** cf. ch. 8:25, where the end of this enemy of God is described as a being **"broken without the hand of man."** Here the expression **"and none shall help him"** is added to designate the hopelessness of his overthrow.

The placing of the overthrow of this enemy with his host near the temple-mountain agrees with the other prophecies of the O.T., which place the decisive destruction of the hostile world-power by the appearance of the Lord for the consummation of His kingdom upon the mountains of Israel (Ezek. 39:4), or in the valley of Jehoshaphat at Jerusalem, or at Jerusalem (Joel 4:2 [3:2], 12 f.; Zech. 14:2),

and confirms the result of our exposition, that the hostile king, the last enemy of the world-power, is the Antichrist. With this also the conclusion, ch. 12:1-3, is in harmony.

Ch. 12:1-3. *The final deliverance of Israel from the last tribulation, and their consummation.*

Ver. 1. (*ubah`eth hahi'*) points back to (*be`eth getz*) (ch. 11:40). At the time of the end, in which the hostile persecutor rises up to subdue the whole world, and sets up his camp in the Holy Land to destroy many in great anger and to strike them with the ban ((*hach`rim*), ch. 11:44), *i.e.* totally to outroot them (ch. 11:40-45), the great angel prince Michael shall come forth and fight for the people of God against their oppressor. Regarding Michael, see under ch. 10:13, p.417. "Who stands over the sons of thy people," *i.e.* stands near, protecting them (cf. for (*`amadh`al*) in the sense of coming to protect, Esth. 8:11, 9:16), describes Michael, who carries on his work as Israel's (*sar*) (ch. 10:21). That Michael, fighting for Daniel's people, goes forth against the hostile king (ch. 11:45), is, it is true, not said *expressis verbis*, but it lies in the context, especially in the (*yittalet`ammeka*) (**thy people shall be delivered**) of the second half of the verse, as well as in the expressions regarding Michael, ch. 10:13 and 21.

But the people of God need such powerful help for their deliverance because that time shall be one of oppression without any parallel. The description of this oppression seems to be based on Jer. 30:7 (C.B. Michaelis, Hengstenberg); but that which is there said is here heightened by the relative clause (cf. Joel 2:2), which enlarges the thought, Ex. 9:18, 24. This (*`eth tzarah*) (*time of distress*) is the climax of the oppression which the hostile king shall bring upon Israel, and occurs at the same time as the expiry of the last (the seventieth (70th)) week, ch. 9:26. "The salvation of Israel ((*yittalet*)), which is here thought of as brought about under the direction of Michael, coincides essentially with the description, ch. 7:18, 26 f., 14, 9:24." Thus Kranichfeld rightly remarks. He also rightly identifies the continued victorious deliverance of Israel from the oppression (ver. 1) with the setting up of the Messianic kingdom, described in ch. 7:2, 9, and finds in this verse (ch. 12:1) the Messianic kingdom dissolving the world-kingsdoms.

With this the opposers of the genuineness of the book of Daniel also agree, and deduce therefrom the conclusion, that the pseudo-Daniel expected, along with the overthrow of Antiochus Epiphanes, the appearance of the Messianic kingdom of glory. This conclusion would be indisputable if the premises from which it is drawn, that (*ba`eth hahi'*) (**at that time**) is the time of Antiochus, were well founded. All attempts of believing interpreters, who, with Porphyry, Grotius, Bleek, v. Lengerke, Hitzig, and others, find the death of Antiochus prophesied in ch. 11:45, to dismiss this conclusion, appear on close inspection to be untenable. According to Havernick, with (*ba`eth hahi'*) (**and at that time**) a new period following that going before is introduced, and that (*ba`eth hahi'*) means *at some future time*. The appearance of Michael for his people denotes the appearance of the Messiah; and the sufferings and oppressions connected with his appearance denote the sufferings which the people of Israel shall endure at the destruction of Jerusalem by the Romans, but which shall be most fully realized only at the second coming of the Lord, Matt. 24:21,22. But this explanation is shattered against the (*ba`eth hahi'*), which never has the meaning "**at some time**," *i.e.* in the further future, and is refuted by the following remark of Hitzig: —"Not once," says he, with good ground, "can the words (*baiyom hahu'*) be proved by such passages as 2nd Kings 3:6, Isa. 28:5, Gen. 39:11, to have the meaning of *at that day*; in (*ba`eth hahi'*) we may not by any means

seek such a meaning, and the copula here puts a complete barrier in the way of such arbitrariness. Moreover, if the epoch of Antiochus Epiphanes was indeed a time of oppression, how could a reader then not refer this was to the time of that king described in the foregoing chapter?" Finally, (*maskilim*) (*intelligentes*), ver. 3, refers back to the (*maskilim`am*) who helped many to knowledge, and who lost their lives in the persecution (ch. 11:33,34), and now are raised to eternal life. (* These arguments extend also to the overthrow of Ebrard's view, that the expression "**to this time**" refers to the time after Antiochus Epiphanes shall have died.*)

Hävernack, however, was right, in opposing those who refer ver. 1 to the period of persecution under Antiochus, in arguing that the statement of the unheard of greatness of the affliction is far too strong for such a period, and at the same time that the promise of the deliverance of those that shall be found written in the book does not accord with that Syrian oppression, although he is in error when he interprets the appearance of Michael of the first appearance of Christ. This interpretation receives no support either from ch. 9:26 or from Matt. 24:21,22, because both passages treat of the coming of Christ in glory. But if the reference of this verse to the appearance of Christ in the flesh is inconsistent with the words, still more so is its reference to the period of Antiochus. Those interpreters who advance this view are under the necessity of violently separating ver. 1 from vers. 2 and 3, which undoubtedly treat of the resurrection from the dead.

According to Auberlen, who has rightly conceived that the (*maskilim*), ch. 12:3, allude to the (*maskilim*), ch. 11:33 and 34, the (*matzdiqey harabbim*) to the (*yabinu larabbim*), ch. 11:33, vers. 2 and 3 do not intimate any progress in the development of the history, but by mentioning the resurrection only, are referred to the eternal retribution which awaits the Israelites according to their conduct during the time of great persecution under Antiochus, because, as C.B. Michaelis has said, *ejus* (*i.e.* of the resurrection) *consideratio magnum rim habet ad confirmandum animum sub tribulationibus*. As to the period between the time of trial and the resurrection, nothing whatever is said; for in vers. 2 and 3 every designation of time is wanting, while in ver. 1 the expression "*at this time*" twice occurs. Thus Hengstenberg (*Christol.* iii. 1, p. 6) has remarked, "Whether there be a longer or a shorter time between the tribulation of the Maccabean era and the resurrection, the consolation from the fact of the resurrection remains equally powerful. Therefore it is so connected with the deliverance from the persecution as if the one immediately followed the other." But with this it is conceded that the resurrection from the dead is so associated with the deliverance of Israel from the tyranny of Antiochus as if it came immediately after it, as the opponents of the genuineness of the book affirm. But this interpretation is obviously a mere make-shift.

Vers. 2, 3. These verses do not at all present the form of a parenthetic reference to the retribution commencing with the resurrection. Ver. 2 is by the copula (*w*) connected with ver. 1, and thereby designates the continuance of the thought of the second half of ver. 1, *i.e.* the further representation of the deliverance of God's people, namely, of all those who are written in the book of life. Since many of the (*maskilim*) who know their God (ch. 11:33) lose their life in the persecution, so in the promise of deliverance a disclosure of the lot awaiting those who sealed with their blood their fidelity to God was not to be avoided, if the prophecy shall wholly gain its end, *i.e.* if the promise of the deliverance of all the pious shall afford to the people of God in the times of oppression strength and joy in their enduring fidelity to God. The appeal to the fact that vers. 2 and 3 contain no designation of time proves nothing at all, for this simple reason, that the verses

connected by “and” are by this copula placed under ver. 1, which contains a designation of time, and only further show how this deliverance shall ensue, namely thus, that a part of the people shall outlive the tribulation, but those who lose their lives in the persecution shall rise again from the dead.

To this is to be added that the contents of ver. 1 do not agree with the period of persecution under Antiochus. That which is said regarding the greatness of the persecution is much too strong for it. The words, “*There shall be a time of trouble such as, never was (mihyoth), since there was a nation or nations,*” designate it as such as never was before on the earth. Theodoret interprets thus: (*hoia ou gegonen, aph' hou gegenētai ethnos epi tns gēs heōs tou kairou ekeinou*). With reference to these words our Lord says: ((*hoia ou gegonen, ap' archēs kosmou heōs tou nun, oud' mē genētai*)), Matt. 24:21. Though the oppression which Antiochus brought upon Israel may have been most severe, yet it could not be said of it without exaggeration, that it was such a tribulation as never had been from the beginning of the world. Antiochus, it is true, sought to outroot Judaism root and branch, but Pharaoh also wished to do the same by his command to destroy all the Hebrew male children at their birth; and as Antiochus wished to make the worship of the Grecian Zeus, so also Jezebel the worship of the Phoenician Hercules, in the place of the worship of Jehovah, the national religion in Israel.

Still less does the second hemistich of ver. 1 refer to the deliverance of the people from the power of Antiochus. Under the words, “every one that shall be found written in the book,” Hitzig remarks that they point back to Isa. 4:3, and that the book is thus the book of life, and corrects the vain interpretation of v. Lengerke, that “**to be written in the book**” means in an earthly sense to live, to be appointed to life, by the more accurate explanation, “The book of life is thus the record of those who shall live, it is the list of the citizens of the Messianic kingdom (Phil. 4:3), and in Isaiah contains the names of those who reach it living, in Daniel also-of those who must first be raised from the dead for it.” Cf. regarding the book of life, under Ex. 32:32.

Accordingly (*ba`eth hahî*) extends into the Messianic time. This is so far acknowledged by Hofmann (*Weiss. u. Erf.* i. p.313, and *Schriftbew.* ii. 2, p.697), in that he finds in ver. 1, from “**and there shall be a time,**” and in vers. 2 and 3, the prophecy of the final close of the history of nations, the time of the great tribulation at the termination of the present course of the world, the complete salvation of Israel in it, and the resurrection of the dead at the end of the world. Since, however, Hofmann likewise refers the last verses of the preceding chapter to the time of Antiochus and his destruction, and can only refer the (*uba`eth hahî*) at the beginning of ch. 12, from its close connection with the last words of ch. 11 to the time which has hitherto been spoken of, so he supposes that in the first clause of the first verse of this chapter (12) there cannot be a passing over to another time, but that this transition is first made by (*wehayethah*). This transition he seeks indeed, in the 2d ed. of his *Schriftbew. I.c.*, to cover by the remark: that we may not explain the words of the angel, (*wehayethah `eth ugw.*), as if they meant: that time shall be a time of trouble such as has not been till now; but much rather that they are to be translated : “and there shall *arise* a time of trouble such as never was to that time.” But this separation of the words in question from those going before by the translation of (*wehayethah*) “**and there shall arise,**” is rendered impossible by the words following, (*`adh ha`eth hahî*); for these so distinctly point back to the words with which the verse commences, that we may not empty them of their definite contents by the ambiguous “**till that time.**” If the angel says, There shall

arise at time of oppression such as has never been since there were nations till that time when Michael shall appear for his people, or, as Hofmann trans, later it, shall **"hold fast his place,"** then to every unprejudiced reader it is clear that this tribulation such as has never been before shall arise not for the first time centuries after the appearance of Michael or of his **"holding fast his place,"** but in the time of the war of the angel-prince for the people of God. In this same time the angel further places the salvation of the people of Daniel and the resurrection of the dead. (* Hofmann's explanation of the words would only be valid if the definition of time ('*achrey ha'eth hah*') stood after (*wehayethah*) in the text, which Hofm. in his most recent attempts at its exposition has interpolated inadvertently, while in his earlier exposition (*Weiss. u. Erf. i. p.314*) he has openly said: "These last things connect themselves with the prospect of the end of that oppressor of Israel, not otherwise than as when Isaiah spoke of the approaching assault of the Assyrians on Jerusalem as of the last affliction of the city, or as in Jeremiah the end of those seventy (70) years is also the end of all the sufferings of his people. There remains therefore a want of clearness in this prospect." etc. This want of clearness he has, in his most recent exposition in the *Schriftbew.*, not set aside, but increased, by the supposition of an immediate transition from the time of Antiochus to the time of the end.*)

The failure of all attempts to gain a space of time between ch. 11:45 and 12:1 or 2 incontrovertibly shows that the assertions of those who dispute the genuineness of the book, that the pseudo-Daniel expected along with the death of Antiochus the commencement of the Messianic kingdom and of the resurrection of the dead, would have a foundation if the last verses of ch. 11 treated of the last undertakings of this Syrian king against the theocracy. This *if*, it has, however, been seen from ch. 11, is not established. In ch. 11:40-45 the statements do not refer to Antiochus, but to the time of the end, of the last enemy of the holy God, and of his destruction. With that is connected, without any intervening space, in ch. 12:1 the description of the last oppression of the people of God and their salvation to everlasting life. The prophecy of that unheard of great tribulation Christ has in Matt. 24:21 referred, wholly in the sense of the prophetic announcement, to the yet future (*thipsis megalē*) which shall precede the coming of the Son of man in the clouds of heaven to judge the world and to bring to a consummation the kingdom of God. That this tribulation shall come only upon Israel, the people of God, is not said; the (*mihyoth goy*) refers much more to a tribulation that shall come upon the whole of humanity. In it shall the angel-prince Michael help the people of Daniel, i.e. the people of God. That he shall destroy the hostile king, the Antichrist, is not said. His influence extends only to the assistance which he shall render to the people of God for their salvation, so that all who are written in the book of life shall be saved. Christ, in His eschatological discourse, Matt. 24, does not make mention of this assistance, but only says that for the elect's sake the days of the oppression shall be shortened, otherwise that no one would be saved ((*esōthē*), Matt. 24:22). Wherein the help of Michael consists, is seen partly from that which is said in ch. 10:13 and 21 regarding him, that he helped the Angel of the Lord in the war against the hostile spirit of the Persian and the Javanic world-kingdom, partly from the war of Michael against the dragon described in Rev. 12:7 ff. From these indications it is clear that we may not limit the help on the part of Michael to the help which he renders to the saints of God in the last war and struggle, but that he stands by them in all wars against the world power and its princes, and helps them to victory.

But the salvation which the people of God shall experience in the time of the unparalleled great oppression is essentially different from the help which was

imparted to the people of Israel in the time of the Maccabees. This is called **“a little help,”** ch. 11:34. So also is the oppression of Israel in the time of the Maccabees different from the oppression in the end of the time, as to its object and consequences. The former oppression shall, according to ch. 11:33-35, serve to purify the people and to make them white to the time of the end; the oppression at the time of the end, on the contrary, according to ch. 12:1-3, shall effect the salvation (*hittalet*) of the people, i.e. prepare the people for the everlasting life, and bring about the separation of the righteous from the wicked for eternity. These clearly stated distinctions confirm the result already reached, that ch. 12:1-3 do not treat of the time of Antiochus and the Maccabees.

The promised salvation of the people is more particularly defined by the addition to (*yimmalet*): “everyone who shall be found written in the book,” sc. of life (see above, p. 478); thus everyone whom God has ordained to life, all the genuine members of the people of God. list”, shall be saved, so. out of the tribulation, so that they do not perish therein. But since, according to ch. xi. 11:33 ff., in the oppression, which passes over the people of God for their purification, many shall lose their lives, and this also shall be the case in the last and severest oppression, the angel gives to the prophet, in ver. 2, disclosures also regarding the dead, namely, that they shall awaken out of the sleep of death. By the connection of this verse with the preceding by (*w*), without any further designation of time, the resurrection of the dead is placed as synchronous with the deliverance of the people. “For that, the two clauses, **‘thy people shall be delivered’** (ver. 1), and **‘many shall awake,’** not only reciprocally complete each other, but also denote contemporaneous facts, we only deny by first denying that the former declares the final salvation of Israel” (Hofm. *Schriftbew.* ii. 2, p.598). (*yashen*), *sleeping*, is here used, as in Job 3:13, Jer. 51:39, of death; cf. (*katheudein*), Matt. 9:24, 1st Thess. 5:10, and (*koimasthai*), 1st Thess. 4:14. (*‘admath-‘aphar*), occurring only here, formed after Gen. 3:19, means not *the dust of the earth*, but *dusty earth, terra pulveris*, denoting the grave, as (*‘aphar*), Ps. 22:30.

It appears surprising that (*rabbim*), *many*, shall awake, since according to the sequel, where the rising of some to life and of some to shame is spoken of, much rather the word *all* might have been expected. This difficulty is not removed by the remark that *many* stands for *all*, because (*rabbim*) does not mean *all*. Concerning the opinion that *many* stands for *all*, Hofmann remarks, that the expression **“sleeping in the dust of earth”** is not connected with the word *many* (*rabbim*), but with the verb **“shall awake”** (*yaqitzu*): **“of them there shall be many, of whom those who sleep in the earth shall arise”** (Hofm.). So also C.B. Michaelis interprets the words by reference to the Masoretic accentuation, which has separated (*rabbim*) from (*miyesheney*) (*sleeping*), only that he takes (*min*) in the sense of stating the *terminus mutationis a quo*. But by this very artificial interpretation nothing at all is gained; for the thought still remains the same, that of those who sleep in the dust *many* (not *all*) awake. The partitive interpretation of (*min*) is the only simple and natural one, and therefore with most interpreters we prefer it. The (*rabbim*) can only be rightly interpreted from the context. The angel has it not in view to give a general statement regarding the resurrection of the dead, but only disclosures on this point, that the final salvation of the people shall not be limited to those still living at the end of the great tribulation, but shall include also those who have lost their lives during the period of the tribulation.

In ch. 11:33, 35, the angel had already said, that of **“those that understand ”** many shall fall by the sword and by flame, etc. When the tribulation

at the time of the end increases to an unparalleled extent (ch. 12:1), a yet greater number shall perish, so that when salvation comes, only a remnant of the people shall be then in life. To this surviving remnant of the people salvation is promised; but the promise is limited yet further by the addition: **“every one that is found written in the book;”** not all that are then living, but only those whose names are recorded in the book of life shall be partakers of the deliverance, *i.e.* of the Messianic salvation. But many (*rabbim*) of those that sleep, who died in the time of tribulation, shall awake out of sleep, some to everlasting life, and some to everlasting shame. As with the living, so also with the dead, not all attain to salvation. Also among those that arise there shall be a distinction, in which the reward of the faithful and of the unfaithful shall be made known. The word **“many”** is accordingly used only with reference to the small number of those who shall then be living, and not with reference either to the universality of the resurrection of the dead or to a portion only of the dead, but merely to add to the multitude of the dead, who shall then have part with the living, the small number of those who shall experience in the flesh the conclusion of the matter.

If we consider this course of thought, then we shall find it necessary neither to obtrude upon (*rabbim*) the meaning of *all*, —a meaning which it has not and cannot have, for the universality of the resurrection is removed by the particle (*min*), which makes it impossible that (*rabbim*) = (*harabbim*) (cf. Rom. 5:15 with ver. 12), —nor shall we need to adopt the conclusion that here a partial resurrection is taught, in contradiction to the doctrine of the N.T., and particularly of Christ, who has quoted this passage in John v. 24, using for the (*rabbim*) the word (*pantes*); for this conclusion can only be drawn from the misapprehension of the course of thought here presented, that this verse contains a general statement of the doctrine of the resurrection of the dead, an idea which is foreign to the connection.

From the correct interpretation of the course of thought arises the correct answer to the controverted question, whether here we are taught concerning the resurrection of the people of Israel, or concerning the resurrection of mankind generally. Neither the one nor the other of these things is *taught* here. The prophetic words treat of the people of Daniel, by which we are to understand the people of Israel. But the Israel of the time of the end consists not merely of Jews or of Jewish Christians, but embraces all peoples who belong to God’s kingdom of the New Covenant founded by Christ. In this respect the resurrection of all is here *implicite* intimated, and Christ has explicitly set forth the thoughts lying *implicite* in this verse; for in John v. 28 f. He teaches the awakening from sleep of all the dead, and speaks, with unmistakable reference to this passage before us, of an (*anastasis* *חַיִּים*) and an (*anastasis* *כְּרִיֶּסֶס*). For in the O.T. our verse is the only passage in which, along with the resurrection to everlasting life, there is mention also made of the resurrection to everlasting shame, or the resurrection of the righteous and of the wicked. The conception of (*chaiyey `olam*, *חַיִּים אֵלֶּיֶם*), meets us here for the first time in the O.T. (*chaiyim*) denotes, it is true, frequently the true life with God, the blessed life in communion with God, which exists after this life; but the addition (*`olam*) does not generally occur, and is here introduced to denote, as corresponding to the eternal duration of the Messianic kingdom (ch. 2:44, 7:14, 27, cf. ch. 9:24), the life of the righteous in this kingdom as imperishable. (*lacharaphoth ledir'on `olam*) forms the contrast to (*lechaiyey `olam*); for first (*charaphoth*), *shame* (a plur. of intensive fulness), is placed over against the (*chaiyey*), then this shame is designated in reference to Isa. 66:24 as (*dera'on*), *contempt*, an object of aversion.

Ver. 3. Then shall they who in the times of tribulation have led many to the knowledge of salvation receive the glorious reward of their faithfulness. With this thought the angel closes the announcement of the future. (*hammiskelim*) refers back to ch. 11:33-35, and is here, as there, not limited to the teachers, but denotes the intelligent who, by instructing their contemporaries by means of word and deed, have awakened them to steadfastness and fidelity to their confession in the times of tribulation and have strengthened their faith, and some of whom have in war sealed their testimony with their blood. These shall shine in eternal life with heavenly splendour. The splendour of the vault of heaven (cf. Ex. 24:10) is a figure of the glory which Christ designates as a light like the sun ("The righteous shall shine forth as the sun," Matt. 13:43, referring to the passage before us). Cf. for this figure also Rev. 2:28 and 1st Cor. 15:40 ff. By the expression (*matzdiqey harubbim*) Kranichfeld would understand such as take away the sins of the people in the offering up of sacrifice, i.e. the priests who attend to the offering of the sacrifices, because the expression is borrowed from Isa. 53:11, "where it is predicated of the Messianic priest (*kat' exochann*), in the fullest sense of the word, what is said here of the common priests." But this interpretation is not satisfactory. In Isa. 53:11 the Servant of Jehovah justifies many, not by the sacrifice, but by His righteousness, by this, that He, as (*tzaddiq*) who has done no sin, takes upon Himself the sins of the people and gives His soul an offering for sin. (*hatzdiq*) is neither in the law of sacrifices nor anywhere in the O.T. named as the effect of the sacrifice, but always only ((*nesa'*) *se'eth `aon*) (*to take up, take away iniquity*) and (*kapper*), and in the expiatory sacrifices with the constant addition (*wenislach lo*); cf. Lev. 4:26, 31, 35, v. 10, 16, Ps. 32:1 ff.

Nor is the practice of offering sacrifice anywhere described as a (*hatzdiq*). This word signifies to assist in obtaining, or to lead to, righteousness, and is here to be read in this general interpretation, and not to be identified with the Pauline (*dikaïousthai*). The (*matzdiqim*) are those who by their (*tzedaqah*), i.e. by their fidelity to the law, led others to (*tzedaqah*), showed them by their example and teaching the way to righteousness.

The salvation of the people, which the end shall bring in, consists accordingly in the consummation of the people of God by the resurrection of the dead and the judgment dividing the pious from the godless, according to which the pious shall be raised to eternal life, and the godless shall be given up to everlasting shame and contempt. But the leaders of the people who, amid the wars and conflicts of this life, have turned many to righteousness, shall shine in the imperishable glory of heaven.

Chapter 12:4-13. *The Close of the Revelation of God and of the Book.*

Vers. 11, 12. The angel gives to the prophet yet one revelation more regarding the duration of the time of tribulation and its end, which should help him to understand the earlier answer. The words, "from the time that the daily sacrifice shall be taken away, and the abomination of the desolation," so distinctly point back to ch. 11:31, that they must here be referred, as there, to the wickedness of Antiochus in his desecrating the sanctuary of the Lord. The circumstance that the (*shiqqutz*) (*abomination*) is here described as (*shomem*) and in ch. 11:31 as (*meshomem*), indicates no material distinction. In ch. 11:31, where the subject spoken of is the proceedings of the enemy of God causing desolation, the abomination is viewed as (*meshomem*), *bringing desolation*; here, with reference to the end of those proceedings, as (*shomem*), *brought to desolation*; cf. under ch.

9:27 (p.372). All interpreters therefore have found in these two verses statements regarding the duration of the persecutions carried on by Antiochus Epiphanes, and have sought to compare them with the period of 2300 evening-mornings mentioned in ch. 8:14, in order thus to reckon the duration of the time during which this enemy of God shall prosecute his wicked designs.

But as the opinions regarding the reckoning of the 2300 evening-mornings in ch. 8:14 are very diverse from each other (see p.303 ff.), so also are they here. First the interpretation of (*welatheth*) (*and set up*) is disputed. Wieseler is decidedly wrong in thinking that it designates the *terminus ad quem* to (*me`eth husar*) (**from the time shall be removed**), as is generally acknowledged. Hitzig thinks that with (*welatheth*) the foregoing infin. (*husar*) is continued, as Eccles. 9:1, Jer. 17:10, 19:12, and there with a second *terminus a quo* supposed. This, however, is only admissible if this second *terminus* stands in union with the first, and a second *terminus ad quem* also stands over against it as the parallel to the later *terminus ad quem*. Both here denote: the daily sacrifice shall be taken away forty-five (45) days before the setting up of the (*bdelugma ἐννομῶσεως*), and by so much the date in ver. 12 comes below that of ver. 11. According to this, both verses are to be understood thus: from the time of the taking away of the daily sacrifice are 1290 days, and from the time of the setting up of the abomination of desolation are 1335 days. But this interpretation is utterly destitute of support. In the first place, Hitzig has laid its foundation, that the setting up of the idol-abomination is separated from the cessation of the worship of Jehovah by forty-five (45) days, only by a process of reasoning in a circle. In the second place, the (*'ashrey hamchakkeh*) (*blessed is he that waiteth*), ver. 12, decidedly opposes the combining of the 1335 days with the setting up of the idol-abomination; and further, the grammatical interpretation of is not justified. The passages quoted in its favour are all of a different character; there a clause with definite time always goes before, on which the infinitive clause depends. Kranichfeld seeks therefore to take (*husar*) also not as an infinitive, but as a relative asyndetical connection of the *praeter. proph.* to (*`eth*), by which, however, no better result is gained. For with the relative interpretation of (*husar*) the time since it is taken away . . . (*welatheth*) cannot so connect itself that this infinitive yet depends on (*`eth*). The clause beginning with (*welatheth*) cannot be otherwise interpreted than as a final clause dependent on (*me`eth husar wgw.*); thus here and in ch. 2:16, as in the passages quoted by Hitzig, in the sense: to set (to set up) the abomination, so that the placing of the abomination of desolation is viewed as the object of the taking away of the (*tamidh*) (*daily sacrifice*). From this grammatically correct interpretation of the two clauses it does not, however, follow that the setting up of the idol-abomination first followed later than the removal of the daily sacrifice, so that (*welatheth*) signified "to set up afterwards," as Kliefoth seeks to interpret it for the purpose of facilitating the reckoning of the 1290 days. Both can be done at the same time, the one immediately after the other.

A *terminus ad quem* is not named in both of the definitions. This appears from the words "**blessed is he that waiteth . . .**" By this it is said that after the 1335 days the time of tribulation shall be past. Since all interpreters rightly understand that the 1290 and the 1335 days have the same *terminus a quo*, and thus that the 1290 days are comprehended in the 1335, the latter period extending beyond the former by only forty-five days; then the oppression cannot properly last longer than 1290 days, if he who reaches to the 1335 days is to be regarded as blessed.

With regard to the reckoning of these two periods of time, we have already shown (p. 302) that neither the one nor the other accords with the 2300 evening-mornings, and that there is no ground for reckoning those 2300 evening-mornings for the sake of these verses before us as 1150 days. Moreover, we have there already shown how the diversity of the two statements is explained from this, that in ch. 8:14 a different *terminus a quo* is named from that in ch. 12:11 f.; and besides have remarked, that according to 1st Macc. 1:54, 59, cf. with 4:52, the cessation of the Mosaic order of worship by sacrifice lasted for a period of only three (3) years and ten (10) days. Now if these three (3) years and ten (10) days are reckoned according to the sun-year at 365 days, or according to the moon-year at 354 days with the addition of an intercalary month, they amount to 1105 or 1102 days. The majority of modern interpreters identify, it is true, the 1290 days with the 3 1/2 times (= years), and these two statements agree so far, since 3 1/2 years make either 1279 or 1285 days. But the identifying of the two is not justified. In ver. 11 the subject plainly is the taking away of the worship of Jehovah and the setting up of the worship of idols in its stead, for which the Maccabean times furnish an historical fulfilment; in ver. 7, however, the angel speaks of a tribulation which extends so far that the strength of the holy people is altogether broken, which cannot be said of the oppression of Israel by Antiochus, since a stop was put to the conduct of this enemy by the courageous revolt of the Maccabees, and the power of valiant men put an end to the abomination of the desolation of the sanctuary. The oppression mentioned in ver. 7 corresponds not only in fact, but also with respect to its duration, with the tribulation which the hostile king of the time of the end, who shall arise from the fourth world-kingdom, shall bring upon the holy people, since, as already remarked, the 3 1/2 times literally correspond with ch. 7:25. But vers. 11 and 12 treat of a different, namely, an earlier, period of oppression than ver. 7, so the 1290 and the 1335 days are not reckoned after the 3 1/2 times (ver. 11 and ch. 7:35); and for the Maccabean period of tribulation there remain only the 2300 evening-mornings (ch. 8:14) for comparison, if we count the evening-mornings, contrary to the usage of the words (see p. 302), as half-days, and so reduce them to 1150 days. But if herewith we take into consideration the historical evidence of the duration of the oppression under Antiochus, the 1290 days would agree with it only if we either fix the taking away of the legal worship from 185 to 188 days, *i.e.* six months and five or eight days, before the setting up of the idol-altar on Jehovah's altar of burnt-offering, or, if these two *facta* occurred simultaneously, extend the *terminus ad quem* by six months and five or eight days beyond the day of the re-consecration of the altar. For both suppositions historical evidence is wanting. The former is perhaps probable from 1st Macc. 4:45, cf. with ver. 54; but, on the contrary, for the second, history furnishes no epoch-making event of such significance as that the cessation of the oppression could be defined by it.

The majority of modern interpreters, in the reckoning of the 1290 and the 1335 days, proceed from ch. 8:14, and with them Kliefoth holds, firstly, that the 2300 evening-mornings are 1150 days, the termination of which constitutes the epoch of the re-consecration of the temple, on the 25th of the month Kislev of the year 148 of the Seleucidan aera (*i.e.* 164 B.C.); and secondly, he supposes that the *terminus a quo* of the 2300 evening-mornings (ch. 8:14) and of the 1290 or 1335 days is the same, namely, the taking of Jerusalem by Apollonius (1st Macc. 1:29 ff.), and the setting aside of the (*tamidh*) which followed immediately after it was taken, about 140 days earlier than the setting up of the idol-altar. As the *terminus ad quem* of the 2300 evening-mornings the re-consecration of the temple is taken, with which

the power of Antiochus over Israel was broken, and the beginning of the restoration made. No *terminus ad quem* is named in this passage before us, but perhaps it lies in the greater number of the days, as well as in this, that this passage speaks regarding the entire setting aside of the power of Antiochus —an evidence and a clear argument for this, that in ch. 12:11 and 12 a further *terminus ad quem*, reaching beyond the purification of the temple, is to be supposed. This *terminus* is the death of Antiochus. “It is true,” Kliefoth further argues, “we cannot establish it to a day and an hour, that between the putting away of the daily sacrifice and the death of Antiochus 1290 days intervened, since of both facta we do not know the date of the day. But this we know from the book of the Maccabees, that the consecration of the temple took place on the 25th day of the month Kisleu in the 148th year of the Seleucidan aera, and that Antiochus died in the 149th year; and if we now add the 140 days, the excess of 2300 above 1290 after the consecration of the temple, we certainly come into the year 149. The circumstance also, that in the whole connection of this chapter the tendency is constantly toward the end of Antiochus, the Antichrist, induces us to place the death of that persecutor as the *terminus ad quem* of the 1290 days. Consequently we shall not err if, with Bleek, Kirmss, Hitzig, Delitzsch, Hofmann, Auberlen, Zündel, we suppose that as the purifying of the temple is the end of the 2300 evening-mornings, so the death of Antiochus is the end of the 1290 days. The end of the 1335 days, ver. 12, must then be an event which lies forty-five (45) days beyond the death of Antiochus, and which certainly attests the termination of the persecution under Antiochus and the commencement of better days, and which at least bears clear evidence of the introduction of a better time, and of a settled and secure state of things. we are not able to adduce proof of such a definite event which took place exactly forty-five (45) days after the death of Antiochus, simply because we do not know the date of the death of Antiochus. The circumstances, however, of the times after the death of Antiochus furnish the possibility, of such an event. The successor of Antiochus Epiphanes, Antiochus Eupator, certainly wrote to the Jews, after they had vanquished his host under Lysias, asking from them a peace; but the alienation between them continued nevertheless, and did not absolutely end till the victory over Nicanor, 2nd Macc. 11-15. Hence there was opportunity enough for an event of the kind spoken of, though we may not be able, from the scantiness and the chronological uncertainty of the records of these times, to prove it positively.” Hereupon Kliefoth enters upon the conjectures advanced by Hitzig regarding the unknown joyful event, and finds that nothing important can be brought forward in opposition to this especially, that the termination of the 1335 days may be the point of time when the tidings of the death of Antiochus, who died in Babylonia, reached the Jews in Palestine, and occasioned their rejoicing, since it might easily require forty-five (45) days to carry the tidings of that event to Jerusalem; and finally he throws out the question, whether on the whole the more extended period of 1335 days must have its termination in a single definite event, whether by the extension of the 1290 days by forty-five (45) days the meaning may not be, that whoever lives beyond this period of 1290 days, i.e. the death of Antiochus, in patience and in fidelity to the truth, is to be esteemed blessed. “The forty-five (45) days were then only added to express the living beyond that time, and the form of this expression was chosen for the purpose of continuing that contained in ver. 11.”

We cannot, however, concur in this view, because not only is its principal position without foundation, but also its contents are irreconcilable with historical facts. To change the 2300 evening mornings into 1150 days cannot be exegetically

justified, because according to the Hebrew mode of computation evening and morning do not constitute a half but a Whole day. But if the 2300 evening mornings are to be reckoned as so many days, then neither their *terminus a quo* nor their *terminus ad quem* stands in a definite relation to the 1290 days, from which a conclusion may be drawn regarding the *terminus ad quem* of the latter. Then the death of Antiochus Epiphanes does not furnish a turning-point for the commencement of a better time. According to 1st Macc. 6:18-54, the war against the Jews was carried on by his successor Eupator more violently than before. And on the news that Philippos, returning from Persia, sought to deprive him of the government, Lysias advised the king to make peace with the Jews, and to promise to them that they would be permitted to live according to their own laws. On this the Jews opened the citadel of Zion; but the king, after he had entered into it, violated his oath, and ordered its walls to be demolished. It was not till two years after the death of Antiochus Epiphanes that Judas gained a decisive victory over Nicanor, which was celebrated by the Jews by a joyful festival, which they resolved to keep every year in memory of that victory (1st Macc. 7:26-50). In these circumstances it is wholly impossible to suppose an event forty-five (45) days after the death of Antiochus which could clearly be regarded as the beginning of a better time, and of a settled and secure state of things, or to regard the reception in Palestine of the news of the death of Antiochus as an event so joyful, that they were to be esteemed as blessed who should live to hear the tidings.

After all, we must oppose the opinion that the 1290 and the 1335 days are to be regarded as historical and to be reckoned chronologically, and we are decidedly of opinion that these numbers are to be interpreted symbolically, notwithstanding that days as a measure of time are named. This much seems to be certain, that the 1290 days denote in general the period of Israel's sorest affliction on the part of Antiochus Epiphanes by the taking away of the Mosaic ordinance of worship and the setting up of the worship of idols, but without giving a statement of the duration of this oppression which can be chronologically reckoned. By the naming of "**days**" instead of "**times**" the idea of an immeasurable duration of the tribulation is set aside, and the time of it is limited to a period of moderate duration which is exactly measured out by God. But this is more strictly represented by the second definition, by which it is increased by 45 days: 1335 days, with the expiry of which the oppression shall so wholly cease, that everyone shall be blessed who lives till these days come. For 45 days have the same relation to 1290 that $1\frac{1}{2}$ have to 43, and thus designate a proportionally very brief time. But as to this relation, the two numbers themselves show nothing. If we reduce them to the measure of time usual for the definition of longer periods, the 1290 days amount to 43 months, or 3 years and 7 months, and the 1335 days to 44 $\frac{1}{2}$ months, or 3 years and 8 $\frac{1}{2}$ months, since generally, and still more in symbolical definitions of time, the year is wont to be reckoned at 12 months, and the months at 30 days. Each of the two periods of time thus amounts to a little more than $3\frac{1}{2}$ years; the first exceeds by 1 month and the second by $2\frac{1}{2}$ months, only a little more than the half of 7 years, —a period occurring several times in the O.T. as the period of divine judgments (see p. 306). By the reduction of the days to years and parts of a year the two expressions are placed in a distinct relation to the $3\frac{1}{2}$ times, which already appears natural by the connection of the two questions in vers. 6 and 8. On the one hand, by the circumstance that the 1290 days amount to somewhat more than $3\frac{1}{2}$ years, the idea that "**times**" stands for years is set aside; but on the other hand, by the use of "**days**" as a measure of time, the obscurity of the idea: time, times, and half a time,

is lessened, and Daniel's inquiry as to the end of the terrible things is answered in a way which might help him to the understanding of the first answer, which was to him wholly unintelligible.

Such an answer contains the two definitions of time under the supposition that the hostile undertakings of Antiochus against Judaism, in their progress and their issue, form a type of the persecution of the last enemy Antichrist against the church of the Lord, or that the taking away of the daily sacrifice and the setting up of the idol-abomination by Antiochus Epiphanes shows in a figure how the Antichrist at the time of the end shall take away the worship of the true God, renounce the God of his fathers, and make war his 'god', and thereby bring affliction upon the church of God, of which the oppression which Antiochus brought upon the theocracy furnished a historical pattern. But this typical relation of the two periods of oppression is clearly set forth in ch. 11:21-12:3, since in the conduct and proceedings of the hostile king two stadia are distinguished, which so correspond to each other in all essential points that the first, ch. 11:21-35, is related to the second, ch. 11:36-12:3, as the beginning and the first attempt is related to the complete accomplishment. This also appears in the wars of this king against the king of the south (ch. 11:25-29, cf. with ch. 11:40-43), and in the consequences which this war had for his relation to the people of God. On his return from the first victorious war against the south, he lifted up his heart against the holy covenant (ch. 11:28), and being irritated by the failure of the renewed war against the south and against the holy covenant, he desolated the sanctuary (vers. 30 and 31); finally, in the war at the time of the end, when Egypt and the lands fell wholly under his power, and when, alarmed by tidings from the east and the north, he thought to destroy many, he erected his palace-tent in the Holy Land, so that he might here aim a destructive blow against all his enemies—in this last assault he came to his end (ch. 11:40-45).

Yet more distinctly the typical relation shows itself in the description of the undertakings of the enemy of God against the holy covenant, and their consequences for the members of the covenant nation. In this respect the first stadium of his enmity against the God of Israel culminates in the taking away of His worship, and in the setting up of the abomination of desolation, *i.e.* the worship of idols, in the sanctuary of the Lord. Against this abomination the wise of the people of God raise themselves up, and they bring by their rising up **"a little help,"** and accomplish a purification of the people (ch. 11:31-35). In the second stadium, *i.e.* at the time of the end, the hostile king raises himself against the God of 'gods', and above every 'god' (ch. 11:37), and brings upon the people of God an oppression such as has never been from the beginning of the world till now; but this oppression ends, by virtue of the help of the archangel Michael, with the deliverance of the people of God and the consummation by the resurrection of the dead, of some to everlasting life, and of some to everlasting shame (ch. 12:1-3).

If thus the angel of the Lord, after he said to Daniel that he might rest as to the non-understanding of his communication regarding the end of the wonderful things (ver. 7), because the prophecy shall at the time of the end give to the wise knowledge for the purifying of many through the tribulation, so answers the question of Daniel as to the (*'achrith 'eleh*) that he defines in symbolically significant numbers the duration of the sufferings from the removal of the worship of Jehovah to the commencement of better times, with which all oppression shall cease, then he gave therewith a measure of time, according to which all those who have understanding, who have lived through this time of oppression, or who have

learned regarding it from history, may be able to measure the duration of the last tribulation and its end so far beforehand, as, according to the fatherly and wise counsel of God, it is permitted to us to know the times of the end and of our consummation. For, from the comparison of this passage with that in ch. 8:14 regarding the duration of the crushing under feet of the holy people by the enemy rising from the Javanic world-kingdom, it is clear that as the 2300 evening mornings do not contain a complete heptad of years, so the 1290 days contain only a little more than half a heptad. In this lies the comfort, that the severest time of oppression shall not endure much longer than half the time of the whole period of oppression. And if we compare with this the testimony of history regarding the persecution of the Old Covenant people under Antiochus, in consequence of which God permitted the suppression of His worship, and the substitution of idol-worship in its stead, for not fully 3 1/2 years, but only for 3 years and 10 days, then we are able to gather the assurance that He shall also shorten, for the sake of His elect, the 3 1/2 times of the last tribulation. We should rest here, that His grace is sufficient for us (2nd Cor. 12:9). For as God revealed to the prophets, who prophesied of the grace that should come unto us, the sufferings of Christ and the glory that should follow, that they might search and inquire what and what manner of time the Spirit of Christ who was in them did signify; so in the times of the accomplishment, we who are living are not exempted from searching and inquiring, but are led by the prophetic word to consider the signs of the times in the light of this word, and from that which is already fulfilled, as well as from the nature and manner of the fulfilment, to confirm our faith, for the endurance amid the tribulations which prophecy has made known to us, that God, according to His eternal gracious counsel, has measured them according to their beginning, middle, and end, that thereby we shall be purified and guarded for the eternal life.

Ver. 13. After these disclosures regarding the time of the end, the angel of the Lord dismisses the highly-favoured prophet from his life's work with the comforting assurance that he shall stand in his own lot in the end of the days. (*lek laqquetz*) evidently does not mean "go to the end, i.e. go thy way" (Hitzig), nor "go hence in relation to the end," as Kranichfeld translates it, because with the article points back to (*eth qetz*), ver. 9. For though this reference were placed beyond a doubt, yet could only declare the end of the going: go to the end, and the meaning could then with Ewald only be : "**but go thou into the grave till the end.**" But it is more simple, with Theodoret and most interpreters, to understand of the end of Daniel's life: go to the end of thy life (cf. for the constr. of (*halak*) with (*le*) 1st Sam. 23:18). With this (*wethanuach*) simply connects itself: **and thou shalt rest**, namely, in the grave, **and rise again**. (*ta'amodh*) = (*taqum*), to rise up, sc. from the rest of the grave, thus to rise again. (*legoraleka*), **in thy lot**. (*goral*), lot, of the inheritance divided to the Israelites by lot, referred to the inheritance of the saints in light (Col. 1:12), which shall be possessed by the righteous after the resurrection from the dead, in the heavenly Jerusalem. (*leqets haiyamim*), to = **at, the end of the days**, i.e. not = (*achrith haiyamim*), in the Messianic time, but in the last days, when, after the judgment of the world, the kingdom of glory shall appear.

Well shall it be for us if in the end of our days we too are able to depart hence with such consolation of hope!

19. Zöckler.

The Book of the Prophet Daniel: an Exegetical and Doctrinal Commentary (Lange's Commentary on the Holy Scripture) [Zöckler, Otto, Lange, John Peter, Schaff, Philip]
The book of the prophet Daniel : theologically and homiletically expounded ... The book of the prophet Daniel : theologically and homiletically expounded by Zöckler, Otto, 1833-1906; James Strong, 1822-1894. Publication date 1899.

{{ Preface (Editor, Lange-Schaff): The thirteenth volume of this work embraces the Commentaries on the Prophetical Books of Ezekiel and Daniel.II. The Commentary on Daniel is the work of Prof. Zöckler (1870), whom the readers of Lange already know as one of the largest and ablest contributors to the Old Testament part of this Commentary. The English edition of Daniel is the work of the Rev. Dr. Strong, of Drew Theological Seminary, aided by the Rev. G. Miller, B.D., of Walpach Centre, N. J., who prepared the first draft of the translation. Dr. Strong has inserted the Biblical Text with its emendations and Critical Notes, and has made all the additions to the Commentary. The most extensive of these are the synoptical view of Daniel's prophecies, in tabular form, given in the Introduction, originally prepared by Dr. Strong for another work, and the excursus on the Seventy Weeks. Dr. Strong has everywhere added the interpretations of later or unnoticed Commentaries, especially those of Dr. Keil and Moses Stuart. He differs from the German author with respect to the genuineness of certain parts of Chap. XI (vers. 5-39), and hopes he has fully vindicated the complete integrity of the text, as well as cleared up those difficulties which the author has confessedly left unsolved. Dr. Zöckler himself admits, in the Preface, that his doubts concerning Chap. XI are purely subjective, (the supposed *analogia visionis propheticae*,) and that the external testimonies are all in favor of the integrity of the text. Philip Schaff, New York, Oct., 1876. }}

{{ Author's Preface: In the following exposition of the Book of Daniel, the undersigned has occupied an exegetical and critical position, the peculiarity of which will probably not be overlooked, on a careful comparison with the views and methods of other recent expositors. While he has held fast to the authenticity of the book as a whole, although it was difficult for him to change his former opinion respecting the composition of the book, that it originated during the Maccabaeon age, and to conform it to the results of the thorough investigations of M. v. Niebuhr, Pusey, Zündel, Kranichfeld, Volck, Fuller, and others, which demonstrated its composition during the captivity, he is still obliged to retain his former doubts with respect to the greater portion of Chap. 11 (particularly vs. 5-39). The reasons which determine him to this conclusion, are certainly of an internal character only. They result in the conviction that a particularizing prophecy, embracing the history of centuries, as it is found in that section, forms so marked a contrast to everything in the line of specializing prediction that occurs elsewhere in the prophetic literature of the Old Testament, that only the theory of an interpolating revision of its prophetic contents, imposed on it during the period of the Seleucid persecutions, or soon afterward, seems to afford a really satisfactory explanation of its particulars. Granted, that In the face of the unanimous testimony of all the external witnesses to the integrity of the prophet's text, the subjective nature of a criticism, such as is

involved in this conclusion, may be censured; granted, that it may be termed inconsequent, that the intimate unity of the well planned, well-adapted, and well-arranged work is thus broken through at but a single point; yet the *analogia visionis propheticae*, which furnishes the motive for our decision, appears to us to be no less a certain, objectively admissible, and most weighty criterion in critical questions like the present, than is the *analogia fidei* in the domain of Scriptural dogmatics. Nor was the solution of the many difficulties that were encountered, as it resulted from the assumption of an *ex eventu* interpolation at a single point, permitted to restrain us from submitting the progressive results of our investigation to the careful inspection of Biblical scholars belonging to wider circles, so far as the plan and design of the theological and homiletical Bible-work permitted such a course. [The American reviser has taken the liberty of combating the author's view as to the interpolation of the passage in question.]

In the treatment of a prophetic book like the one before us, it is evident that the homiletic element must occupy a very subordinate place. Nor could it be a principal aim for an exegete to obtain dogmatic results and modes of presenting them, from such a prophet as Daniel. For this reason we have preferred to follow the example of one of our esteemed co-laborers (Dr. Bähr, in his exposition of the Books of Kings), and accordingly we have given the title of "Ethico-fundamental principles related, to the history of salvation" to the section ordinarily devoted to that object, and in the same connection we have noticed the apologetic questions that presented themselves, and also have indicated what was suitable for practical and homiletical treatment, in addition to the features designated by that heading.

We have devoted an especially careful attention, as in the case of our former exposition of the Song of Solomon, to the *history and literature of the exposition* of this prophet, both as a whole and with reference to its principal parts severally. Especially has the history of the exposition of the difficult and important vision of the 70 weeks of years, (chap. 9:24-27,) been sketched by us as thoroughly as was possible, more thoroughly, we believe, than in any of the recent and latest commentaries on Daniel.

Of the most recent exegetical and critical literature on this prophet, it was unfortunately impossible to notice two works that appeared while this book was in press: the commentary of Keil (in Keil and Delitzsch's *Bible-work* on the O.T.), and the monograph by P. Caspari *Zur Einführung in das Buch Daniel* (Leipsic, Dörffling und Franke).

May our attempt to add a further new and independent contribution to the exegetical literature on the most mysterious and difficult of all the prophets, which has recently been enriched by somewhat numerous, and in some respects not unimportant treatises, find that tolerant reception, at least on the part of Bible students who share our views in substance, which it may appropriately claim, in view of the unusual difficulty attending the execution of its object. Dr. Zöckler. *Greifswald, April, 1869.* }}

{{ Introduction: Sect. 1.... These circumstances also serve to account for peculiarities in the *language* of the book: for its composition, to the extent of about one-half in Hebrew, and the remainder (chap. 2:4b chap. 7) in the Aramaean or Chaldean idiom, which gradually, and as a consequence of the Babylonian captivity and of the Persian supremacy, became the language of the Palestinian Jews, is due solely to its origin, not only in a time of exile, but among the scenes of the exile, and at the court of the barbarous conquerors. The historical book of Ezra, which

appeared immediately at the close of the exile, is the only one of the Old Testament Scriptures which shares this peculiarity of language, while the prophetic books (e.g., Jeremiah, which originated at the time of the exile and when its author was in constant intercourse with the Babylonians), merely contain isolated Aramaean words or paragraphs (see especially Jer. 10:11).

The peculiar literary traits and theological contents of this book, especially in its second or prophetic part, likewise find their explanation in its origin among the scenes of the captivity. The prophecies of Daniel, conveyed generally in the form of dreams and visions, and nowhere enforced by inspired addresses or exhortations, and concerning themselves chiefly, if not exclusively, with the fate of the all-controlling world-power, on the one hand, and, on the other, with the final triumph of the Messianic kingdom of God, are thus distinguished from the earlier prophetic writings by peculiarities which mark the book as the pattern for the so-called *apocalyptic* prophecies. In ordinary prophecies the people of God had usually occupied the foreground of vision, while the world-powers by which they were threatened, were only noticed incidentally, and made the objects of "burdens" or threatening prophecies, as isolated representatives of the spirit that opposes God. Daniel, on the contrary, takes his position in the heart of that world-power, which had overthrown and subjugated all the nations of the East, and among them the chosen race. From this point of vision he foretells the rise of a new world-kingdom, which shall destroy the present empire, to be followed, in turn, by another and still greater power, and so on to the end, when an eternal kingdom of truth and righteousness shall be established on their ruins, by the direct interference of the God of heaven. The result of all earthly development, and the succession of judgments visited on the enemies of God's people, closing with the Messianic or general judgment, form the subject of this prophecy; and the grandeur of its field of vision, compassing all history and embracing the world, together with the visional clothing of its teaching and the profound symbolism of its eschatological descriptions, constitute the features which stamp it as an apocalypse, in distinction from all earlier prophecy. Within the Old Testament, this form of prophetic writing is approached by the closing chapters of Ezekiel (40-48), but it is directly represented only in the former half of Zechariah (chap. 1-8), where the model found in Daniel was probably copied. In the New Testament it is found, if we except certain brief sections in the Gospels and Pauline epistles (the eschatological discourse in Matt. 24, 25, and parallel passages, and 2nd Thess. 2), only in the Revelation of St. John, which is a direct copy and continuation of the prophecies of Daniel.

These peculiarities, as numerous as they are apparent and significant, explain why the book of Daniel was separated [in the Hebrew Bible] from the other prophets and placed among the Hagiographia, when the Old-Testament canon was formed. Its internal features, consisting in an embrace of all history with an eschatological aim, joined to a visional and symbolical dress, which stamp it as the model of all Biblical (and extra-Biblical or apocryphal) apocalypse, would not of themselves have compelled such a separation; since many of the later prophetic writings display clear transitions in matter and form to the field of apocalypse, and permit the distinction between this richest fruit of Scriptural prophetic development and prophecy in the narrower sense, to appear as the result of the gradual growth. The decisive reason for the disposition made of this book, must be found in its peculiar division into historical and prophetic parts, and in its composition in Hebrew and Aramaic. This appears with irrefragable certainty from its assignment to a *place*

immediately before Ezra, the only other book in the canon which frames in Chaldee a section of considerable extent between the Hebrew portions of its text.

An additional circumstance, which may have contributed to placing the present book among; the Hagiographa, was the [presumed] *revision* of its prophetic portion, apparently by a pious seer of Maccabean times, who sought to establish as exact a relation as was possible between the prophecy and its historical fulfillment, as observed by him. This later revision, which affected especially the contents of chapters 10-12, will be considered below, in connection with the question of genuineness and integrity.

Note 1. —With reference to the *circumstances of the times*— so deplorable in their condition and yet so full of displays of Divine grace and wonderful providences—to which the book of Daniel owes its origin, Havernick. in the introduction to his commentary (page 16 *et seq.*), is especially thorough and instructive. He justly disputes the opinion of Winer, de Wette, Lee (*Jüdische Geschichte*, p. 188), and others, according to which the situation of the captive Jews was not one of especial hardship. "The shame there inflicted on Israel was not exactly insignificant, when it could inspire pious and faithful men with a holy revenge, and lead them to invoke the Divine indignation on their tormentors! Remember the 137th Psalm and the audacious desecration of the Temple vessels by Belshazzar, as Dan. v. records, which lead to the conclusion that such conduct was of frequent occurrence. Even martyrs to the truth, cheerful and undismayed while testifying that Jehovah alone is God and none beside Him, are revealed in the history of Daniel and his friends (Dan. 3 and 6); to which event the observation and experience of the wise preacher perhaps refer, when he remarks that 'there is a just man that perisheth in his righteousness' (Ecc. 7:15). (* [These arguments of Havernick, however, are not in point to show the general oppression of the Jews in the latter portion of the Babylonian exile. The treatment of the three Hebrew children, and at times of Daniel himself, are only occasional and exceptional instances of Oriental despotism, when aroused by opposition to an arbitrary and universal edict, as the immunity and even honors following evince. The book of Esther contains an apt commentary on these capricious vicissitudes. The reference to the passage in Eccles. is particularly inapposite, as that book belongs to the Solomonic age.] *) When we consider the internal state of the nation in this period, we find further abundant reason for complaint, because of Israel's sin and misery. Ezekiel addressed the people with earnest censure because they listened to his words, but refused to obey them, when he condemned their ways (Eze. 33:30, sq.), in which they dishonored God among the heathen, and continued to murder, work abomination, and violate chastity, until men asked. '*Are these the people of the Lord, that are gone forth out of His land?*' (33:20; 36:20,21; cf. chap. 34). Where, indeed, could greater opportunity be found for indulgence in heathen customs by the Israelites, who were at all times excessively addicted to idolatry, than in Babylon, which was notorious as the home of luxury and idolatry? Hence, we must deplore the profound sense of sin, and of being forsaken by God, which is so clearly revealed, not only in the destruction of the temple, and the expulsion of Israel from the holy land, but also in the lack of prophecy (cf. Sam. 2:9; Psal. 74:9); and which finds its most striking expression in the prayer of Daniel, uttered before the Lord in the name of the people, toward the end of the captivity. (* [On the contrary it appears that the chastisement of Israel by the captivity, became, as it was intended to be, an effectual cure of outward idolatry. The very sight of the abominations practised by their heathen captors, seems, as in the case of similar close contact with polytheism in Egypt, to have

thoroughly disgusted and warned them from all such tendencies. The prayer of Daniel, alluded to by the author, is only a general confession of the past sins of the nation, for which the exile, now drawing near its close, is recognized as the just penalty. The passages in Ezekiel have a much earlier date.]*) A different class, who preferred the condition of the exile to the hairy garment of the prophet and the rigorous service of Jehovah, would doubtless enjoy their situation. If there were no other proof of this, it would appear from the fact that many preferred to remain in Babylon at the close of the exile. But the fate of these apostate souls, who by the Divine decree, were at this exact juncture separated and cast out as dregs from the healthy and pious portion of the nation, was none the less deplorable on that account." . . . Further, page 20: "But the wretched and outcast nation was, and still continued to be, the *people of His covenant*, and, therefore, despite their low estate, the elect and favorite nation of the Lord. They were not merely to continue until the days of their great destiny were fulfilled, but, for Jehovah's sake, they were to be glorified among the heathen. As, therefore, He had always afforded them miraculous aid in seasons of great tribulation, so extraordinary signs and events, that transcended the ordinary course of nature, now occurred and secured the good of Israel while they alarmed the Gentiles ; but at the same time these pointed forward, without exception, to the future realization of the great plan of salvation, whose end is the redemption of sinful man . . . Prophecies and wonders were the gracious means with which Jehovah overwhelmed Israel and compelled it to abide by Him, but through which, also, the determined apostates who would not turn to God, were finally cut out, so that a purified people, which agreed in confessing Israel's God at least in outward form, could return to the land of its fathers," etc.— This view of the time of Daniel and its significance, which is held by orthodox exegetes, with few exceptions (see particularly Auberlen, *Der Prophet Daniel*, etc., 2d ed., p. 26 et seq.) is rejected by rationalists, inasmuch, as has already been remarked, they do not admit that Israel's condition during the captivity was especially deplorable and fallen, nor acknowledge the historical character of the narratives respecting the wonderful displays of Divine power and grace, which are recorded in this book. And yet another collection of prophecies, whose origin in the time of the exile and at Babylon is considered by rationalistic critics to be an incontrovertible fact, substantiates the view in question concerning the conditions of the time which underlie our book, in all its bearings, and in many respects, even in its smallest details. The second part of the prophet Isaiah —whether with the modern critics, we consider it as the "Pseudo-Isaiah" or "the exilian Isaiah," or admit its genuineness and therewith its thoroughly prophetic character —describes the condition of the exiled nation in Babylon, as well as the striking contrast between their religious and national ruin and wickedness, and the miracles by which the grace of God was magnified in them, in precisely the same colors as does the book of Daniel, and therefore serves to establish the authenticity of the contents of this book in an impressive manner. Isaiah's lamentations because of the turning of many to idolatry (chap. 46:6, etc.; 57:5, etc.; 60:8, etc.); because of unrighteousness, wanton revelry, and violence (chap. 56:11; 58:2, etc.; 59:3, etc); because of the discouragement and lack of faith among even the best of the exiles (chap. 60:27; 49:24; 51:12, etc.; 45:9, etc.) and on account of the rebellious disposition and insolent stubbornness of the masses (48:4, 8, 10; 63:17; 64:7, etc.) —all these merely recapitulate in detail what is briefly comprehended in Daniel's priestly confession and penitential prayer in the affecting language of bitter lamentation. (* [The passages of Isaiah here cited depict in part the idolatry of the heathen, with

which the chosen nation are contrasted, and in part the degeneracy of the prophet's countrymen in his own day, for which the captivity was to be a punishment. Few, if any of them, necessarily imply anything more than discouragement, which a long delay of the promised deliverance would naturally engender.) Furthermore, the manner in which the deuterio-Isaiah refers to the marvellous power and majesty of Jehovah, as revealed in wonderful signs of every sort (chap. 44:6; 45:11), in multitudes of prophecies and promises that have been realized (chap. 46:21 et seq.; 43:9 et seq.; 44:7 et seq.; 45:19, 21; 46:10; 49:3 et seq.), and in the humiliation and destruction of heathen idols and their worshippers, touches closely upon the corresponding descriptions in both parts of Daniel, the historical as well as the prophetic and symbolical (see especially chap. 2:47; 3:28; 4:31 et seq.; 6:27 et seq.; 7:13 et seq.; 9:24 et seq.). The relations of God's people to their heathen oppressors and their gods, on the one hand, and to their covenant God, Jehovah, and His displays of grace and promises of deliverance, on the other, are described by both prophets with substantially the same result; and there remains only this difference, that the mode of statement employed by Isaiah, accords with the older usage of spoken and written prophetic language, while Daniel illustrates the fate of kingdoms in the present and future from a decidedly apocalyptic point of view. The following note treats specifically of this important difference between our prophet and his earlier predecessors.

Note 2.—The relation of Daniel, as the original representative of Scriptural apocalypse, to the earlier prophets, is considered in an especially instructive manner by Auberlen (*Der Prophet Daniel*, etc., p.2 sq.): "The prophets generally occupy an intro-Israelitish standpoint, from whence they view the future of God's kingdom. The congregation of His people constantly occupies the foreground with them, and the world-powers enter their range of vision only as they interfere in the present or immediate future of God's people. . . . The contrary holds with Daniel. Himself separated from the holy land and nation, and living and discharging duty as a high official at the Babylonian and Persian courts, he presents the development of the world-power at the outset as the chief object of his prophecies, and the kingdom of God is relegated significantly to the background. If the other prophets glance occasionally from their post in Zion to the south, the north, or the east, as one or another world-kingdom is presented to their vision, Daniel, from the heart of the world-power, overlooks its entire development, and not until his glance has penetrated through all its changing forms does he rest in Zion, recognizing her affliction and punishment, but also her triumph and exaltation. The prophecies of Daniel no longer relate merely to single and contemporaneous world-kingdoms of greater or less importance; but rather the period of universal monarchies has begun, which rise in succession to universal conquest, and in whose deportment the worldly principle that opposes the reign of God is revealed in steadily-increasing power and hostility. Intimately connected with this is the further peculiarity of Daniel, that his prophecies contain a much greater wealth of historical and political detail than those of all other prophets. While prophecy generally, viewing the near and the distant in perspective, is accustomed to regard the entire future from an eschatological point of view as the coming of the kingdom of God, Daniel, on the contrary, sees spread before him substantially the future history of the world which must transpire before the advent of the kingdom. Hence results the special form of prophecy which is peculiar to him alone. If this were in any case a history of the future, it would be with so him." The idea, that the notice in detail of the several features of progress in the future development of the world-power and its relations

to God's people, is a final chief peculiarity of Daniel's prophecies, is based principally on the contents of chap. 11, which Auberlen regards as written throughout by Daniel and soon after the captivity. We believe ourselves warranted in holding a different view respecting this chapter, which is the chief support for the assumption of a continued series of the most special predictions, and therefore prefer to accept a revision in the time of Antiochus Epiphanes, by a pious apocalyptic investigator. Hence we charge the thorough description of the kingdoms of the Seleucids clown to that tyrant, to the account of the modifying agency of this interpolator. We are not led to this view, either by a preconceived opinion that the Spirit of prophecy is incapable of producing such special predictions, or by a one sided reference to the analogy of the remaining prophetic books of the Old Testament, which contain no such detailed descriptions of the future; but the decisive circumstance which arouses our suspicion concerning the assumption that Dan. 11 is throughout and in all its details a proper prediction, and which even directly forbids it, is the fact that the Revelation of St. John, besides our book the only independent and more comprehensive production of the canonical apocalypse, *every- where presents only ideal pictures of the future*. We admit that the prophet, borne by the Spirit of prophecy, would, at the point in question, receive many surprisingly exact disclosures respecting the future history of the God-opposed world-power and its hostility towards the people of God, because we regard Daniel, the "***vir desideriorum***" (chap. 10:11) as pre-eminent in zeal and successful effort, among the Old-Testament prophets who, according to 1st Pet. 1:11, searched "*what, or what manner of time the Spirit of Christ which was in them did signify.*" But precisely because he was only a searcher of the future and could lie no more than this, we are compelled to reject everything that transforms his prophecy from a Divinely inspired *picture* of the future into a detailed and painfully exact *history* of the future, and we therefore charge this portion to the account of the reviser. Daniel is and remains for us a "prophetic light for the times devoid of revelation, during which Israel was given into the hands of the heathen," a "light that was designed to illumine the night of five hundred years from the Captivity to Christ and the destruction of Jerusalem by the Romans, for the understanding ones in Israel" (Auberlen, p. 80); but we cannot assume that the clear prophetic light which emanated from him was intended to penetrate to the smallest corners and most gloomy recesses of the history of God's people which was for him, yet future. (* [To those far removed from all influence of the prevalent rationalism of German criticism, the insidious tincture of which, notwithstanding the authors disclaimer, is evident in his conclusion on this point, the ascription of any portion of the book of Daniel to a later nameless writer on such purely subjective grounds, must appear altogether gratuitous. The business of the interpreter is. not to prescribe what God was likely to cause a prophet to predict, but to accept and expound accordingly what historical and substantial testimony has delivered to us as the actual words of prophecy. There is no more evidence of a pseudo-Daniel than of a pseudo-Isaiah.] *) But if we can assent to Auberlen's description of the canonical apocalypses as prophetic disclosures, intended to "serve the congregation of God's people as lights during the times of the Gentiles (Luke 21:24) in which there is no revelation," only on the condition that we conceive their light in an ideal sense, and as corresponding to the fundamental law in the Divine revelation of gradual and mediate disclosure, we are none the less compelled on the other hand to reject decidedly a special feature, admitted by L ckke, Hilgenfeld, and others, into their conception of the idea of apocalypse, a conception which otherwise conforms

approximately to that of Auberlen. We refer to the idea of *pseudonymity*, concerning which Lücke (*Einleitung in die Offenbarung Johannis und die sogenannte apokalyptische Literatur*, 2d ed., p.47 sq.) asserts that it is necessarily connected with the other two distinguishing features of apocalyptic prophecy, its eschatological and its comprehensive character that covers all history, since only later writers who cunningly related the prophecies to the past and invented additions to the older prophets, were capable of such all-embracing vision. The one-sidedness and rashness of this assertion likewise appear from the mode of origin and the literary peculiarities of the Revelation by St. John, this most important and significant of apocalypses, against which no more unjust criticism can be offered than that of a pseudonymic origin; and not less from the notorious authenticity of the former half of the book of Zechariah (chap. 1-8), the remaining apocalyptic composition that has been admitted to the Old-Testament canon, and which may be regarded as the earliest imitation of Daniel. We can yield our assent to the charge of forgery as regards this form of writing, in so far only as it applies to the apocryphal apocalypses, and are therefore in accord with Hilgenfeld (*Die jüdische Apokalyptik in ihrer (geschichtlichen) Entwicklung*, 1857, p.5 sq.) —whose view diverges somewhat from that of Lücke— no further than as he excepts the Johannean apocalypse from the canon of Lücke, which stamps pseudonymity as the invariable mark of apocalyptic literature; but to this exception we add the two apocalypses of the canonical Old Testament. For the more special consideration of the relations of Daniel to the apocryphal and pseudepigraphical apocalypses. Which were mainly framed on its model, see below, § 11. (* [The inconsistency of the author's position here is palpable if we correctly apprehend his somewhat involved statement of it. The Revelation of St. John, if not the apostle's, if of course under a fictitious name, and the 11th chapter if Daniel, if not that prophet's, is equally pseudonymical, whoever may be conceived as the interpolator. The distinction on this respect between a whole work and a part only is too nice to escape the odium of a "pious fraud."] *) (* [Auberlen (*Daniel and Revelation*, Clarke's ed., p. 77 eq.) notices several other "materialistic differences between the Apocalypse of the Old and of the New Testament," growing more or less directly out of the different position occupied by the people of God at their respective times. Those who have insisted that the Antichrist of the one is necessarily the Antichrist of the other, have therefore interpreted the symbols as having precisely the same significance, have unduly overlooked these differences in the standpoint and design of the two prophets. *)

Note 3.—With respect to the Chaldaic idiom in Dan. 2-7, which we represented above as a principal reason for leading the framers of the canon to assign to Daniel a place among the Hagiographa, and in the immediate neighborhood of Ezra, we remark in general, (1.) that this dialect, which gradually became the current language of the Palestinian Jews, was the eastern-Aramaean or Babylonian, a purely Shemitic idiom, which, as the *popular* tongue of the Babylonians, must be carefully distinguished from the (*leshon kasdim*), mentioned in Dan. 1:4, the latter being the *court* language of Nebuchadnezzar and the Chaldaean dynasty, and comprehending numerous Aryan or Turanian elements. This follows from Dan. 2:4; Isa. 36:11; and Ezra 4:7, where documents and speeches in this dialect are designated as such by the term (*'aramith*) (Luther [and English version]: "Syriac," rather *Aramaic*, while the "tongue of the Chaldeans" (*l' kasdim*) mentioned in Dan. 1:4 is not again referred to, and is clearly distinguished from the

ordinary Aramaean language as a peculiar dialect, current among the warrior and priestly caste then dominant in Babylon (possibly identical with those perpetuated in the Assyrio-Babylonish cuneiform inscriptions) by the manner in which it is there introduced; for Daniel and his companions would hardly have been obliged to undergo a regular course of instruction in the common Aramaean or Babylonian language, as it should be called, instead of Chaldee, which is less exact. Compare below, on chapter 1:4. (2.) The Aramaean of chapters 2-7 includes numerous Hebraisms, as the Hebrew of the remaining chapters Chaldaizes many expressions; a circumstance that can hardly lie explained, except on the supposition of an intermingling of both dialects in the popular language, which may have begun at the time of the frequent Assyrian invasions, at first among the ten tribes, and later gradually extended also to Judah, and to which the strongly Aramaizing Hebrew of the prophet Ezekiel, most intimately related to the Hebrew of Daniel, bears testimony. (3.) The co-existence of the Hebrew and Aramaean, as dialects spoken and understood by the people, is substantiated further by the circumstance that our author could venture to express most of his narratives and predictions in the latter tongue; a feature that is repeated only in the book of Ezra, which was written a century later, while Isaiah (nearly two hundred (200) years before Daniel) admits no Aramaic expressions into his text in a passage which would have afforded a suitable opportunity (chap. 36:11; cf. 2nd Kings 18:26), and even Jeremiah contents himself with employing a brief Aramaic sentence (Jer. 10:11; compare the use of single words in Aram. in earlier books, *e.g.*, Gen. 31:47; 2nd Kings 5:12). (4.) The Aramaic idiom of Daniel corresponds closely to that of the book of Ezra and of Jer. 10:11, both in its grammatical and its lexical features. Its wealth of older words (*e.g.*, (*shepa-parach*) instead of the later (*shephar*, *`alohir*) for the later (*`al-aphar*, *tachtohi*), for the later (*milra'*, *sim te'am*) for the later (*paqir*, *kal-qibal-di*), for the later (*'arey `al pek*) for (*qilqalthah*), etc.) and its general grammatical peculiarities (where the forms, (*lechon*, *lekon*), instead of the apparently more ancient (*lechom*, *lekom*), which are found in Ezra, form the only exceptions) create the impression of a much higher antiquity than is represented by the otherwise closely related Chaldee of the Targums, which were composed about the beginning of the Christian aera. (5.) Of the seven notorious Parseisms, or words derived from the Persian, which are found in the Aramaic portion of our book, only (*'azda'*) occurs in the Targums, while it has two others (*patnam* and *partemim*) in common with the Chaldaizing Hebrew of the book of Esther and the Chaldee of Ezra, and a fourth (*gizbar*) occurs at least in the Chald. Ezra. There is thus in this respect also a more remarkable lingual relationship between Daniel and Ezra, than between them and the Chaldee Targums, and the position assigned to our book between Esther and Ezra on the forming of the canon, is fully justified by this consideration. We shall endeavor to show, in connection with the question of genuineness, that the weight of these lingual peculiarities, which point so decisively to the composition of this book during the period immediately preceding and following the captivity, is in no wise diminished by the occurrence in its Chaldee text of several phrases evidently derived from the Greek. We were only concerned in this connection, to show that the lingual peculiarities of the book formed a principal motive for its collocation with the Hagiographa, instead of its being placed in the series of prophetic books. Compare Hengstenberg, *Die Authentizität des Daniel*, etc... p.297 sq.; Havernick, *Einleitung ins A.T.*, II. 2, 482 et seq.; Zündel, *Kritische Untersuchungen über die Abfassungszeit des Buches Daniel*, p.239 et seq. Concerning its place after Esther and Ezra, compare in addition, Delitzsch, Art. "Daniel," in Herzog's *Real-Encycl.*, III.

272: "The book of Daniel stands between Esther and Ezra, because Esther, for a sufficient reason, is the last of the five Megilloth (festival volumes), and because *the principal contents of Daniel belong to the time before Ezra and Nehemiah*." accordingly, this book was regarded as belonging among the historical Hagiographa (in view of its really historical character throughout the first half), and it was placed at the head of these books, because of its lingual relationship with Ezra, and also because of its pre-eminently holy and inspired character. This arrangement is not chronological, indeed, for in this respect the Chronicles should precede, and Daniel, Ezra, Nehemiah, and Esther follow in their order. But considerations of a different nature prevailed, on the whole, in the collocation of these final constituents of the Old-Testament canon. The following section will illustrate one of the leading considerations which enable us definitely to understand the position of this book, in connection with its remarks on the call of Daniel to the prophetic office.

§ 3 Contents and Form of Daniel's Prophecies.

The first or historical division (chap. 1-6) of the two which compose our book according to § 1, p.1, has already, so far as its principal features are concerned, been analyzed in the preceding paragraph, which narrates the leading events of the prophet's life in exact chronological order. The second or prophetic division (chap. 7-12) contains the prophetic elements of the book, but not so exclusively as not to interweave occasional historical and biographical notices with its predictions (see especially the mention of Daniel's illness, chap. 8:27 ; of his fasting, mourning, and prayer, chap. 9:1 et seq.; 10:2 cf seq.; of his visions on the banks of the Tigris, chap. 10:4 et seq.; 12:5). Nor are prophecies entirely wanting in the historical division; for besides the interpretation of the dream relating to the lycanthropy of Nebuchadnezzar (in chap. 4:16-24), which is equivalent to an actual prophecy or special prophetic prediction, and also besides the interpretation of the mysterious writing on the wall of Belshazzar's banquet-hall, which likewise testifies to Daniel's prophetic endowments (chap. 5:17-28), the leading features of the narrative in chapter 2, relating to the interpretation of Nebuchadnezzar's first dream by Daniel, form a prophecy of the specifically apocalyptic kind in their reference to the history of kingdoms and of the world. The great image composed of gold, silver, brass, iron, and clay, the so-called *image of the monarchies*, together with the stone that destroys it, which were seen by Nebuchadnezzar in his dream, and afterward by the prophet, in a night vision, were interpreted by Daniel by virtue of Divine inspiration, to signify a succession of world-kingdoms that should precede the kingdom of Messiah or of God, commencing with the reign of Nebuchadnezzar himself. The golden head of the image represented the existing kingdom of Nebuchadnezzar with its exalted power and greatness. Upon it should follow a second and inferior kingdom, and a third, that should bear rule over all the earth with the power and hardness of brass; afterwards a fourth, strong as iron, which should crush and destroy all things; and finally a divided kingdom, partly of iron and partly of clay, *i.e.* partly strong and partly brittle, which, though seeking to combine its several parts, should yet fail to develop into a united whole. In the time of this divided kingdom, God Himself would establish a kingdom on the earth, which, like the destroying stone, should overturn and crush all the world-kingdoms in order to flourish on their ruins forever (chap. 2:37-45).

(* [Keil (*Commentary on Daniel*, Clarke's tr., p.84) ingeniously traces the logical position of the chapters in this historical portion as follows. He regards chaps. 2-3 as comprising, after the introductory chap. 1, the *first part* of the book, containing "the development of the world-power," and remarks that "this part

contains in six chapters as many reports regarding the successive forms and the natural character of the world-powers. It begins (chap. 2) and ends (chap. 7) with a revelation from God regarding its historical unfolding in four great world-kingdoms following each other, and their final overthrow by the kingdom of God, which shall continue forever. Between these chapters (2 and 7) there are inserted four events belonging to the times of the first and second world-kingdoms, which partly reveal the attempts of the rulers of the world to compel the worshippers of the true God to pray to their idols and their gods, together with the failure of this attempt (chaps. 3 and 6), and partly the humiliations of the rulers of the world, who were boastful of their power, under the judgments of God (chaps. 4 and 5), and bring under our consideration the relation of the rulers of this world to the Almighty God of heaven and earth and to the true fearers of His name. The narratives of these four events follow each other in chronological order, because they are in actual relation bound together, and therefore also the occurrences (chaps. v. and vi.) which belong to the time subsequent to the vision in chap. vii. are placed before the vision, so that the two revelations regarding the development of the world-power form the frame within which is contained the historical section which describes the character of that world-power." The *second part* of the entire book, as distributed by Keil (chaps. 8-12) is designated by him as "the development of the kingdom of God" —thus contrasted with the world power of the former section. This latter part Keil analyzes as follows; "This part contains three revelations which Daniel received during the reigns of Belshazzar, Darius the Mede, and Cyrus the Persian, regarding the development of the kingdom of God. After describing in the first part the development of the world-power and its relation to the people and kingdom of God from the days of Nebuchadnezzar, its founder, down to the time of its final destruction by the perfected kingdom of God, in this second part; it is revealed to the prophet how the kingdom of God entered against the power and enmity of the rulers of the world, and amid severe oppressions, is carried forward to final victory, and is perfected. The first vision, chap. 8, represents what will happen to the people of God during the developments of the second and third world-kingdoms; the second revelation, chap. 9, gives to the prophet, in answer to his penitential prayer for the restoration of the ruined holy city and the desolated sanctuary, disclosures regarding the whole development of the kingdom of God, from the close of the Babylonian exile to the final accomplishment of God's plan of salvation. In the last vision, in the third year of Cyrus, chap. 10-12, he received yet further and more special revelations regarding the severe persecutions which await the people of God for their purification, in the nearer future under Antiochus Epiphanes, and in the time of the end under the last foe, the Antichrist" (p. 283.]*))

This prophecy, which is interwoven with the first or historical part, is closely related to the *first* prediction of the prophetic part (chap. 7), and indeed is identical with it in purport. This latter prophecy is also a dream-vision with a succeeding Divinely disclosed interpretation, but revealed originally and solely to Daniel. The succession of the four world-kingdoms which began with that of Nebuchadnezzar, is in this instance represented by four beasts which rise in succession from the sea: a lion with eagle's wings and the heart of a man, a bear with three ribs in its ravenous jaws, a leopard with four wings and four heads, and a fourth terrible monster with iron teeth and ten horns, three of which were plucked up by the roots, and replaced by "another little horn" with human eyes and a mouth that spoke presumptuous blasphemies (chap. 7:2-8). The fourth of these kingdoms is now described somewhat differently, and more particularly, as a fearful reign of

tyranny, which devoured the earth and destroyed and ruined all things, and from which should proceed in succession ten kings, who are symbolized by the ten horns. Three of these kings are to be supersede by the final monarch, who is represented by the "little horn," and whose madness and blasphemous presumption exceed that of all who have preceded him, so that he speaks blasphemy against the Highest, makes war upon the saints of God, and aims to set aside the law and the holy seasons. The sufferings of the people of God at the hands of this tyrant are limited to three and a half ($3\frac{1}{2}$) years, at the end of which Divine judgments shall be visited on him through one like the Son of man, who comes with the clouds of heaven, and to whom is committed an everlasting dominion over all nations.

The *second* prophecy of the second part (chap. 8) also stands connected in its subject and purport with the image of the monarchies, whose middle and lower parts it develops and illustrates more fully. Under the figure of a contest between a ram and a he-goat, it describes the overthrow of the third by the fourth world-kingdom, together with succeeding events down to the Messianic judgment. A ram with two horns, of which the taller appeared last, pushes fiercely towards the four quarters of the earth, until a he-goat with a notable horn, coming from the west, smites him to the ground, and breaks his two horns. Next, the great horn of the victorious goat is broken, and replaced by four other notable ones, toward the four winds of heaven. Out of one of these comes forth a little horn, which increases mightily toward the south, the east, and Judaea, grows even to the host of heaven and its prince, desecrates the sanctuary, and interrupts the offering of the daily sacrifice during a period of 2,300 evenings and mornings (*i.e.* 1,150 days, or three and a half ($3\frac{1}{2}$) years), vers. 3-14. The angel Gabriel interprets this vision to the prophet, and applies it to the Medo-Persian empire, which should be overthrown by the fourth world-power, founded by the king of Grecia (Alexander the Great), and also to the four more important kingdoms of the Diadochi, which should arise out of the Greek world-monarchy, on the early death of its founder. One of these latter kingdoms (that of the Seleucidae) should become especially hurtful to the people of God and His sanctuary, through the craft and audacity of one of its rulers, until finally the breaking of this offender "without hand," *i.e.*, by the interference of a superior power should come to pass. [For a comparative table of all these prophecies see § 10, Note 3; and for a refutation of the "year-day " hypothesis on which the application of the fourth kingdom exclusively to Papal Rome rests, see § 10, Note 4.]

A *third* vision (chap. 9) is vouchsafed to the prophet in connection with his meditating on the meaning of the seventy (70) years, which Jeremiah had predicted should elapse before the rebuilding of Jerusalem. While addressing Jehovah in fervent penitential prayer, in connection with his meditations, and beseeching Him to forgive the sins of His people, and to turn away His fury from Jerusalem (vers. 3-19), the angel Gabriel discloses to him the meaning of Jeremiah's prophecy. The seventy (70) years are to be understood as seventy (70) weeks of years. Four hundred and ninety (490) years were determined, in order to atone fully for the sins of the people, and to reanoint the Most Holy of His temple. The first seven of the seventy (70) weeks of years were to include the period between the utterance of Jeremiah's prophecy and the "anointed prince" (Cyrus); in the course of the sixty-two (62) weeks of years that should follow, the city (Jerusalem) was to be rebuilt, but in troublous times. The last, or seventieth (70th), week of years should begin with the "cutting off of an anointed one," after which the people and their sanctuary were to be devastated by the armies of a tyrant, and the customary offering of the

sacred sacrifices and oblations to be interrupted during the half of a week (evidently during the latter half of this final week of years), until, in the end, ruin should overtake the destroyer (vers. 21-27). (* In support of this statement of the contents of chap. 9:22-27, and especially of the verse last mentioned, compare the exegetical remarks on that passage. [For counter arguments, see the additions thereto.]*)

The *final* vision (chaps. 10-12) contains the most thorough and detailed description of the developments of the future. After three weeks of fasting and mourning, an angel, whose clothing and appearance were wonderful (chap. 10:5-11), appeared to the prophet on the banks of the Tigris, and gave him an account of the contests which he was compelled to enter into with the "princes," or angelical protectors of Persia and Grecia, and in which he was aided only by Michael, the angel of God's people (chap. 10:12-11:1). To this account he added a representation, full of life and minute detail, of the immediate future, and extending to the time of the tyrannical oppressor of God's people, who has already been frequently described. In this connection he dwells especially upon the conflicts of the kings of a southern kingdom (Egypt) and a northern kingdom (Syria), which were to constitute the principal states that should arise from the ruins of the fourth (Greek or Macedonian) world-power (chap. 11:2-20), and more than all, on the insolent, audacious, and blasphemous deportment of the last king of the northern realm, who should ultimately come to a terrible end, after inflicting the most horrible abominations on the holy nation, their sacred city, and its sanctuary (chap. 11:21-45). After unparalleled tribulation and affliction, deliverance and salvation should come to Daniel's nation, in connection with the resurrection of the dead, which should lead to the exaltation of the righteous, but consign the ungodly to everlasting punishment (chap. 12:1-3). (* [See, however, the exegetical remarks on this last particular.] *)

After the angel has directed the prophet to seal the prophecy to the time of the end (ver. 4), he supplements it by a final revelation in regard to the duration of the period of severe affliction before the introduction of Messiah's kingdom, which is fixed at 1,290, or, conditionally, at 1,335 days (vs. 7-12). The whole closes with the counsel of the angel to the prophet, to wait patiently until the end of all things, and until his resurrection to eternal life.

The arrangement of the four prophecies of the second part is strictly chronological, so that the order of their succession is parallel with that of the actual events in Daniel's life, as recorded in the first part. The first vision appeared to him "in the first year of Belshazzar" the king, in the form of a dream, which he at once recorded in writing (chap. 7:1); the second, in the third year of the same reign, "in the palace of Shushan, in the province of Elam, by the river of Ulai," —where the prophet in his exaltation at least believed himself to be (chap. 8:1,2); the third, in the first year of the reign of Darius the Mede, hence soon after the overthrow of Belshazzar (chap. 9:1,2; cf. 5:30; 6:1); and the fourth, "in the third year of Cyrus, king of Persia," on the 24th day of the first month, while the prophet was on the banks of the Tigris, after completing his fast of three weeks (chap. 10:1-4; cf. 12:5,6). The first vision is included in the Aramaic portion of the book; the three others, like chap. 1 and the opening verses of chap. 2 (vers. 1-4*a*), are recorded in Hebrew.

In a formal point of view, the marked difference between the prophecies of the second part and those of the first is to be noticed, namely, that in the latter instance the interpretation of the wonderful and prophetic appearance of the vision

in Nebuchadnezzar's dream (chap. 2), and of the mysterious writing, **Mene, Mene, Tekel**, etc., at the banquet of Belshazzar (chap. 5), was imparted to the prophet immediately through the Divine Spirit, and without the agency of angels; while in each of the four prophecies of the second part angels are employed, either to reveal the purport of the visions seen by Daniel while awake or dreaming (as in the case of the first two, chap. 7 and 8), or to convey direct disclosures relating to the future, without any previous symbolical vision (as with the final prophecies, chap. 9 and 10-12). The prophet, however, is the only narrator, even when he recapitulates (as is the case especially in chap. 10:20-12:4) the extended remarks of the angel, his celestial teachers and interpreters. The epistolary form of narration which occurs once in the first part, chap. 3:31-4:34 (but which is not rigidly adhered to in that connection, since Nebuchadnezzar, the writer of the letter under our notice, is referred to in the third person, in chap. iv. 4:25-30), is not found in the second part.

Note. —In opposition to the division of the contents of this book into historical and prophetic-visional parts, which we have adopted, Auberlen (p.38), and in connection with him Keil (*Einl. ins A.T.*, 2d ed., p. 389 et seq.), and also Kranichfeld (*Das Buch Daniel*, p. 2 et seq.), contends that chap. vii. should be included in the first part. The reasons adduced by the last mentioned exegete, as "material" in contrast with ours as merely "formal," are, first, the prophetic-visional elements which enter also into the first part, and particularly into chap. 2, and secondly, the identity of language in chap. 7 with chapters 2-5, which forbids a wider separation between chapters 6 and 7 as contrary to the intention of the author. But the visional constituents of the first part are extremely meagre when compared with the far greater proportion of the narrative elements in this division; and the chronological difference between chapters 6 and 7 is decidedly more important than the affinities of language between chap. 7 and the five chapters that precede it. The dream-vision recorded in chapter 7 dates back to the reign of Belshazzar, the last (or one of the last) of the Babylonian kings, while the historical contents of the preceding chapter belong to the Medo-Persian period; hence the time of chapter 7 and also of chap. 8 corresponds to that of chapter 5, while chapter 6 is contemporary with chapter 9. Since the general arrangement, both of the pre-eminently historical chapters of the first part, and of the chiefly visional contents of the second, is strictly chronological, the distribution of the entire book into the categories of history and prophecy seems to have been the leading idea by which its editor (whom we regard as identical with its author) was governed, while the identity of language in chapter 7 and the preceding chapters sinks into a merely accidental feature. The following section may serve to show the most probable explanation of this feature. For the present, we are only concerned to show that the arrangement adopted by us, even if it were based more on a formal than a material principle, conforms fully to the idea and design of the writer, and is therefore with justice retained by a majority of modern expositors —even by Zündel (p. 39 et seq.), Reusch (*Eütl. ins A.T.*, 3d ed., p. 109), and others.}

§ 9. Authenticity of Book (Concluded).

{{ c.) Examination of Internal Reasons Against its Genuineness, which are based on its Miracles & Prophecies.

Note 3. —With reference to the difficult, but, for the exegesis of this book, exceedingly important question, "Which world-kingdoms of the last pre-Christian time correspond to the four characteristic figures of Daniel's monarchies (chap. 2:31

et seq.; 7:2 et seq.)?" we offer the preliminary remark, that the interpretation by which the fourth kingdom represents the Roman supremacy—an interpretation which was accepted by Josephus and a majority of the church fathers, and which has become traditional and is in almost universal favor—does not to us seem to meet the sense of the prophet. ((* [Dr. Pusey, the latest scholarly advocate of this reference of the fourth kingdom to Rome (pagan rather than papal), offers the following special considerations in its favor (p. 69 et seq.):

1. "Even an opponent (De Wette, in the *Halt. Encykl.* s.v. Daniel) has said, 'It is in favor of this interpretation [of the 4th empire as Roman] that the two feet of iron can be referred to the eastern and western emperors,'" But so is the 3rd empire described by the *plural* "breasts" (*hadohi*) and arms," where the Medo-Persian coalition affords but a faint parallel.

2. "The ten horns are explained to be kings or kingdoms which should issue out of it. 'And the ten horns out of (*i.e.*, going forth from) this kingdom are ten kings that shall arise.' Throughout these prophecies the king represents the kingdom, and the kingdom is concentrated in its king. The kings, then, or kingdoms, which should arise out of this kingdom must, from the force of the term as well as from the context, be kings or kingdoms which should arise at some later stage of its existence, not those first kings without which it could not be a kingdom at all." The force of this reasoning is somewhat difficult to perceive, and its whole validity is destroyed by the Masoretic accents of the text quoted, which should be translated thus: **"The ten horns [are] the kingdom thence, [namely] ten kings [that] shall arise."**

3. "These ten horns or kingdoms are also to be contemporaneous. They are all prior in time to the little horn which is to arise out of them. **'Another shall arise after them, and is diverse from the rest.'** Yet the ten horns or kingdoms are to continue on together until the eleventh (11th) shall have risen up: for it is to rise up among them and destroy three of them." The inconclusiveness of this argument is palpable. Antiochus certainly was later than his predecessors, but of the same line, and he displaced three of them. The correspondence is as perfect as could be desired, far more so than on any other scheme.

4. "The period after the destruction of that power [the eleventh (11th) horn], and of the whole fourth kingdom which is to perish with him, is indicated by these words: **'And the rest of the beasts** (the other kingdoms), **their dominion was taken away, yet their lives were prolonged on'** to the time appointed by God. The sentence seems most naturally to relate to a time after the destruction of the 4th empire; for it continues the description." This was exactly true of the Maccabaeian deliverance, which for the first time effected the independence of the Jews from Antiochus, who was but the sequel and climax of the long subjugation ever since the captivity. If the theory in question has no better support than these arguments, it is weak indeed. Its main prop, as to *pagan* Rome, is the superficial resemblance in the event and power of the latter—which is at once dissipated when the prophecy is viewed from the stand-point of the Jewish martyrs; and as to *papal* Rome, its great bulwark is the year-for-a-day interpretation, with the overthrow of which it utterly falls. The subject is argued at length by Dr. Cowles, *Commentary on Daniel*, p. 354 et seq.))

Nor can we, with Ephraem Syrus, Hitzig, Ewald, Delitzsch, and others, find in this fourth kingdom the Macedonian or Grecian empire of Alexander the Great, *together with the kingdoms of the Diadochi*, which sprang from it; but instead, the divided nature of the fourth kingdom (chap. 2:41) appears to us to symbolize *only*

the empire of the Greek Diadochi after Alexander, while the kingdom of Alexander himself must be considered as the third. See above, § 3 [also § 10, Notes 3 and 4] ; and compare the exegesis of chap. ii. 40 et seq. See *ibid*, in relation to the number *four* and its symbolical meaning as applied to the world-kingdoms. Meanwhile compare Kranichfeld, p. 57: "It is an unquestionable peculiarity of Daniel that he attempts to cover this period by four of such kingdoms; but the general application by the Helbrews of the number four to extensions of time or space is equally unquestioned (cf. the four winds, Dan. 7:2; 8:8; the four quarters of the heavens, four ages of the world, four principal metals, etc.). If we therefore consider the composer of the book to have been a person who estimated the political condition of his time and its consequences understandingly and naturally, and at the same time clung decidedly and immovably to his faith in the realization of the Messianic hopes which rested on previous prophecies. It will be evident that the Messianic period would present itself to his mind as connected with the fourth, *i.e.*, extreme development of heathen supremacy, which was so significant to the reflections of a scholar as such; and this conception would be as natural as that, for instance, of Isaiah and Jeremiah, in whom the predominance of religious and theocratic thought, together with the corresponding subordination of political interests as such, produced an association of the Messianic period with the fall of Babylon," etc. See the same author, p. 58, in relation to the peculiarly definite character of the *chronological* predictions of Daniel: "There is not a single prediction relating to a definite point of time, in the prophecies of Daniel, which is not the expression of an idea that would be perfectly intelligible to a theocratic contemporary of the writer. The *manner* in which he determines a point of time might, indeed, seem to be somewhat peculiar; but this consists merely in the astronomically arithmetical *measurement* of a current *conception* of time, which reminds us of Babylon, the cradle of astronomical as well as astrological definitions, and which, by its union with the thoroughly Babylonian feature presented in the use of animal symbols, and with the grotesquely descriptive style of the narrative in general, harmonizes with the Babylonian origin of the book." }}

§ 10. Design of Book of Daniel.

{{ According to the opponents of the genuineness of this book, who assign it to the Maccabean period, its author aimed merely to exhort and comfort, and even invented the contents of the first or historical part for this purpose. Both the narratives relating to the heroic faith and steadfastness of Daniel and his friends, when exposed to the threatenings and persecutions of the Babylonian tyrants, and the apocalyptic visions of the second part, were designed to admonish the compatriots and contemporaries of the writer to "emulate these men in their unconquerable faith, as shown in their public and disinterested confession of the God of their fathers, and to remind them that this only true God would, at the proper time, know how to humble and destroy those who, like Antiochus Epiphanes, should exalt themselves against Him in their reckless pride, and should seek to cause His people to renounce His service, as well as how to secure the final victory to his faithful and steadfast adherents" (Bleek, *Einleit.*, p. 602). The book, if really composed in the time of Antiochus Epiphanes, would certainly correspond to this design but imperfectly. The hortative and typical bearing of many of its marvelous narratives upon the sufferings, temptations, and religious duties of Israel in a later age, would not have been at all understood. Nebuchadnezzar, Benhazzar, and Darius would hardly have been recognized as types of that Seleucidian tyrant since

their relations to the theocracy were wholly different from his. The latter aimed at the complete extirpation and annihilation of the worship of Jehovah, and would never have consented to even a temporary recognition of the supreme power and majesty of the Covenant God of the Old Dispensation, such as was secured from each of those rulers; and the cordial relations which Daniel maintained throughout the exile towards the Chaldean and Medo-Persian heathendom, as chief of the Magian caste, and as an influential political officer and confidential adviser of their heathen rulers, would certainly have exerted a forbidding influence on the narrow-minded, illiberal, and fanatically-inclined Jews of Maccabaeian times, instead of encouraging them, quickening their faith, and inspiring them with the zeal of martyrs. With the exception of three men in the fiery furnace, not a single really suitable example would have been presented to the martyrs of this period for their encouragement and comfort, while, at the same time, the prophetic portions of the book would have been burdened with much that was superfluous, obscure, and incomprehensible, and therefore with much that contradicted its design (cf. the note below).

On the other hand, everything reveals a definite plan, and is adapted to a practical end, which is easily apprehended when it is examined from the position of the nation during the exile and immediately afterward. The Chaldee fragments, chap. 2-7, which were recorded first, are seen in this light to be a collection of partly narrative and partly prophetic testimonies to Jehovah, as the only true God, in contrast with the vain gods of the Babylonians. These fragments were designed to strengthen the faith of the captives, and this design is indicated by the unvarying manner in which each section closes, viz.: by an ascription of praise to Jehovah, which generally falls from the lips of one of the heathen sovereigns himself (see chap. 2:247; 3:28 et seq.; 4:34; 5:29; 6:26 et seq.; 7:27). The Hebrew text was composed somewhat later, and was designed directly and solely for Israel, which appears, not only from the absence of doxologies expressive of the triumph of the faith in Jehovah over the worship of idols, at the end of the several paragraphs, but also from the fact that, aside from the historical introduction to the book as a whole (chap. 1:1-2:4), it contains *only* prophecies, which are, moreover, exclusively of a *comforting* nature. They are designed "to comfort the Hebrew people in the trying political circumstances under which they are either newly engaged in arranging their affairs in Palestine, or are still languishing in the land of the exile. In view of the fact that to the human understanding the duration of this trying condition is unknown, they present the assurance that the continued and increasing tribulations, which must keep pace with the moral corruption of heathendom, *are designed by God for the purifying of the faithful* (cf. chap. 11:35; 12:10), *and cannot be imposed a single day beyond what lie has determined*" (Kranichfeld, p. 60); and with a view to afford a still more effectual comfort and encouragement, they contain repeated references :to the *Messianic period of salvation* (chap. 9:25 et seq.; 12:1 et seq.; cf. 7:13 et seq.), that long predicted glorious conclusion at which the history of God's people must arrive after passing through many previous clouds and shadows, and *which contains in and of itself the assurance that Israel shall be saved out of every affliction, however great*.

From their connection with these comforting prophecies, the older records relating to the marvelous displays of Divine power and grace as witnessed by Daniel and his companions receive an additional significance, as examples tending to encourage, comfort, and quicken the faith of Israel in succeeding ages, and serving, especially in the more sad and troublous seasons, as shining way-marks and guiding

stars through the dark nights of a condition in which God had apparently forsaken them, although they were originally recorded for a different situation. This comforting tendency of the book, however, did not reveal itself fully, until, as has been shown elsewhere (§ 6, note 1), almost three hundred and fifty (350) years after the captivity, the religious tyranny of the Seleucidae brought the full measure of the sufferings predicted by Daniel to bear upon Israel. In consequence, this prophetic book, which up to that time had perhaps been partially misconceived, or at least misunderstood and undervalued, attained its rightful position in the public mind; for the sufferings of the time revealed not only the marked keenness of vision displayed by the Divinely-enlightened seer, but also the fullness of consoling power contained in his wonderful narratives and visions. The Maccabaeian period served, therefore, to fully demonstrate the practical design of the book, and thereby to solve its prophetic riddles, to bring to view the depths of wisdom which underlie its meditations on the relations of the world-powers to the kingdom of God, and to secure permanently to its author the honorable rank of the fourth among the greater prophets.

Note 1.—*Hävernicks, Einl.*, II. 488, shows in a striking manner, the untenable character of the assumption that the book is a fiction of the Maccabaeian age, invented to serve a purpose, especially in view of the marked difference between the religious and political circumstances of that time and those prevailing in the captivity: "How marked is the distinction between the heathen kings of this book and Antiochus Epiphanes! Collisions with Judaism occur, indeed, but how different is the conduct of Nebuchadnezzar, Belshazzar, and Darius the Mede, in relation to the recognition of Judaism and its God! Where is the evidence in this taste of a desire to extirpate Judaism, or to inaugurate a formal persecution of the Jews, such as entered into the designs of Antiochus. There can hardly be two things more dissimilar than are the deportment of a Belshazzar or Darius and that of the Seleucidian king." Compare page 487: "That Daniel, together with his companions, receives instruction in the language and wisdom of Chaldaea, that he even appears as the head of the Magian caste, and bears a heathen name, fills political positions at heathen courts, maintains relations of intimate friendship with heathen princes, and even manifests the warmest interest in them (cf. 4:16) all these are traits in thorough harmony with the history, and corresponding to the circumstances resulting from the captivity, but not according with the rigid exclusiveness of the Maccabaeian period," etc. Cf. Herbst, *Einleit.*, II. 2, 98; Zündel, p. 60 et seq.; Pusey, p. 374 et seq.

[Note 2. —We introduce here, as an appropriate connection, some valuable remarks from Keil's *Commentary on Daniel* (Clark's ed., Introd., § ii., p.5 et seq.), on *Daniel's place in the History of the kingdom of God*, so far as these relate to the chosen people of Israel. "The destruction of the kingdom of Judah and the deportation of the Jews into Babylonian captivity, not only put an end to the independence of the covenant people, but also to the continuance of that constitution of the kingdom of God which was founded at Sinai; and that not only temporarily but forever, for in its integrity it was never restored.... the abolition of the Israelitish theocracy, through the destruction of the kingdom of Judah and (he carrying away of the people into exile by the Chaldeans, in consequence of their continued unfaithfulness and the transgression of the laws of the covenant on the part of Israel, was foreseen in the gracious counsels of God; and the perpetual duration of the covenant of grace, as such, was not dissolved, but only the then existing condition of the kingdom of God was changed, in order to winnow that

perverse people, who, notwithstanding all the chastisements that had hitherto fallen upon them, had not in earnest turned away from their idolatry, by that the severest of all the judgments that had been threatened them; to exterminate by the sword, by famine, by the plague, and by other calamities, the incorrigible mass of the people; and to prepare the better portion of them, the remnant who might repent, as a holy seed to whom God might fulfill His covenant promises. Accordingly the exile forms a great turning-point in the development of the kingdom of God which He had founded in Israel. With that event the form of the theocracy established at Sinai comes to an end, and then begins the period of the transition to a new form, which was to be established by Christ, and has actually been established by Him..... The restoration of the Jewish state after the exile was not a re-establishment of the Old-Testament kingdom of God. Then Cyrus granted liberty to the Jews to return to their own land, and commanded them to rebuild the temple of Jehovah in Jerusalem, only a very small band of captives returned; the greater part remained scattered among the heathen. Even those who went home from Babylon to Canaan were not set free from subjection to the heathen world-power, but remained, in the land which the Lord had given to their fathers, servants to it. Though now again the ruined walls of Jerusalem and the cities of Judah were restored, and the temple also was rebuilt, and the offering up of sacrifice renewed, yet the glory of the Lord did not again enter into the new temple, which was also without the ark of the covenant and the mercy-seat, so as to hallow it as the place of His gracious presence among His people. The temple worship among the Jews after the captivity was without its soul, the real presence of the Lord in the sanctuary; the high priest could no longer go before God's throne of grace in the holy of holies to sprinkle the atoning blood of sacrifice toward the ark of the covenant, and to accomplish the reconciliation of the congregation with their God, and could no longer find out, by means of the Urim and Thumim, the will of the Lord. When Nehemiah had finished the restoration of the walls of Jerusalem, prophecy ceased, the revelations of the Old Covenant came to a final end, and the period of expectation (during which no prophecy was given) of the promised Deliverer, of the seed of David, began. If the prophets before the captivity, therefore, connect the deliverance of Israel from Babylon, and their return to Canaan, immediately with the setting up of the kingdom of God in its glory, without giving any indication that between the end of the Babylonian exile and the appearance of the Messiah a long period would intervene, this uniting together of the two events is not to be explained only from the perspective and *apotelesmatic* character of the prophecy, but has its foundation in the very nature of the thing itself. The prophetic perspective, by virtue of which the inward eye of the seer beholds only the elevated summits of historical events as they unfold themselves, and not the valleys of the common incidents of history which lie between these heights, is indeed peculiar to prophecy in general, and accounts for the circumstance that the prophecies as a rule give no fixed dates, and *apotelesmatically* bind together the points of history which open the way to the end with the end itself. But this formal peculiarity of prophetic contemplation we must not extend to the prejudice of the actual truth of the prophecies. The fact of the uniting together of the future glory of the kingdom of God under the Messiah with the deliverance of Israel from exile, has perfect historical veracity. The banishment of the covenant people from the land of the Lord, and their subjection to the heathen, was not only the last of those judgments which God threatened against His degenerate people, but it also continues till the perverse rebels are exterminated, and the penitents are turned with sincere hearts to God the Lord and

are saved through Christ. Consequently the exile was for Israel the last space for repentance which God in His faithfulness to His covenant granted to them. Whoever is not brought by this severe chastisement to repentance and reformation, but remains opposed to the gracious will of God, on him falls the judgment of death: and only they who turn themselves to the Lord, their God and Saviour, will be saved, gathered from among the heathen, brought in within the bonds of the covenant of grace through Christ, and become partakers of the promised riches of grace in His kingdom."]

[Note 3. —As a conspectus of Daniel's entire series of prophecies respecting the world-kingdoms, showing their complete harmony and mutual illustration, as well as their exact accordance with history, we insert (on pages 44-47) a table of all the passages, taken from M'Clintock and Strong's *Cyclopaedia*, s. v. Daniel.]

[Note 4. —Dr. Cowles, in his *Commentary on Daniel* (N. Y. 1871), devotes an Excursus (pp. 459 sq.) to the consideration of that theory, generally called the "year-for-a-day" view, which results in applying the prophecy of the fourth kingdom of Rome, and especially the Papacy. His arguments are perfectly conclusive to candid minds. As the work is easily accessible we forbear to quote or abridge his remarks. See further the exegetical observations on the passages where the dates are given.] }}

Harmony of Daniel's Prophecies of Four Great Oriental Kingdoms: History:

{ { I. *Babylonian Empire.* (2:31-32; 2:37-38; 7:2-4; 7:17)

This is depicted at its acme under Nebuchadnezzar, who attained the universal sovereignty of Western Asia and Egypt. Griffins or winged lions are a common emblem on the Assyrian sculptures. The empire subsequently degenerated, and, at the same time, became more civilized.

II. *Persian Empire.* (2:32; 2:39; 7:5; 8:2-4; 8:20; 11:2)

The original element was Media, where bears abound. Persia was the higher horn and more elevated side. The three ribs are probably Lydia, Assyria, and Babylonia, which were successively absorbed by Cyrus. He was victorious in every direction except eastward. The kings following him were: 1. Cambyses; 2. Smerdis; 3. Darius Hystaspis; 4. Xerxes, who first exerted all his resources against Greece.

III. *Macedonian Empire.* (2:32; 2:39; 7:6; 8:5-7; 8:21; 11:2-4;)

Copper denotes the mercenary Greeks. The leopard represents their slyness and pertinacity. The four wings are indicative of doubly velocity. Alexander marched with unexampled rapidity. He was the sole ruler of his dynasty. His dominions were divided, shortly after his premature death, between, 1. Ptolemy, in Egypt and the Mediterranean coast; 2, Seleucus, in Asia; 3. Lysimachus, in Thrace; 4. Cassander, in Greece.

IV. *Syrian Monarchy.* (2:33; 2:40-43; 7:7; 7:19-23; 8:8;)

This was of a mongrel character, the native Oriental element corresponding to the clay, and the foreign Greek to the iron. These were combined in all sorts of affinities. The ten toes may symbolize the numerous satrapies which fell to the share of Seleucus. This dynasty is depicted as fierce, from contrast with the lenient governments preceding, and especially from its intolerance towards the Jewish religion.

(7:7; 7:20; 7:34-35; 2:44-45; 7:8-14; 2:34-35; 2:44-45; 7:20-27; 8:9, 11-14; 8:23-25; 11:14-45; 12:7; 12:10-12.)

1. **Seleucus Nicator** was originally Ptolemy's general at Babylon, but soon managed to secure not only the entire East, but also the province of Syria [including Palestine]. 2. **Antiochus Soter** was engrossed with subduing the Gauls. 3. **Antiochus Theos** made peace with Ptolemy Philadelphus by marrying Berenice his daughter; but soon repudiated her in favor of Laodice, his former wife, who revenged herself by poisoning him and killing her rival with her infant. Berenice's brother, Ptolemy Euergetes, avenged her death by invading Syria, carrying away immense spoil.

4. **Seleucus Callinicus** attempted to retaliate by attacking the Egyptian provinces [translate, ver. 9, "**And he (the king of the north) shall come into the kingdom of the king of the south**"], but was forced to retire with defeat. 5. **Seleucus Ceraunus**, his son, renewed the attempt, but was slain; and his brother, 6. **Antiochus the Great** pushed the campaign to the border of Egypt.

This roused Ptolemy Philopator, who assembled an army, with which he totally routed Antiochus at Gaza; but he then concluded a truce with him.

Fourteen (14) years afterwards, Antiochus returned with the spoils of his Eastern campaigns to renew his designs against the Egyptian provinces, and, with the assistance of a party of the Jews, he defeated the Egyptian general at the sources of the Jordan, besieged and captured the remainder of the Egyptian force in Sidon, and got full possession of Palestine. He now concluded a hollow alliance with Ptolemy Epiphanes, giving him his daughter Cleopatra, with the Palestinian provinces as a dowry, hoping that she would favor his purposes, an expectation in which he was ultimately disappointed. He then turned his arms against the Greek colonies of Asia Minor and the Aegean till checked by the Romans under Scipio, who compelled him to sue for peace on the most humiliating terms. He was killed while attempting to plunder a temple in his own dominions. 7. **Seleucus Philopator** was engrossed with efforts to raise the enormous fine imposed by the Romans upon his father as the price of peace, and was at length assassinated by his minister, 8. **Heliodorus**, who held the throne a short time, although. 9. **Demetrius Soter**, son of the last king, was rightfully heir, and, 10. **Ptolemy Philometor** was entitled to the Palestinian provinces by virtue of his mother's dower right.

11. **Antiochus Epiphanes**, brother of Seleucus, artfully and quietly secured the succession, expelling Heliodorus, and ignoring the claims of his nephews Demetrius and Ptolemy. On his way home he vented his chagrin at this interference upon the unhappy Jews, in whose quarrels he meddled, deposing the high-priest, abolishing the sacrificial offerings, interdicting the ritual, and bitterly persecuting all who refused to apostatize to paganism. The Temple remained closed to all but heathen victims for three years and a half (1290 days), and was shortly afterwards rededicated on Dec. 25, B.C. 165 (making 1335 days), six and a half years (6½ yrs) (2300 days) from the first act of profanation in the removal of the legitimate pontiff. Antiochus's disregard for even the native deities is evident from his renewal of his father's attempt to plunder the temple of the Syrian Venus. Yet he made the most violent efforts to introduce the worship of Jupiter Capitolinus.

The remainder of his reign is obscure, owing to the nearly total loss of the ancient records concerning it. We have therefore but slight intimation, of the final expedition against Egypt, etc. referred to by Daniel as being so successful. It is certain, however, that the last act of his reign was a campaign in the north-eastern

provinces, and that he perished miserably (one account says, as a raving maniac) all he was hastening to the support of his generals who had been defeated by the Jewish patriots and zealots. The Maccabees had raised the standard of civil and religious liberty in Judaea after a long and severe struggle, the Jews secured their independence they retained for a century, a period of great political and spiritual prosperity in general, which Daniel and the other prophets speak of in such glowing terms as being introductory to the Messianic times, the Gospel "Kingdom of Heaven," never to end. }}

Book of Prophet Daniel.

{{ First (Historical) Part. Chapters I-VI.

1. **Introduction. Early History of Daniel & Three Associates.** 1:1-21.
2. **Vision of Monarchies: Nebuchadnezzar's Dream: Four World-Kingdoms, & Interpretation by Daniel.** 2:1-49.
3. **Test of Faith of Daniel's Three Friends in Fiery Furnace.** Chap. 3:1-30.
4. **Royal Report: Nebuchadnezzar's Dream relating to His Unfitness to Govern, & Fulfillment.** Chap. 3:31-4:34 [English Bible, Chap. 4.].
5. **Belshazzar's Feast, & Daniel's Foreshadowing of the Downfall of Chaldean Empire, Based upon Mysterious Handwriting on Wall.** Chap. 5:1-30.
6. **Deliverance of Daniel from Lion's Den.** Chap. 6:1-29." [English Bible, 5:31-6:28.]

Second (Prophetic) Division. Chap. VII-XII.

1. **Vision of Four World-Kingdoms & Messianic Kingdom.** Chap. 7.
 2. **Vision of Two World-Kingdoms & their Fall.** Chap. 8:1-27.
 3. **Vision of Seventy (70, LXX) Weeks of Years.** Chap. 9:1-27.
- [See Appendix. Relating to History of Exposition of 9:24-27. Not Selected, but valuable.]

Excursus. (American Revisor.) [Identification of Historical Periods in "Seventy (70, LXX) Weeks" in Daniel 9:24-27.

4. **Prophet's Last Vision: Most Thorough Description of Future Sufferings of Israel, & Ultimate Messianic Exaltation.** Chapters 10-12.
- A.) **Appearance of Angel on Banks of Tigris: Preparatory to Subsequent Prophecies & Introductory to them.** Chaps. 10:1-11:1.

Prefatory Remarks Concerning Final Vision of Daniel (chap. 10-12.) as a Whole.

- B.) **Detailed Prophetic Description of Persian & Grecian World-Kingdoms, & Kingdoms to Arise from Latter, & their Conflicts.** Chap. 11:2-45.
- C.) **Conclusion of Vision. Messianic Deliverance & Glorifying of God's People & Reference to Definite Determination by God of Time: Messiah's Coming to Deliver should Transpire.** Chap. 12.}}

Ethico-Fundamental Principles Related to History of Salvation, Apologetical Remarks, & Homiletical Suggestions. Chapter 2.

{{ We are compelled, in view of the great importance of the image of the monarchies for a correct estimate of the Messianic and practical bearing of all that follows, to separate our dogmatical and ethical observations on this vision into

several sections. Accordingly, we treat first of its *form*; next of the *circumstances of the times*, which afforded suitable analogies for its prophetic-historical composition; in the third place, of the *symbolism* of the image as a whole; fourthly, of the *interpretation* of the four world-kingdoms, and especially of the second, third, and fourth; and finally, of the relation of the prophetic vision to the history of the founding and development of the Messianic kingdom —the whole to be followed by practical homiletical remarks.

1. *The form of Nebuchadnezzar's vision* is distinguished from that of almost all the other prophetic visions of the Old Testament, by the peculiarity, that it is a *dream-vision*, under which mysterious form its highly important prophetic contents are revealed first to a powerful *heathen* monarch. The dreams of certain heathen princes of patriarchal times, *e.g.*, of Abimelech, Laban, and Pharaoh (Gen. 20:3; 31:24; xli. 41:1 et seq.), present the only analogy to this fact, so far as they were divinely occasioned, and had a direct reference to the fortunes of God's people. But their contents lack the rich, lively dramatic and symbolic character of this vision; and in the double dream of Pharaoh, the single instance where this approximately exists (Gen. 41), we miss the far-reaching vision that covers all history, and the wealth of Messianic references, by which the dream-vision under consideration is so remarkably distinguished. The observation of Hävernicks (*Komm.*, p. 43 et seq.) respecting the dreams of heathen persons in the Scripture history, although instructive and worthy of approval in other respects, has only a *partial* application in this case: We often (?) make the observation in the Scriptures, that whenever it became necessary to magnify the theocracy and the kingdom of God on earth — which could only be aided to accomplish its final destiny by means of miracles,— and whenever the welfare of the faithful required a special interference, revelations were imparted to heathen and unbelievers, and generally by means of dreams. Compare Gen. 20:3 (where it is expressly stated, with reference to Abimelech, (*wyb' 'Ich-s iwn*) 31:24; 41; Judg. 7:13,14. At the same time, the Scriptures assign as the reason for such revelations the *subjective* aim, '*to withdraw man from his purpose, and hide pride from man,*' Job 33:17. This Divine purpose was directly favored by the solemn awe with which the heathen world regarded dreams (*oneiroi theioi, neopemtoi*), as is proven by the characteristic and probably proverbial expression of Homer: (*kai gar t' onar ek Dios estin*) // l. 63; cf. further, 6 ll. ll. 26 et seq.; *Odys.* VI. 13 et seq.; 24:11,12; Herod. VII. 16; also Knapp, *Scripta varia arg.*, p. 103 ss.; Rosenmüller, *A. u. N. Margel.*, III. 33 et seq.; Jahn, *Einl. ins A. T.*, II. 391 et seq." —An instructive article in the *Evangel. Missions-Magazin*, 1863, No. 1, which was written by Ostertag and entitled *Der Traum und seine Wirknug in der Heidenwelt*, treats of the important part which dreams continually play in the religious life of heathendom, and more especially, when it is aroused and influenced by Christian missionary efforts. Cf. also Delitzsch, *Bibl. Psychologie*, § 14, p.283 et seq., and Splittgerber, *Schlaf und Tod, nebst den damit zusammenhängenden Erscheinungen des Seelenlebens* (Halle, 1866), p.144 et seq. The two latter distinguish more carefully than Hävernicks, in the above passage, the dreams inspired merely by conscience and those of a divinely caused and presaging character, which were more frequent within the domain of heathendom, from the dreams of revelation in the proper sense, whose occurrence was much less common among gentile nations, being generally limited in the Old and New Testaments to the people of God. Among the former class they reckon, *e.g.*, the dreams of Pharaoh; among the latter, the dreams of Nebuchadnezzar, in chap. 2 and 4 of our prophet.

The important circumstance must be observed, in this connection, that Nebuchadnezzar's dream-vision relating to the four world-kingdoms was evidently imparted to this heathen monarch while in a state of violent and guilty terror, but in so confused and indefinite a form as to exceed his understanding, and as even to prevent a clear reproduction of its nature by the unaided efforts of his memory. In both respects he was compelled to seek the aid of an Israelitish prophet, as an instrument of the only true God to make known the purport of His revelation (cf. *supra*, on vs. 1 and 3). This feature is certainly remarkable, but by no means incomprehensible. The heathen experienced but a single impulse in the detection of prophecy; the clearly connected description and analysis of the image of the future which he had seen were reserved for the spiritual art of the theocratic seer. The startling impression which had been made on the mind of the king while dreaming, by the appearance of the bright colossus, its sudden fall, and its total destruction and annihilation predominated to an extent that destroyed his recollection, and left him, on awaking, with a mere sense of having seen something highly important and of great significance for his own future and for that of his kingdom. It was natural that this should at once give rise to the wish to recall the vision clearly, in order to ascertain more fully what it might portend; and that this desire should finally excite such alarm as to banish sleep. His condition is not without many parallels in the history of man's spiritual life. The Egyptian ruler had, indeed, retained the contents of his prophetic dreams, and required Joseph for the purpose merely of interpreting their meaning; in connection with which the much less startling character of the dreams must be regarded. But in more recent times many instances have been recorded, in which significant dreams were forgotten, —either wholly, or so far as details were concerned, —while they left a powerful impression in the mind of the dreamer (cf. Reitz, *Historie der Wiedergeborenen*, I., p. 132 et seq.; Schubert, *Symbolik des Traums*, p. 211 [3rd ed.]; by the same, *Geschichte der Seele*, II., p. 94 et seq.; Splittgerber, as above, p. 118 et seq.). And the ancient Roman poet Attius (Cicero, *de divinitat.*, II. 21) has at least described the alarm produced, on the sudden awaking of the subject, by an impressive dream, in a manner which thoroughly recalls the behavior of Nebuchadnezzar as described in this chapter:

***"Rex ipse Priamus somnio mentis metu: Perculsus, curis sumptus
suspirantibus: Exsacrificabat hostiis balantibus. Tum conjectorem
postulat, pacem petens,***

***Ut se edoceret, obsecrans Apollinem: Quo sese vertant tantae
sortes somnium."***

["With which having been done the father and king himself **Priam**, having been scared with anxiety of mind (at the dream), was sacrificing to the gods with lambs, having been engaged with sighing cares. Then, seeking peace and sacrificing a guess, imploring that **Appollo** teach him to understand where such great prophecies of the **dreams** may turn him."]

In view of all this there is nothing in the external form and dress of Nebuchadnezzar's vision that removes it materially beyond the influence of conditioning circumstances, such as are elsewhere apparent in the surroundings of prophetic dream-visions. Consequently the credibility of the narrative cannot be assailed on psychological grounds, nor on any other; and the attempt of Von Lengerke, Bleek, Hitzig, and others, to stamp it as an imitation of the history of Pharaoh and Joseph, designed to encourage and strengthen the faith of the Israelites in the time of Antiochus Epiphanes, must especially be rejected, as being decidedly arbitrary, since the peculiarities in the conduct and character of

Nebuchadnezzar by far exceed the traits he manifests in common with his precursor Pharaoh, and also with his alleged imitator Antiochus,

2. In regard to *the points of connection which existed in the state of the world for the prophetic image of Nebuchadnezzar's dream*, see Kranichfeld's observation on v. 10 : "It is not recorded, as being unessential, how much information, in regard to his *spiritual state* at the time of the dream, the king imparted to the wise men, nor yet how much they were able to apprehend themselves in view of the political aspect of the times. The historical point of departure for the knowledge of the dream as a revelation, is found in a consideration that must pre-eminently concern a king as such, at the beginning of a newly founded realm, and in the presence of a powerful and threatening contiguous state, viz.: the question respecting the fate of his dynasty and if his kingdom." Cf. page 120: "But the political constellation, even in the early years of Nebuchadnezzar's reign, was not of a nature to prevent the writer from recognizing a powerful rival of the Chaldaean empire in the Median kingdom. Isaiah and Jeremiah had already pointed to the nations of the *north*, or specifically to *Persia* (Elam) and *Media* as the executors of the judgment that should come upon Babylon, cf. Isa. 13:17; 21, 2; Jer. 50:3, 9. 41; 51:11, 28. —Above all, Media stood as a powerful rival to the Chaldaean kingdom upon the historical arena, at the time of Nebuchadnezzar's entrance. The Medes were allied with the Babylonians in the destruction of Nineveh, and in that joint undertaking of an earlier period were already able to render powerful assistance; there are even indications that on that occasion the Babylonians saw the direction of their military enterprises principally in the hands of the Medes. They shared with the Babylonians in the possession of the Assyrian empire —the latter taking the western portion, while the former claimed chiefly the regions east and northeast of the Tigris. How greatly Nebuchadnezzar was obliged to dread the power of his neighbor is shown by his fortifications in the north, which were begun soon after his accession to the throne, and prosecuted with vigor during the greater part of his reign (cf. *Niebuhr, Gesch. Assyriens und Babels* p. 218 et seq., p. 223); an Elamitic-Median war against Babylon appears to have transpired as early as the 11th or 12th year of his reign." —If to these observations on the relations of Babylon to Medo-Persia, we add the remarks of the same exegete in relation to Javan, *i.e.* Greece, which was looming up in the distant political horizon of Nebuchadnezzar, and remember, that his western rival and probable successor to the power and greatness of Medo-Persia might be well known to a Chaldaean king about B.C. 600 —since Sennacherib had already been engaged in a warm contest with an army of Greek mercenaries in Cilicia, about a century before since further, such mercenaries were accustomed to serve in the Assyrian armies from the time of Esar-haddon, and in the Egyptian from the time of Psammetichus, and since the Lydian kings were involved in exhaustive and bloody wars with the Ionians, Dorians, and Aeolians of Western Asia from about B.C. 610 (see *Herod.*, 1.6; II, 152, 163, 169; Abydenus, in Euseb. Armen. ed. Anchor, I. p. 53 ; Berosus, *Fragm. hist. Graecae*, II., 504 ed. Müller; —cf. *supra*, Introd. § 7, note 2),— it will be evident that all the conditions were present which could possibly be required for the originating of a dream-vision, by which a Chaldaean monarch about B.C. 600 was forewarned of the future overthrow of his dynasty through the agency of warlike neighboring states. More than an external historical occasion or impulse for the dream-vision, was not probably derived by the king from the peculiar state of existing political affairs. All that bears a really prophetic character in his vision is to be traced back to the direct agency of God, which was able to construct a majestic and united vision of the deepest prophetic significance, out of the extremely

sporadic and imperfect natural materials that were provided in the range of the king's political observation. Left to himself, Nebuchadnezzar, whether awake or dreaming, could merely have originated certain presentiments, or combinations of political wisdom, which at the best, must remain mere images of the fancy, or acute speculations. If his dream became a picture of the future that embraced the world and displayed the profoundest prophetic truths, a vision that was "certain, and the interpretation thereof sure" (see above, v. 45), this was entirely owing to the all-enlightening and revealing influence of the Divine Logos (John 1:9), who sought to glorify Himself and His prophet at the court of the powerful heathen king, in order thereby to kindle a shining light of Messianic consolation! for His faithful ones of that age, as well as for those of the still darker periods of the future. Cf. *infra*, Ethico-fundamental principles, etc., on chap. 8, No. 3.

3. *The symbolism of the image of the monarchies in general*, namely, the succession of the four metals, gold, silver, brass, and iron, as also the distribution of these metals over the several parts of a colossal idol or statue in the human form, the contrast between the brittleness and weakness of this image and the world filling greatness and solidity of the stone which takes its place, etc.; all these, like the fundamental conditions of the vision itself, may find their point of departure, or so to speak, their root, in certain relations and estimates of the time that naturally prevailed in Nebuchadnezzar's kingdom, while the peculiarity of their arrangement is doubtless, as before, to be traced back to the revealing influence of God. An underlying natural basis cannot be mistaken.

a. In the symbolizing of a succession of four world-kings by a connection of four metals of steadily decreasing value. "A comparative view of the idea of a separation of the course of temporal development into four world-periods, which occurs elsewhere also, is instructive in this connection. We meet it in the Indian transformations within the limits of the four *Yugs*, in the Graeco-Roman conception of four metallic *aeons* (the ages of gold, silver, etc.), and also in the Parsee idea of four trees that have sprung from a single root, composed respectively of gold, silver, steel, and iron. (* Cf. Wilhelm da Fonseca, *Mythologie des Alten Indien*, p. 26 et seq.; Hesiod, (*Erga kai hēmeraī*), 106 ss.; Ovid, *Metam.* I., 89 ss.: and in relation to the old-Persic doctrine of four ages of the world, especially *Genesis and Avesta* in *Ausland*, 1868, Nos. 12 and 28. and also Delitzsch. Art. *Daniel*, in *Hersog's Real-Encyklo.*, p. 276. According to the two latter, the book *Bahman Jekht*, for instance, contains the following remarkable statement of the myth respecting the four ages of the world: "... Zerdusht demanded immortality from Ormuzd, then Ormuzd showed to Zerdusht the all-embracing wisdom: whereupon he saw a tree having such a root that four trees had sprung from it, one of gold, another of silver, another of steel, and the fourth of iron. . . . Ormuzd said to the holy Zerdusht: 'The root of this single tree, which thou hast seen (is the world), and these four trees are the four times which shall come; this golden one, when I and thou entertain each other, and Cstasp-Shah accepts the law. and the body of the Deos is broken and they conceal themselves: this silver one is the reign of the royal Artashir: the steel one is the rule of Anosheveran Chosru, the son of Kobat; that of iron the evil reign of the Deos'" (on which, according to the Parsee teaching, the time of the Saviour Sofiosh is finally to follow).) Hesiod indeed, destroys the number four, by introducing a fifth (5th) kingdom between the kingdoms of brass and of iron, which is not of metal, and thus corresponds, in a measure, to the Messianic kingdom of Daniel, namely, the (*diakaioteron kai areion, theion genos*) of the heroes; but irrespective of this feature, the constant and decided combination of the idea of world-periods with the precise

number *four*, remains a noteworthy fact. And although the correspondence that has been indicated, for instance, in the case of Ovid as coming under the influence of Greek conceptions, must in all probability be regarded as based on that idea, and moreover, although the Persian idea of the four metallic trees, which has been referred to, may not have been uninfluenced by the representations of Daniel,—it will still be apparent, that the natural application of the number four to the ages of the world rests upon a profounder reason that inheres in the nature of things, and evidently, upon a natural and simple association with *the four stages of human life*. This connection of the number four with the periods of human life is especially easy in Daniel, since the four phases of development are illustrated by the image of man, as a personification of heathendom" (Kranichfeld, p. 118 et seq.). To what extent the application, in this case, of the idea of four ages of the world to the succession of Asiatic monarchies, is to be placed to the account of the natural or political meditations of Nebuchadnezzar, and how far it is of supernatural suggestion or positively revealed, cannot, of course, be definitely decided, especially in view of our extremely fragmentary knowledge respecting the scope of religious thought and the philosophy of human life among the Babylonians.

b. The comparison of the successive kingdoms with the several parts of a colossal human or idol image is also probably based on some heathen mode of conceiving and representing things, with which the dream-originating Divine principle of revelation may have connected itself. Daniel himself, indeed, indicates nothing whatever, either in his recapitulation of the dream or in the interpretation, that can show that the form, size, and natural dignity of the several parts (head, breast, belly, legs), contained any special symbolical reference to the character of the four world-kingdoms; and any attempt to construct such relations between the image and the objects symbolized is exposed to the danger of being involved in useless interpretations and idle pastimes, as may be seen in many older expositors, and even as late as in Starke (on vs. 39 and 41). But at any rate the size and position of the various parts merit consideration as a *tertium compar.*, so far as the first kingdom, which is represented by the head, as the highest and most important, but also the smallest organ, may be conceived of as intensively more, but extensively less considerable, than the succeeding ones; as also each successive organ may signify an aggregation of peoples or states (cf. *supra*, on v. 39), which becomes steadily more worthless and degraded, from an internal (ethical) point of view, but as regularly increases in size and extent. In one respect, therefore, namely, so far as the decrease of internal moral worth (or dignity, according to the theocratic standard) among the four successive kingdoms is concerned, the symbolism of the various bodily parts yields the same result as that of the metals; while in another respect it leads to a contrary result, inasmuch as it represents these kingdoms as constantly extending their boundaries.

c. The final consideration, —whether the mysterious stone, that descends from the mountain and shatters the metallic image, representing Messiah's kingdom or the fifth world-monarchy, also contains features that may be traced back to the religio-political ideas of the ancient Babylonians, or whether, on the other hand, this closing incident of the whole vision must be regarded as purely supernatural in its character, —can hardly lead to a definite conclusion. Some approach to Messianic ideas and expectations, however, may have been contained in that religious estimate of the world current among that people, as well as in that of the Persians, the Greeks (compare what was remarked above concerning Hesiod and the Zoroastrian myth of the four trees), the ancient Germans and Scandinavians, etc.

The stone that crushes the image of the monarchies or world-periods may, therefore, have been a conception taken from the Chaldean or Babylonian circle of ideas, similar in its nature and tendency to those remarkable mythological approximations to the fundamental dogma of Christianity, which have justly been characterized as "mythological foreshadowing of the great truth: '*The word was made flesh*'" (Kahnis, *Lutherische Dogmatik*, III. 334; cf. v. Osterzee, *Das Bild Christi nach der Schrift*, p. C9 et seq.; J. P. Lange, *Das Apostolische Zeitalter*, I., p. 237 et seq.).

4. *The historical interpretation of the four kingdoms*, or the application of the image of the monarchies to the facts of history in detail, involves no really serious difficulty upon the symbolic principles that have been established, in view of the definite statement by the prophet in verses 37,38, by which the golden head designates the *Chaldaean* empire of Nebuchadnezzar. The three succeeding kingdoms may therefore be discovered, without leaving room for doubt. They necessarily represent the three phases of development in the great Oriental universal monarchy, which followed next after the Chaldaean period; for the prophetic horizon, whether of the king or Daniel, did not embrace the Occident. The four world-kingdoms are developed without exception on one and the same geographical stage, on the soil of the *Orbis orientalis*, thus harmonizing with the Biblical representation under the symbol of a *single* colossal human image; and the only world-kingdoms of the Orient that arose after the overthrow of Babylon, and that equaled it in importance, were the Medo-Persian founded by Cyrus, and the Macedonian-Hellenistic, originated by Alexander the Great, the latter of which passed through two stages, viz.: the period of its undivided existence, and that of its constantly increasing division and disintegration under the post-Alexandrian Diadochi. These two, or, by a more correct enumeration three, final forms of the Oriental universal monarchy, are represented with the utmost clearness by the silver breast, the brazen (copper) belly, and the nether extremities which are at first of iron and then of intermingled iron and clay. The breast of silver designates the Medo-Persian kingdom, which first succeeded the golden head, or Babylon. It does not signify Media simply, for (1) at the time when the Median king Cyaxares (= Darius the Mede, see Introd. § 8, note 4) and his nephew and son-in-law Cyrus overthrew Babylon, the Persian tribe had already become so prominent within the Median realm as to warrant the designation of the whole kingdom by the names of both tribes, the Median, which was formerly predominant, and the Persian which had now become its equal. (2) Daniel accordingly refers to the whole world-kingdom which succeeded Babylon as a kingdom of "**the Medes and Persians**" (chap. 5:28; of the exposition of that passage), and even in the section relating to the reign of Darius the Mede (chap. 6:9. 13, 16) he designates the religious code, which was in force throughout the kingdom, as "**the law of the Medes and Persians.**" thus characterizing it as a sacred ordinance that rested on the common consent of both the nationalities that had united under a single government. (*The force of the expression "*the law of the Medes and Persians*" (*dath madaï upharas*) in chap. 6 as an evidence of the union of the two neighboring Iranian nations in a single state as early as the period of the Chaldaean supremacy, and perhaps earlier still, has been recognized, e.g., by Kranichfeld, despite his preference for the interpretation which refers the second world-kingdom to Media, and the third to Persia. In a note on page 123 et seq. he contests the assertion of Von Lengerke, that this formula really originated after the time of Cyrus, and is therefore a gross anachronism in the mouth of Daniel, by arguing that the union of the two peoples in a single nation. or

at least under a single government, dates considerably beyond the time of Cyrus, and accordingly, that an exclusively Median realm was never in existence. The conformity of this view to the actual historical development of the ancient Iran is shown by Niebuhr, *Geisch. Asurs und Babels*, p. 186; cf. Spiegel In *Ausland*. 1866, p.355 et seq. *) (3) In exact correspondence with this is his representation of the Medo-Persian kingdom, in chap. 8 under the figure of a warlike ram, and his designation of a succession of two dynasties— a Median and a Persian—simply by the growth of two horns from the head of the ram, of which the smaller comes up first (verse 3; cf. verse 20). (4) Consequently, the instances in which he distinguishes Darius, or Cyrus, or succeeding kings, by the titles, respectively, of "*king of the Medes*," or "*king of the Persians*," must be regarded as referring, not to a diversity of realms, but simply to a difference of tribal relations among these rulers. (5) Further, the vision of the four successive beasts, which is described in chap. 7 and which is doubtless parallel to that of the four elements in the image of the monarchies, does not accord with the assumption, on which the second beast, a carnivorous bear, represents the kingdom of the Medes, while the third, a leopard with four wings, designates the Persian monarchy, which fact was scarcely distinct from the former (see *infra* on that passage). (6) Nor does Zech. 6 which is an alleged parallel to the vision before us, warrant a conclusion in favor of the opinion that distinguishes between the Median and Persian kingdoms; for the red, black, white, and grizzled, and bay horses, mentioned in that place, do not designate various lands or kingdoms any more than do the horses with similarly varied colors, which are introduced by the same prophet in chap. 1:7 et seq. (see Köhler, *Die Nachexilischen Propheten* ii. 1, 69 et seq., 189 et seq.). (7) Finally, no conclusion in favor of the Median hypothesis can be deduced from the remark by Daniel in verse 39*a*, that the second kingdom should be inferior to that of Nebuchadnezzar; for an ethical inferiority of the Persian kingdom to that of the Chaldaeans might be readily asserted from a theocratic point of view, inasmuch as it clearly displayed a greater moral and social depravation under its later kings, than the former. Only Cyrus excelled the Chaldaean rulers in friendly and benevolent conduct toward the theocracy, while his immediate successors, Cambyses and Pseudo- Smerdis, treated the people of God with greater severity than had any Chaldaean king whatever (cf. also the sufferings inflicted on the Jews by Xerxes, according to the book of Esther, and also by Artaxerxes I, according to Ezra and Nehemiah).

But if, in view of these considerations, the second kingdom of the image of the monarchies represents Medo-Persia, there can be no further doubt as to the interpretation of the third, which is symbolized by the brazen belly. It must necessarily designate the *Macedonian world-kingdom of Alexander the Great*, whose grand and rapid introduction, as if borne on the wings of the tempest, is represented in the parallel vision of chap. 7 by the figure of a leopard with four wings, but which receives consideration in this case (chap. 2), only so far as its ethical and religious inferiority in relation to its predecessors is concerned, and as the remark that it should "bear rule over all the earth" (verse 39*b*) characterizes its external greatness. The kingdoms of the Hellenistic Diadochi, which arose from the universal monarchy of Alexander the Great, cannot be included in the third or brazen kingdom, since they present a picture of internal disruption, such as is clearly symbolized by the fourth monarchy of Daniel. The nether extremities of the colossus only, which were at first (in the legs) of iron, but afterward (in the feet and toes) a mixture of iron and clay, can be made to harmonize with the period of the Diadochi. In their interpretation, the legs, which are yet of iron, will probably refer to

the time during which the immediate successors of Alexander endeavored at least to maintain the unity of the realm, despite their incessant quarrels and bloody conflicts, —hence down to the battle near Ipsus (B. C. 323-301); while the feet, which are in part of iron, and in part of clay, represent the succeeding state of growing dismemberment and hostile divisions (in which the kingdom of the Seleucidae in Syria, and that of the Lagidae in Egypt, were alone able to maintain, during a considerable period, a position of commanding power); cf. above, on vs. 41-43. That this torn and corrupted state of the post-Alexandrian Hellenistic empire, so analogous to a putrefying gigantic carcass, and also that the vain attempts to heal the sores by means of intermarriages among the contending princely families, etc., should be already described and prefigured in the visions of a Chaldaean king about B.C. 600, can, of course, find an explanation only in the direct operations of the Divine Logos, by which the future is revealed (cf. No. 3). To base these features on a reference to the historical condition of Hellenism during the Chaldaean period, to its internal divisions and incurable discords, which were, at that early day, as apparent as was their warlike bravery, and further, to the custom of political marriages among princes, which was already frequently observed (Kranichfeld), seems inadequate, and involves the danger of an exaggerated naturalizing of the prophetic process in question. Nor can the custom of political marriages be shown to have existed in the time of Nebuchadnezzar among the Greeks (with whom we have chiefly to do, in this connection), although it prevailed in Medo-Persia and Egypt.

Finally, the fourth kingdom was, at an early period, made to signify the Roman universal dominion, so that its first stadium of unimpaired strength (the legs of iron) represented the period of the republic and the first emperors, and the second, divided and powerless stage (the feet of iron and clay) referred to the later empire, or even to the middle ages and more recent times (in which, according to Auberlen's exposition of 5:43, the German and Slavonic nationalities were intermingled with the Roman); but this interpretation is opposed by many considerations. (1) It ascribes a range of vision over the future to the dreaming king and the prophetic interpreter, which lacks every support based on the actual condition of the times, since, as is well known, the greatness and world-historical importance of Rome were unknown until four hundred (400) years after the captivity. Unlike the sections of the prophecy which relate to Persia and Javan, this would have no foundation in existing relations, but rather, would be of an abstractly supernatural character. (2) The (*kittim*) mentioned in Chap. 11:30, although already identified with the Romans by the Septuagint and the Vulgate, must rather be regarded as a race of *Greek* islanders, in view of the constant usage of the word elsewhere in the Old Testament, and more especially, because there is no indication of the identity of these Chittim with the fourth world-kingdom, either in chap. 11, or elsewhere. They are simply noticed in that connection, like the northern and southern kingdoms, as a constituent part of the Javanic or Hellenistic empire. (3) The symbolic details comprehended in the fourth or lowest world-kingdom according to Nebuchadnezzar's vision —the legs of iron, the feet and toes part of iron and part of clay, etc., appear natural and suitable when applied to the development of Hellenism after Alexander, and particularly in the era of the Seleucidae and the Ptolemies, while they lead to results of a more or less arbitrary character, with every attempt to demonstrate the Roman hypothesis; *e.g.*, the view of Buddeus, Hengstenberg, and others, by which the two legs of iron designate the eastern and western empires after Honorius and Arcadius, and that of Cocceius,

which regards the iron and the clay as indicating the separation of the Roman power into a spiritual and a material kingdom (papacy and empire), etc. (4) That the collocation of the world-monarchy of Alexander and the kingdoms of the Diadochi as forming one and the same (*maliku*) position that becomes necessary on this view, although supported by chap. 8:21 (where a grouping into a (*malikuth yawan*) has actually come to pass, is yet shown by chap. 11:4, to be decidedly opposed to the real meaning of the prophet (cf. 1st Macc. (1:1 and 7 et seq.)). (5) Finally, the figure of a stone, that destroys the image, is positively false as a representation of the triumph of Christianity over the world-power, if the Roman power be regarded as the fourth and final phase of the development of the latter; for this was not overthrown and destroyed suddenly and at a blow by the kingdom of Christ, like the statue by the stone, but instead, it incorporated Christianity with itself, and continued, as Christianized Rome, to bear rule over the earth during more than a thousand years. It might, therefore, be more properly identified with the stone, than described as a potency inimical to it; but it can, in any case, find no place in the series of pre-Messianic world-kingdoms that were hostile to His reign. [To these arguments we add the marked coincidences between the several vision of Daniel respecting these four great world powers, as exhibited in the harmonic table inserted in the introduction; and we call especial attention to the almost perfect parallel between the two "little horns" in each case. Now as one of these is admitted on all hands to refer to Antiochus Epiphanes, the other, if identical, is, of course, a constituent likewise of the Syrian empire of the Seleucidae; as the fourth Oriental monarchy. The discrepancies alleged by Keil, p. 258 et seq., as arguing a different interpretation of the little horns respectively, will be duly noticed in the exposition of the passages themselves.]

For these reasons we adopt that exposition of the four kingdoms which Bertholdt (*Daniel*, I. 192 et seq.) has recently advocated with penetration and fairness, after Polychronius, Grotius, Tossauus, Zeltner, and others, had asserted its principal features. We differ from Bertholdt, however, in failing to deduce anything that argues the composition of Daniel's prophecy in the period of the Seleucidae and Asmonaeans, from the reference of the feet of iron and of clay to the times of the later Diadochi, since, as will be shown more in detail hereafter, we regard the reference of passages like chap. 7:8 et seq.; 9:24 et seq. to Antiochus Epiphanes as not conflicting with the authenticity of the book. We accordingly reject the following interpretations, which differ from ours in various particulars

(a.) That of Bunsen (cf. Introd. § 4, note 1), which applies the golden head to Assyria, in harmony with the alleged original interpretation by Daniel, the breast of silver to Babylon, the brazen belly to Media, and the iron legs to Persia, but which is thus guilty, not only of a direct contradiction of v. 38 ("thou art this head of gold"), but also of a misconception that conflicts with history, in relation to the intimate connection, and even essential identity of the kingdoms of Assyria and Babylon, which could never have been contrasted as gold and silver, or the lion and the bear (cf. chap. 7:5 et seq.) ((* Cf. Zündel, *Krit. Unteres.*, p. 88; and generally as respects the continuity of the Assyrian and Babylonian empires and their inseparable connection in point of nationality, religion, and civilization, see the valuable sketch of the results achieved by the latest efforts of Assyriologists: *Ninive et Babylone*, in the *Revue des deux Mondes*, 1868, March 15, by Alfred Maury. The old-Babylonian (Chaldaean), the Assyrian, and the later Babylonian empires, are in fact but three successive phases of the development of one and the same world-kingdom, despite their changes of dynasties and capitals, as also the Median, the Persian

(Achaemenidian), the Parthian, and other kingdoms, are successive phases in the manifestation of a single national empire on Iranian soil. Cf. G. Rawlinson, *The Five Great Monarchies of the Eastern World, or the History....of Chaldea, Assyria, Babylon, Media, and Persia*. London, 1867, 4 vols. Also A. Scheuchzer's *Assyriache Forachungen* in M. Heidenheim's *Deutsche Vierteljahrschrift für engl.-theol. Forschung*, Vol. IV, No. 4 (1868), p.4 et seq.)

(b.) That of Hitzig and Redepenning (see above, on v. 39 a), which refers the head and breast to Nebuchadnezzar and Belshazzar, as the only Babylonian kings whom the author is said to have known and which is therefore, at least, a partial reproduction of the scheme formerly attempted by the Swede, H. Benzel (*Dissert. de quatuor orbis monarchiis*, 1745), and by Harenberg, Dathe, and Hezel, to personify the four kingdoms (regarding them as metonymies for four Babylonian kings).

(c.) The view of Ephraem Syrus, Venema, Eichhorn, V. Lengerke, Bleek, de Wette, Kirmss, Hilgenfeld, Delitzsch, Kranichfeld (and conditionally, *i.e.*, so far as it conforms to the views under *a* and *b*, also of Ewald, Bunsen, and Hitzig), that the head represents Babylon, the breast Media, the belly Persia, and the legs Greece and the Diadochian kingdoms (see for the contrary, above. No. 4).

(d.) The "orthodox" view, which refers the first three kingdoms to Babylon, Medo-Persia, and Greece, but the fourth to Rome and the states which have sprung from it since the

empire; early represented by Josephus (Ant. x. 10, 4), by a majority of church-fathers—especially by Jerome, Orosius, and Theodoret; also by all the expositors of the Middle-age church after Walafrid Strabo, and by a majority of moderns, of whom we mention Buddeus (*Hist. eccles.* p. ii. sect. 5, p.619 ss.), Joach. Lange, Starke, Zeis, Velthusen (*Animadversiones ad Dan.* II. 27-45; Prag, 1783), Menken (*Das Monarchienbild*, Brem, and Aurich, 1809), Hengstenberg, Hävernick, Caspari (*Die vier daniel. Weltmonarchien*, in the *Zeitschrift für luth. Theologie und Kirche*, 1841, No. 4), Hofmann (*Weissagung und Erfüllung*, I.276 et seq.), Keil (*Einl. ins A.T.* § 134, p.443, [also in his *Commentary on Daniel*]), Gausaen (*Daniel le Prophete*, 2d. edit. 1850, I. 250 ss.), Auberlen (*Daniel*, etc., p. 42 et seq.), Zündel (*Krit Unterss.* etc., p.74 et seq.), Kliefoth, Füller, Gärtner (in their expositions), Pusey (p.58 ss.), Volok (*Vindiciae Dan.*, p.7 ss.), [and the monographs added in the Introduction]. —For the history of this orthodox-churchly interpretation of the image of the monarchies in older times, see *Antiquae et pervulgatae de quatuor Monarchiis sententiae plenior et uberius assertis*, auct. J. G. Jano, 1728 (also in Breyer's *Histor. Magazin*, vol. I., p.114 et seq.); and in relation to its influence on the conception and representation of universal history during the 16th and 17th centuries, see Meusel, *Bibliotheca historica*, vol. I., pt. 1, p.176 ss.

((* [Justice to this popular view of the fourth kingdom of Daniel's prophecies, which applies it to the Roman empire, either as a pagan or a papal tyranny, seems to require a statement here of the principal arguments in its favor. Other considerations will be examined, as well as some of these more in detail, in the exposition of the passages under which they arise.

1. The prominence of the Roman dominion, as being the only really world-wide government after that of Alexander, certainly lends great probability to its selection as the culmination of the previous world-monarchies in comparison with the territorially insignificant realm of the Seleucidae. But this argument seems to us to be neutralized by indications in the text itself, especially the fact that Daniel's prophecies in this matter are bounded by the Orient as to their arena of dominion,

the chosen people of God and their local heritage being the stand-point from which their influence is measured. The Jews did not come into any severe contact with Rome till after the dawn of the Messianic era, and (as the author observes above) Rome itself did not then succumb under the collision. The note of time "**in the days of these kings**" (ver. 44) cannot be pressed into a corroboration of this synchronism, for then it would cover the whole range of the previous dynasties likewise (see the exposition of that verse). But a most decisive prohibition of the allusion to Rome appears in the continual degeneration of the successive empires from the head downwards, till the fourth has deteriorated into a base metal and even a maudlin alloy, it is true the epithet "**strong as iron**" well applies to Rome, but it attained its culmination both of force and culture under the early emperors, and there was no subsequent change of government in its decay corresponding to the distinction between the unadulterated metal of the legs and the crumbling mixture of the feet and toes. In the case of the SyroGreek monarchy, on the other hand, all these particulars have their exact counterpart.

2. The difficulties attendant upon the effort to identify with the history of the Seleucid succession the particulars elsewhere given in connection with the fourth empire, especially the list of ten kings and the fall of three of them before the successful one (chap. 7:24) have been urged in favor of the "orthodox" view. But the Roman interpretation, on the other hand, seems to be beset with equal if not greater difficulties in this point, as will be seen in the exposition of that passage. Chap. 11 of this book is acknowledged on all hands to be a detailed account of the dynasty of the Seleucidae, showing that the prophetic ken had it prominently in view; and the little horn of the he-goat (chap. 8:9) is generally admitted to be Antiochus Epiphanes. It is therefore hard to resist the conclusion that the little horn of the fourth beast (chap. 7:8) is the same king, and the fourth section of the colossal image (chap. 2:40 et seq.) the same dynasty. The characteristics make the parallel complete.

3. The violent persecution experienced by the saints under Roman power, particularly in the days of papal supremacy, has been especially thought to justify this scheme of interpretation. But it must be remembered that the Seleucidae were the first kings who really oppressed the people of God on account of their religion, and the efforts of Antiochus to exterminate their faith were of the most extraordinary character, not exceeded by the virulence of the Inquisition itself. Moreover, the attempt to apply the prophecies in question to both pagan and papal Rome, weakens the force of the whole interpretation. The effort to find in the pope, as such, an emphatic and direct fulfillment of the 'little horn' is indeed sustained by the striking analogy of *blasphemous* atrocity, but fails to find an equal agreement with many other features of the picture, *e.g.*, the '**mingling themselves with the seed of men**' (chap. 2:43; absolutely forbidden by the celibacy of the pontiffs and clergy), the origin in dynastic and territorial revolution ("the sea," chap. 7:3, and "earth," chap. 6:11), the pointed reference to the Mosaic cultus and temple (chap. 8:11), and the whole tenor of the overthrow by civil and military convulsion (chap. 11:40 et seq.). We may also adduce the gross incongruity of representing any branch of the Christian Church, however corrupt, under these heathen symbols, and the final foe of God's people.

4. The marked similarity between the visions of Daniel and those of John in the Revelation, extending to details of phraseology as well as of emblem, has naturally led to the belief that they coincide in application. This however, in a superficial view of their import. In the New Testament we everywhere find the

symbols and even the terms of the O.T. used conventionally with a different application and in a wider sense. Thus, in our Lord's eschatological discourse (Matt. 24), the symptoms of the dissolution of Judaism are made premonitions of the end of all things; the whole of Ezekiel's wail over the queen of ancient commerce (chap. 27) is transferred almost literally to the apocalyptic overthrow of the later mistress of the world (Rev. 18); the very names, Babylon, Gog, etc. are applied to new places and persons, just as Sodom, Egypt, Zion, etc., had long been current with a metaphorical meaning. It is a great mistake, however, to infer that these N.T. adaptations of types and imagery and language, familiarly drawn from the O.T., necessarily denote the same objects or events. They are rather related as common types of some recurring Antichrist, as extensions of one general world power ever inimical to the cause of spiritual religion. To identify them is to destroy the significance and beauty of the conventional signs by which they are expressed. The shallowness of this method of exposition, as applied to St. John's Apocalypse, has been demonstrated by the futile attempts to make them quadrate with the facts of history.

5. Lastly, the periods assigned in Daniel for the fulfillment of the various prophecies, are appealed to in support of their application to Rome. This seems to us, on the contrary, a fatal argument against the view in question. It is true the same numbers are often used by the Revelator for the length of "*the times and seasons*" prefigured in his visions, but we have never yet seen any satisfactory adjustment of them to the history of the Roman empire or the papal church. We are strongly inclined to that view which regards them as being conventionally adopted by St. John as representations of longer or shorter periods of indefinite length. But in Daniel they unquestionably denote determinate spaces of time, and "for that very reason—as they are all periods of comparatively brief extent (some three and a half (3 1/2) years, with the exception of the notable term of 70 weeks, or rather hebdomads (7s); see the exposition of that passage)—they must be limited by the history of the Antiochian persecution and the Maccabean revolution. The only escape of this conclusion is by a report to what is termed the "year-for-a-day hypothesis," which consists in understanding the *days* in each of the periods in question as put for so many *years*. It is sufficient to say of this somewhat popular and certainly convenient theory, that it is a conjecture devoid of countenance in Scripture. True, the prophets occasionally make a literal day the type of a literal year, but they never do so without immediately adding the explanation, for the express purpose of preventing such a generalization of the rule. Besides the passages in Gen. 1:5 et seq.; 2:4; 2nd Peter 3:8 (which would prove too much), the only instances of this usage adduced are Num. 14:34; Ezek. 4:1-6; Dan. 9:24 (but this is not in point); Rev. 2:10 (but here the application is a pure assumption); Rev. 11:3-11 (an equally imaginary case); Rev. 11:2,3, and 12:6, 14 (to include which is a simple *petitio principii*); Rev. 20:6 (a rather difficult case—think of a millennium of 365,000 years!). See the exhaustive list by Dr. Pond, in the Meth. Quar. Rev. for Jan., 1874, p.116 sq.; [see below at end of this section] where the learned writer argues that if one part of a vision be a symbol so must the rest, *e.g.*, if the locusts in Rev. 9, be symbolical (which is probably true only so far as they are a type of ruin in general, not any particular form or agency), so must the accompanying number be; *ergo*, the "5 months" of ver. 5 must denote 150 years—just as if the number might not be symbolical of an indefinite period, as it no doubt is. We conclude, therefore, by reiterating that no clear instance can be adduced of the use of a "day" in Scriptural prophecy for an exact year, *where the typical character of the time is not*

immediately expressed as being limited to that particular case, much less is there any intimation that such a rule is to apply to prophecy in general. To admit such a principle in Biblical interpretation is to abandon all precision in the use of language.] *)

5. *The relation of the image of the monarchies*, when correctly interpreted, to the history of the founding of Christianity, must be found, in view of the foregoing considerations, in the assumption that the destroying stone represent the kingdom of Christ at the time of its introduction on the historical arena, while the growth of the stone until it fills the earth, indicates its gradual extension over all the countries of the earth. The fulfillment of this closing incident of the prophetic vision as a whole, is therefore not confined exclusively to the initial period of the history of Christianity —as if the stone represented the pre-Messianic Israel, or any other historical agency preparatory to the advent of Christ; nor is it to be referred entirely to the future of Christianity— as if the destruction of the colossus of world-powers had not yet transpired, and the overthrow of the fourth monarchy were reserved for the final judgment or some other eschatological event. The descent of the stone and the overthrow of the image were rather realized in the history of salvation, when Christ, the Stone that was rejected by the builders, ground His enemies to powder, and became the elect and precious Corner-stone in Zion, upon which all the foes of God's kingdom are henceforth to fall, and by which they are to be shattered and put to shame (Matt. 21:42-44; 1st Pet. 2:6-8; cf. Isa. 8:14; 28:16). This closing scene of the vision is in the course of being steadily and increasingly fulfilled, inasmuch as, on the one hand, the destruction and dissolution of the world-powers, and on the other, the growth of the stone into a mighty mountain that fills the whole earth, are yet far from their Divinely appointed goal —however surely the world, together with Satan, its head, may have been long since judged in principle of the Spirit of Christ, and however clearly the only true God, who is declared in Christ, may have demonstrated, in a certain measure, his nature as the all-supporting rock, from all eternity in the congregation of His faithful ones (as the "Rock of Israel." Gen. 49:34; Deut. 32:4 et seq., Isa. 30:29; 44:8; 1st Sam. 2:2, etc.; cf. the "rock of strength," Isa. 17:10 ; "rock of eternities." Isa. 26:4; "rock of refuge," Psalms 94:22, etc.). —Here again we are compelled to reject several partial conceptions:

(a.) The identification of the stone or fifth monarchy with the Roman dominion (Grotius), which clearly leads to an improper naturalizing of the passage, so far as it confines itself simply to the earthly relations of the historical Roman empire; but which certainly includes an important measure of truth in so far as it regards the Roman world-power as a Divinely chosen and sanctioned bearer and promoter of the royal Messianic cause at the stage of its introduction (cf. *supra*, No. 4).

(b.) The one-sided and exclusive reference of the stone to the people of Israel (older Jewish expositors; Porphyry; —see, on the other hand, Jerome on the passage)

(c.) That interpretation of the stone by which it symbolizes merely the *person of the Messiah*, as distinct from the kingdom founded by Him (Cosmos Indicopleustes, and several rabbins, as Saadia, Ibn-Ezra, etc. ; and, after them, especially J. Clir. Beermann. *De monarchia quarta*, in his *Meditatt. politicae*, 1679, where he submits an interpretation of the several kingdoms that is otherwise entirely correct: cf. Bertholdt, as above, p. 215 et seq., in relation to Beermann, and partially against him).

(d.) The reference of the stone, not to the first, but to the second advent of Christ, and also to the erection of the Apocalyptic millennium, which is said to constitute the "fifth monarchy," according to the true and actual meaning of the prophet. This view was held by the Chiliasts (Enthusiasts, Anabaptists) of the 16th and 17th centuries, and especially by the fanatical sect of Quintomonarchists or Fifth-monarchy men in England at the time of Cromwell (see Weingarten. *Die Revolutionskirchen Englands*, Berlin, 1868, p.180 et seq.); also by several recent expositors of a subtle-chiliastic tendency, especially Auberlen (p. 42 et seq.; 248 et seq.; —in opposition to him see Kranichfeld. p.118 et seq.). Several earlier exegetes of pietistic-chiliastic or theosophic temper, e.g., Joach. Lange, Starke, M. Fr. Roos, Mencken, etc., contented themselves with finding a prophetic reference to the millennium in the final destiny of the stone, hence in its development to a greatness that fills and controls the earth, which is entirely admissible in view of the above.

6. *The practical and homiletical treatment* of this chapter will dwell predominantly on either its historical or its prophetic features. The leading subjects for consideration will be either the answer to Daniel's prayer and his promotion above the heathen wise-men, or the triumph of the kingdom of God over the world-powers.

a.) The former theme is immediately connected with the subject of the preceding chapter, since Daniel's promotion and honor were merely additional fruits of the faithful obedience, which had already in that connection been praised as the source and basis of his greatness. Especially suitable texts may be found in the prayer of Daniel and his friends, vs. 16-23, and in the closing verses 46-49. Compare Calvin's observation on v. 16: "*Videmus, quo consilio, et qua etiam fiducia Daniel postulaverit, tempus sibi dari. Consilium hoc fuit ut Dei gratiam imploreret . . . Non dubium est, quin speraverit Daniel, quod adeptus est, nempe somnium regis sibi revelatum iri. Exponit ergo sociis suis, ut simul postulent misericordiam a Deo.*" Also Chr. B. Michaelis on the same passage: "*Daniel eadem fide, qua postmodum ora leonum obstrinxit* (Heb. 11:3), *hic solutionem somnii, quod necdum noverat, Nebuchadnezzari promittit, certus jam de exauditione precum, quas super hac re ad Deum fusurus erat* (Jas. 1:6)." —On v. 19 cf. Jerome: "*Somnium regis suo discit somnio; immo et somnium et interpretationem ejus Dei revelatione cognoscit, quod daemones ignorabant, sapientia saeculi scire non poterat. Unde et Apostoli mysterium, quod omnibus retro generationibus fuerat ignotum. Domino revelante cognoscunt* (Eph. 3:5)." ((* Tertullian's assertion (de jejun., c. 7). with reference to vs. 1-19. that Daniel and his friends fasted during three days, and that for this reason their prayer was heard, has its foundation in the fact that he (or rather the pre-Jeromian Latin version of the Bible used by him) followed an ancient ascetic interpolation of the passage, which is still found in the Septuagint: (*kai parēnggeile nēsteian kai deēsai, kai timōrian xētēsai*).— Cf. the similar ascetic extension which the passage 1st Cor. 7:5 experienced at an early day, by the interpolation of the words (*tē nēsteia*) before (*tē proseuchē* *)) — On v. 22 see Starke: "If many things in the Word of God are too deep and hidden for thee, the fault is not in the Word, but in thyself. Beseech God to enlighten thy dark heart, and thou shalt understand the depths of God's Word with ever-increasing clearness." —Notice also the evidence of Daniel's profound humility and modesty in v. 23b: Thou "*hast made known unto me now what we desired of Thee*;" on which Jerome (and after him Theodoret, Calvin, etc.) correctly observes; "*Quod quatuor rogant, uni ostenditur, ut et arrogantiam fugiat, ne solus impetrasse rideatur, et agat gratias, quod mysterium somni solus audierit.*"—In treating the closing paragraph, vs. 46-49,

notice particularly that it is a heathen ruler, a worshipper of idols, who is compelled to exalt and glorify Daniel and his God. Calvin (on V. 47): *Profani homines interdum rapiuntur in admirationem Dei, et tunc large et prolixè fatentur, quicquid posset requiri a veris Dei cultoribus. Sed illud est momentaneum: deinde interea manent impliciti suis superstitionibus. Extorquet igitur illis Deus verba, quum ita pie loquuntur, sed intus retinent sua vitia facile postea recidunt ad pristinos mores, quemadmodum memorabile exemplum postea sequetur. Quicquid sit, voluit Deus ore profam regis gloriam suam promulgari, et illum esse praeconem suae potentiae et sui numinis."*

b.) With regard to the prophetic contents of Nebuchadnezzar's dream as brought out in Daniel's interpretation, vs. 37-44, Melancthon justly comprehends that the political element must in this connection be decidedly subordinate to the religious and Messianic factor, and observes: "*Haec enarratio non tantum est politica de imperiis, sed praebet etiam occasionem Danieli conciliandi de toto regno Christi, de novissimo iudicio, de causa peccati, de redemptione et instauratione humani generis; cur sit tanta mundi brevitatis; quale sit futurum perpetuum regnum, utrum in hac natura immunda vel alia; qualis sit futurus Redemptor, et quomodo ad hoc regnum perveniantur. Ita haec brevis narratio complectitur summam Evangelii.*" —Cf. Calvin (on v. 44) "*Summa igitur est: quamvis visuri sint Judaei potentissima imperia, qua malum et terrorem ipsis incutiant, immo reddant fere attonitos, tamen nihil in illis fore stabile vel firmum, quod scilicet contraria sint regno felici Dei. Atqui maledictionem denuntiat Jesaias (c. 60:12) omnibus regnis, quae non serierint ecclesiae Dei. Quum ergo omnes illi monarchae diabolica audacia erexerint cristas adversus filium Dei, oportuit deleri, et in eis consuetudinem fieri Dei maledictionem, quum Tutbetur apud prophetam. Sic ergo contrahit Christus omnia mundi imperia. -- Hortatur propheta (Psa. 2:12) omnes reges terrae, ut osculentur Filium. Quum neque Babylonii, neque Persae, neque Macedones, neque Romani Christo sese subjecerint, immo omnes suas vires contulerint ad ipsum oppugnandum et fuerint hostes pietatis, oportuit deleri a Christo regno,.... Neque etiam hic Daniel ea tantum attingit, quae patent oculis hominum, sed altius attollit mentes nostras, nempe ut sciamus, non alibi rerum futuram, in qua quiescamus, posse reperiri, quam in imo Christi (1st Cor. 3:3). Extra Christum ergo pronuntiat quicquid splendoris et potentiae est in mundo et opulentiae et roboris, hoc esse eaducum et inrabadum et nullius momenti.*" —Starke (after Geier, on t. 44): "All the kingdoms of earth are subject to change, but Christ's kingdom shall endure forever, and no violence can accomplish its overthrow" (Matt. xiv. 14:19). —Id. (on v. 37 et seq.): "If God foreknows so exactly all changes in the world-kingdoms, and if He governs them all by His wisdom, should He not know the changes which are to transpire in His church? Should He not control them for good? " (Matt. 10:29,30). —Menken (*Das Monarchienbild*, p.83): "The object for which God created the world, and the end for which He governs it, is the kingdom of God. The kingdom of God is the invisible root which holds and sustains the world-kingdoms. the invisible power which smites and destroys them. Their more or less intimate connection with the kingdom of God decides the duration, the importance, the significance of world-kingdoms. The fate and the history of all the kingdoms of earth, that have no important connection with the kingdom of God, or no connection at all, would be of no value. Whatever may be their history, it is always unimportant, because they exert no influence whatever, or at best a very limited influence, upon the postponing or hastening of the final development of things, upon the supplanting of the world-kingdoms by the kingdom of God." }}

(Methodist Quarterly Review, Jan., 1874, p.116-124. Article VII. Day-Year Interpretation: Rev. Enoch Pond, D.D., Bangor, Maine. Congregational Minister.) (See # 4. above.)

((* In interpreting certain prophetical Scriptures, more especially in the books of Daniel and the Revelation, some of our ablest and best English and American commentators have adopted what has been called "the Day-year theory." In particular passages they have regarded a day as standing for a year; on the other hand, the Jesuits, the Germans, and a few American scholars, have denounced this theory in the strongest terms. They have said "it never ought to be true, and never can be." They have discarded it as being "utterly baseless, false, and of course mischievous and delusive."

The question is of much importance, as it involves the interpretation of some of the more interesting portions of the Bible. Let us for a few moments consider this question, and endeavor to come to a right understanding of it.

The question is not whether in all the prophetical Scriptures a day stands for a year; for certainly this is not the case. In most of the passages where days are mentioned, the word day is to be taken in its literal signification.

But does it, in any cases, stand for a year? And can this be proved, either by the testimony of Scripture, or by the obvious fulfillment of prophecy? We believe it can be, and shall proceed, in few words, to justify this opinion.

When it was predicted of the Israelites that they should wander in the wilderness forty years, it was added: "*After the number of days in which ye searched the land, even forty (40) days, each day for a year shall ye bear your iniquities, even forty (40) years.*" Num. 14:34.

So Ezekiel, when predicting the siege and capture of Jerusalem, was directed to lie on his left side three hundred and ninety (390) days, which days denoted so many years. These years may be calculated from the establishment of idolatry by Jeroboam in the kingdom of Israel, to the final desolation of the whole land, in the twenty-third (23rd) year of Nebuchadnezzar, a period of precisely three hundred and ninety (390) years. When the prophet had accomplished these days, he was directed to lie forty (40) days more on his right side, which represented the forty (40) years that intervened betwixt Josiah's reformation and the same final desolation. [?: Rather the remaining years of the 70 Years Captivity.] "*I have appointed thee each day for a year.*" Ezek. 4:1-6.

In the prophecy of Daniel, this same mode of representation is unquestionably resorted to. **"Seventy (70, LXX) weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."** Dan. 9:24. This prediction refers, undoubtedly, to the Messiah, and to the time when he should appear to make expiation for sin. The commencement of the seventy (70) weeks is fixed by Daniel himself, or rather by the revealing angel. It was **"from the going forth of the decree to restore and to build Jerusalem."** Dan. ix, 25. This decree was given to Nehemiah by Artaxerxes Longimanus, in the twentieth (20th) year of his reign. Neh. 2:1. And from this time to the death of Christ, according to the best chronologists, is four hundred and ninety years, or seventy (70) weeks, counting a day for a year.

It is objected to this interpretation that what our translators have rendered seventy (70) weeks is in the original of Daniel seventy (70) sevens (7s), which may mean seventy sevens (70) of years, that is, four hundred and ninety (490) years; thus bringing us to the same result, without supposing a day to stand for a year.

The only question here is, Did Daniel, or the revealing angel, intend, by the seventy sevens (70), sevens of days, or sevens of years? We think he must have intended sevens of days, hebdomads, (7s) weeks; since, from the creation, time had been divided into weeks of seven days, but years had never been so divided. A seven, a hebdomad, would naturally be understood to mean seven days, though the word days should be omitted. So the word hebdomad has always been understood. Critics have no more reason or authority for changing the meaning here into sevens of years than they would have for changing it into sevens of hours or sevens of months. The proper translation of the passage before us is that contained in our Bible: **“Seventy (70) weeks are determined upon thy people, and upon the holy city,”** —that is, seventy (70) times seven (7) days— four hundred and ninety (490) days; and the fulfillment of the prophecy shows that each of these days must stand for a year.

Instances of this species of interpretation occur in the Revelation. Thus it is said to the Church in Smyrna: “The devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days.” Rev. 2:10. No one can suppose that the persecution here referred to would be limited to ten literal days. The reference is, undoubtedly, to the Diocletian persecution, which lasted ten years.

It is believed by the most respectable commentators that the army of locusts swarming forth from the bottomless pit, on the blast of the fifth trumpet, denotes the vast army of Saracen warriors by whom a great portion of the earth was overrun and devastated for many years. This army was to continue its ravages for five months. Not five literal months; no one can entertain such a supposition. A much longer period must be indicated. On the “Day-year theory,” the five months represent one hundred and fifty (150) years. Let us see, then, how long the Saracen conquests continued.

The Saracens first issued from the deserts into Syria, and commenced their wars upon Christian nations, about the year 629. From this time, for the next hundred and fifty years, they were the most successful warriors on the earth. They carried their conquests through Egypt and all northern Africa, and then through the greater part of Spain and into France. At the same time they twice besieged Constantinople, and laid waste the greater part of the eastern Roman empire. They entered Europe from the East, intending and expecting to unite their eastern and western conquests somewhere in Italy, and to have all Christendom at their feet. But they were defeated and driven back in France by Charles Martel in the year 732. Soon after this their conquests were checked in the East, and by the year 779 —one hundred and fifty years from the commencement of their ravages —their power to injure had in great measure ceased. The Caliphs had become rich, luxurious, and effeminate; they built cities, palaces, and castles; they devoted much time to the pursuits of science and the arts of peace. They did not cease to exist as a people, but their power to do hurt was taken away. They were no longer a terror to their Christian neighbors and to the nations of the earth.

We have an instance of the same kind under the sixth trumpet, when the Euphratean horsemen —almost universally allowed to represent the Turks —invaded Western Asia, captured Constantinople, and destroyed the last remains of the old

eastern Roman empire. For a time they were prevented from crossing the Euphrates by the power of the Caliphs. But in the year 1055 Bagdad was taken by the Turks, and the way was opened for the extension of their conquests westward. They crossed the Euphrates with a vast army, chiefly horsemen, which John sets down as "two hundred thousand thousand (myriads of myriads, millions of millions; $200,000 \times 1,000 = 200,000,000$).” Gibbon says that “they overspread a frontier of six hundred (600) miles.”

After this army was let loose upon western Asia, it was to continue “for an hour, a day, a month, and a year.” No one can suppose these numbers to be taken literally. They must denote a much longer period. On “the Day-year interpretation,” they stand for about three hundred and ninety-one (391) years. Supposing the Turks to have commenced their career of conquest in 1062—which is as soon as they could be expected to commence it after crossing the river—and adding to this number three hundred and ninety-one (391), we have 1,453, the precise year in which Constantinople was taken. There is some diversity of statement as to the year in which the Turks commenced their wars in western Asia; but the result in every case comes very near to that stated above. And surely it is a most remarkable result, going to assure us of the accuracy, not only of the prediction which contains it, but of the method of interpreting that prediction.

We have another instance in the Revelation equally striking. When the two witnesses had finished their testimony they were slain, and their dead bodies lay unburied “in the street of the great city, which spiritually is called Sodom and Egypt,” three days and a half ($3 \frac{1}{2}$). Then “the spirit of life from God entered into them, and they stood upon their feet.” Rev. 11:3-11. These witnesses are supposed to denote the faithful few who were found at their post through all the Middle Ages—the Paulicians, the Cathari, the Culdees, the Lollards, the Albigenses, the Waldenses—holding up the light of truth, and braving the hatred and persecution of the world. As the time of their testimony in sackcloth drew to a close, they were assailed with unwonted violence. Their enemies were determined either to silence them or destroy them. Wars were waged against them; crusades were set on foot for their destruction; the Inquisition was busy at its work, and in the short period of four years is said to have destroyed one hundred and fifty thousand (150,000) [?] persons.

At length, as we approach the time of the Protestant Reformation, Rome ventured to proclaim that her work of destruction was accomplished. At the ninth session of the Lateran Council, held in the year 1513, the orator of the session ascended the pulpit and affirmed: “There is an end of all resistance to the Papal rule and religion; opposers exist no longer. The whole body of Christianity is now seen to be subject to its rightful head—the Pope.” It is probably from this time that the three days and a half ($3 \frac{1}{2}$), during which the bodies of the witnesses remained unburied, are to be reckoned. And it is wonderful to record that in three years and a half ($3 \frac{1}{2}$) from the date of the above proclamation, that is, in the autumn of 1517, Luther commenced his attack upon indulgences, life entered again into the bodies of the dead witnesses, and the Protestant Reformation was ushered in.

In the cases above cited, “the Day-year interpretation” is supposed to be verified by the actual fulfillment of prophecy. There are other instances in the Apocalypse which are to be interpreted in the same way, the fulfillment of which is not yet accomplished. The *terminus ad quem* has not been reached. In the latter half of the Revelation we find frequent mention of a period styled the forty and two months, and the twelve

hundred and sixty (1260) days, during which the Church is to be persecuted and well-nigh destroyed by its enemies. The holy city is to be trodden under foot forty and two (42) months, and the two witnesses are to prophesy in sackcloth twelve hundred and sixty (1260) days. Chap. 11:2,3. The mystical woman is to flee into the wilderness and be nourished there for the same period. Chap. 12:6, 14. And the beast rising out of the sea is to continue his iron rule forty and two (42) months. So, in Daniel, the saints are to be given into the hands of the power represented by the little horn until "a time, times, and dividing of time," three years and a half (3 1/2), forty and two (42) months, twelve hundred and sixty (1260) days —the same period as that indicated above.

No sober interpreter can suppose that these several numbers are to be understood literally. They must indicate a much longer period." Interpreting them on the "Day-year theory," each and all of them signify twelve hundred and sixty (1260) years, the period of papal rule and domination in the Church. Each and all of them terminate together, at a time yet future, in the great conflict immediately preceding the millennium. (* Even Professor Cowles, who denounces and ridicules "the Day-year theory," does not himself interpret the above notations of time literally, but prolongs them indefinitely, or as much as he has occasion. He says: "It matters not how long the two witnesses did actually testify to the Jews before the fall of their city," p.127. Of the mystical woman he says: "God kept her in the wilderness as long as the occasion demanded," p.147. So the forty and two (42) months of the beast's continuance indicates, according to Professor Cowles, "an indefinite period of calamity," p.155. Even the thousand (1000) years of the millennium does not, in his reckoning, signify a thousand (1000) years, but a vastly longer period.)

If we knew with certainty when the twelve hundred and sixty (1260) years commenced, we might fix the date of the millennium. But this we do not know. When was the mystical temple measured, and the court of the Gentiles left out, and the holy city given to be trodden under foot? When did the two witnesses commence giving their testimony in sackcloth? When did the mystical woman flee into the wilderness, to be sheltered and nourished there? When were the saints of the Most High given into the hands of Daniel's little horn? We have not the means of answering definitely either of these questions. Perhaps the periods indicated by them did not all commence together, but at different times in the course of a century or more. Papal Rome did not rise to the height of its supremacy all at once. Its usurpations were gradually assumed, its abominations were gradually accumulated, and its prostration and breaking up may be gradual. The millennium may not be fully introduced at once. It may come in gradually, and in some of its stages almost imperceptibly. Its light, which even now may be streaking the east, will shine brighter and brighter unto the perfect day.

There is, however, one of the apocalyptic symbols, denoting the commencement of the twelve hundred and sixty (1260) years, which, as it seems to me, is quite definitely fixed: I mean the rising of the beast out of the sea, in the thirteenth chapter. This beast, I cannot doubt, signifies Papal Rome in its political, secular character. It arose when the Pope received his temporal dominion and became a king. This took place in the year 756; and the twelve hundred and sixty 1260 years added to this will make the millennium to commence in about the year 2000, or in the six thousandth (6,000th) year of the world.

Meanwhile the way will be constantly preparing for it; revolutions will be taking place one after another, and the power of the Papacy will be steadily diminishing. But at the time above-mentioned the millennium, I trust, may be fully introduced, and the seven thousandth year of the world will be the great Sabbatical period.

We have shown that in the prophetical Scriptures a day is often, though not always, reckoned for a year; and if it be inquired how we are to determine when the word day is to be so reckoned and when not, I answer: In these cases, as in others, we are to be guided chiefly by the connection and the sense. Thus, when it is said in Jeremiah, **"These nations shall serve the King of Babylon seventy (70) years,"** there is nothing in the connection to show that the literal sense of the words is not intended. So, when it is predicted by Daniel that the pollution of the sanctuary by Antiochus Epiphanes should continue two thousand and three hundred (2300) days, the numbers are to be understood literally. Chap. 8:14. But when it is said of the little horn of Daniel's fourth (4th) beast —signifying a terrible persecuting power— that the saints of the Most High shall be delivered into his hands until **"a time, times, and dividing of time,"** that is, three years and a half (3 1/2), the connection shows that the terms cannot have a literal interpretation; a period much longer than three and a half (3 1/2) years is obviously intended.

If any object that this "Day-year interpretation" is wholly arbitrary, that there is no reason or occasion for it, and therefore it must be unsound, it will not be difficult to show that there is a principle involved in it, and that it was not adopted by the Holy Spirit without the best reasons. It was adopted, as is evident in most of the cases where it occurs, to give continuity and congruity to the symbols employed. Without it, or something like it, there would be an utter incongruity. Thus, when the Church is represented by a travailing woman flying into the wilderness, there to be nourished for twelve hundred and sixty (1260) years, the statement is monstrous. The woman could not live a tenth part of that period. But by substituting days for years, and supposing each day to stand for a year, the whole representation becomes consistent and agreeable.

The same explanation will apply to the beast in Rev. 13, who is to continue his ravages for twelve hundred and sixty (1260) years. But no beast can live twelve hundred and sixty (1260) years. To avoid the absurdity of such a representation there is a necessity of adopting the "Day-year theory," and then the whole becomes consistent: a literal beast may continue forty and two (42) months.

And so of the locusts representing the Saracen warriors in chapter 9. If it was the intention of the revealing Spirit that these should continue one hundred and fifty (150) years, why did he not say one hundred and fifty (150) years? Why limit their ravages to five months? Because locusts do not live one hundred and fifty (150) years, nor commonly more than five months. The Spirit, therefore, adopts the "Day-year principle," and says they shall continue five months, which are one hundred and fifty (150) days, and stand, symbolically, for one hundred and fifty (150) years.

In cases like those here adduced, it is necessary that both parts of the representation should be interpreted in the same way. If one part is a symbol, so must the other be. In the cases we have considered, the woman, the beast, and the locusts are confessedly symbols; and so the numbers must be, a day standing for a year.

The germinant idea of this method of interpretation seems to have been derived from Moses. *"After the number of days in which ye searched the land, even forty (40) days, each day for a year, shall ye bear your iniquities, even forty (40)*

years." Num. 14:34. From Moses it was adopted by Ezekiel and Daniel, and the writer of the Revelation. It enables the writer to prophesy in symbols, and at the same time to make his symbols congruous and consistent.

In this short article I have endeavored to set forth, explain, and defend the "Day-year" method of interpretation because I think it a matter of great importance. Without it, I feel sure that the books of Daniel and the Revelation can never be properly and consistently interpreted.)) [Compare 7th Day Adventists, Uriah Smith, & William Miller.] *)

Ethico-Fundamental Principles Related to History of Salvation, Apologetical Remarks, & Homiletical Suggestions. Chapter 7.

{{ 1 . After what has been remarked, it is apparent that the principal force and the greatest interest of the prophetic descriptions of this chapter centre in the *fourth world-kingdom* and in its development as an anti-Christian power, which immediately prepares the way for the judicial advent of Christ. In the parallel description in the second chapter,—where the series of world-kingdoms was represented by four metallic substances, respectively inferior to each other in value, in the order of their succession, and although together forming a great colossus, yet indicating its perishable nature by the weakness of the feet on which it rested —the observation of both the dreaming king and the interpreting prophet was fixed equally on all the four world-monarchies. Their intimate relations to each other, their separation, and their subjection to the same ultimate fate through the agency of the rock of Messiah's kingdom, formed the principal features of that prophecy, which, however, likewise dwelt more extensively upon the fourth kingdom than upon its predecessors (v. 40 et seq.); but the principal reason for the prominence thus given to the last kingdom in the series, existed substantially in the fact that the aim was to point out that its heterogeneous elements and its divisions laid the foundation for its own ruin, and, as a matter of course, for the fall and ruin of the former empires. The case is different with the present vision and its interpretation. Each of the four beasts which in this instance represent the world-kingdoms is indeed drawn with nervous and strongly characterizing strokes, that admit of no doubt respecting their identity with the four constituents of the image (v. 4 et seq.); but the attention of the narrator is principally directed to the fourth beast, and to the horn which denotes the height of the development of the world-power (v. 7 et seq.; 11 et seq.), even during the dream-vision itself. The interpretation of the vision disposes of the first three beasts and their reference to the three earliest world-kingdoms very summarily (v. 17), but emphasizes the fourth beast and its **"little horn which speaks blasphemous things."** as symbols of the final phase of development on the part of the world-power, and of the reign of antichrist produced by it; for not only are the characteristic peculiarities of this beast noticed twice over, the second time in a recapitulation denoting the reflections of the prophet concerning its nature and appearance (vs. 18-22), but they receive a somewhat detailed explanation (vs. 23-26), which does not indeed display the clearness of the disclosures in chapters 8, 11, and 12 relating to the same events in the period immediately prior to the Messianic future, but which is nevertheless far superior to all the former prophetic sections of the book, and especially to that contained in chap. 2, in the precision and clearness of its expositions.

2. In order to a correct apprehension of the Messianic bearing of this prophecy, it is requisite before all else, that the identity of the monarchial relations and situations indicated in this chapter with those described in chapters 8. 11 and 12 should be carefully observed; or, in other words, that the common reference of the prophecies in all these chapters to Antiochus Epiphanes and the Maccabaeian period, as marking their more immediate fulfilment, should be recognized. The following considerations will demonstrate that this reference is common to the prophecies mentioned (and also to that contained in chap. 9:24-27), and that, consequently, the second part of the book of Daniel refers, as a whole, to that time as the epoch of its first and more immediate fulfilment:

a. The world-power in question is described as *divided and subject to dissensions in itself*, in all the parallel representations, especially in chap. 2 and 7 on the one hand and chap. 11 on the other. This agreement extends even to the point, that in both instances, chap. 2:43 as well as chap. 11:6, 17, the vain attempts to secure peace by means of intermarriages are noticed (see on 2:43 and cf. infra, on chap. 11 l.c.).

b. The number *ten*, is applied to the kings of the fourth monarchy, and receives prominent mention in at least two of the parallel descriptions (chap. 7 and 11), although merely as a symbolic number, which finds its counterpart, in a general way, in the first ten possessors of the throne of the Seleucidae. (It must be remembered, however, that [according to the author's view] neither the ten toes of the image of the monarchies, chap. 2:42 et seq., nor the four horns of the Grecian goat, chap. 8:7 et seq., refer to these ten predecessors of Antiochus Epiphanes, or to any individual kings whatever.)

c. The *blasphemous and sacrilegious course of the eleventh (11th) king* — symbolized by the "**little horn**" —towards the Most High, His law, and His saints, is described in chap. 7 (vs. 8, 11, 20-25), and more fully in chap. 8:10, 24 et seq.; 9:24 et seq. [?]; 11:31, 3 1/2, in a manner that recalls the statements of the Maccabaeian books relating to the abominable attempts of Epiphanes to profane the Jewish worship and oppress its adherents, with the liveliest and strongest emphasis.

d. Chapters 7:25; 9:27; 12:7 et seq. agree in limiting the duration of the tribulation caused by the antichristian tyrant to 3 1/2 years. (In relation to the merely apparent discrepancy in the duration of the suffering, as stated in chap. 8:14 and chap. 12:12, see on those passages.)

e. The several descriptions agree *in superseding and destroying* the antichristian supremacy by the *erection of a Messianic kingdom*. This is not only asserted in the chapter before us and in chap. 2:44 et seq., but also in chap. 8, where the breaking of the foe without hands (v. 25) 13 evidently synonymous with the loosening of the destroying stone "*without hand*" in chap. 2:34, 45, and where the "**justifying**" (v. 14) of the desolated sanctuary denotes nothing else than the introduction of the Messianic period of salvation. Further illustrations of this head appear in chap. 9:24 and in 12:1 et seq., 7 et seq., where the Messiah likewise is described as the direct opponent and victorious successor of antichrist and his abominations. Hengstenberg (p.213 et seq.), Havernick. Ebrard (*Offenb. Joh.* p. 84 et seq.), Zündel (p. 119), and Auberlen (p.197 et seq.) attempt in vain to deny the identity of the antichrist noticed in chapters 2 and 7 with the enemy of the people of God described in chapters 8 and 9, asserting that the former is to be looked for in N.T. times immediately prior to Messiah's second advent, while the latter appeared and was destroyed during the Old Dispensation and before the first advent of Christ, and that the prophecies in chapters 2 and 7 relate to the eschatological antichrist,

while those in 8 and 11 denote a typical personage! —as if the descriptions in chap. 7:25 did not already indicate an opponent of the O.T. church and ceremonial! as if the "changing of (festal) times and laws," there referred to, could designate anything but the violent offences against the temple and the sacrifices of the Old Covenant, as described in chapters 8, 9, and 11 (see *supra* on v. 25, and also under c)! and as if an Israelitish prophet could possibly suspect that the worship of Messianic tunes would differ from that of the former dispensation; and as if he had not, in chap. 9:24, even expressly opened the prospect of a restoration of the O.T. sacrifices and sanctuary services when Messiah should appear (see on that passage)! An unprejudiced exegesis, governed by scientific principles, can discover but a single antichrist in all the parallel prophecies, and that one is clearly described as the immediate predecessor of the Messiah, who supersedes and destroys him. (* [Keil seeks (p. 258 et seq.) to make the most of the incidental variations in the description of the "**little horn**," in ch. 7 and 8: but his points are minute and often far-fetched, whereas the coincidences are striking, numerous, and essential. Consult the harmonic table in the introduction. Lest we might be thought to treat the opposite view too lightly, we briefly note the differences adduced by Keil. 1. The little horn of ch. 7 rises out of one of the four horns without adding to their number or injuring them; that of ch. 8 arises *among* the ten (10) as an additional or parallel element, and uproots three. This merely proves that the four powers are not identical with the ten (10) horns which is precisely our view. 2. The enemy in ch. 7 goes much farther in his violence than that in ch. 8; but as the conduct is of the same general character, this is evidently but a fuller or more detailed description. Both certainly tallied with the behavior of Antiochus. It is vain to allege that in one chapter the persecutor is not an antichrist because he is not directly said to arrogate divinity as in the other chapter, but only to oppose the people of God: for these are everywhere in the Bible identified with God Himself, and their cause and interests are his likewise. 3. The periods in the two cases are different (2,300 days, and a year and a half, or 1290 or 1345 days). This is readily explained as including in some passages more accessory circumstances than in others. See the exegetical remarks on each.]*) The prophet, however, was evidently ignorant of the merely typical importance of this antichrist, as being only a forerunner of the antichrist of the last times (to whom refer the N.T. descriptions of the future, which are based upon this book indeed, and which frequently recall its features —in 2nd Thess. 2; Rev. 11:7; 13:1 et seq.; 17; 19:19 et seq.); for instead of representing the former as merely an imperfect analogue of the incomparably more atrocious impiety, the far more concentrated and diabolical wickedness of the latter, as he must have done if he were actually conscious that the distinction between type and anti-type existed in this case, he everywhere presents the idea of a flagrant rebellion against the Most High, and of the desecration of the sanctuary, and the attempted extirpation of the true religion, in expressions of equal force. And instead of dwelling chiefly on the anti-type as the more important character, and as being more significant in his relations to Messiah's work, as might have been expected, he pursues a contrary course, and furnishes a far more thorough and realistic prophetic description of the type! —We are therefore obliged to conclude that, in harmony with the law of prophetic perspective, Daniel saw the type and anti-type, the vista of Old and New Testament times, the scenes of the more immediate future and those of the eschatological period, as a *comprehensive whole*, and that from his point of view, as a captive in Babylon, he no more saw the interval between the two features in the history of the future, although it covered thousands (1000) of years, than the

pilgrim who journeys toward a distant goal is able to observe the broad and depressed valley that intervenes between the mountain immediately before him and that which seems to rise in close proximity beyond it. Cf. Hofmann, *Weissagung und Erf.*, p.313 et seq., where it is correctly remarked, with reference to the closing verses of chap. 11 which describe the terrible end of the typical antichrist, Antiochus Epiphanes, that "at a subsequent point he (the prophet, or rather the angel who speaks to him) observes *only the final end of national history*, the fear and tribulation which overtake the whole world, and the preservation of Israel in the midst of it, in addition to the final end of human history, the resurrection of the dead to Ufe or to perdition (chap. 12:1-3) The connection of these last things with the prospect of the end of that oppressor of Israel is not different, for instance, from that by which Isaiah speaks of the impending attack on Jerusalem by Assyria as the final alarm of that city, or which causes Jeremiah to regard the end of the seventy (70) years as coinciding with the end of all the afflictions of his people." Similar views are advanced by the same author in his *Schriftbeweis*, U. 2, 547 et seq., and also by Delitzsch, p.285: "It is a law of Messianic history that the fulfilment of a prophecy, if not completed by one event, must produce successive developments, until the actual state that has been realized shall correspond to the sense and word of the prophecy. The afflictions caused by Antiochus were *not the last* experienced by God's people; but the book of Daniel *predicts them as the last*, as Isaiah in the downfall of Assyria, chapter 10, and Habakkuk in the destruction of Babylon, chap. 2 et seq., foretell the overthrow of the world-power. The range of the prophet's vision is decided by the border of the horizon where arises the glory of the congregation of God, but not the measure of the meaning which the Spirit of prophecy introduces into his words, and which history gradually unfolds."

3. While, however, the more immediate fulfilment of the predicted misfortunes of the dream-vision is to be chiefly, and even exclusively sought in the period of tribulation marked by the reign of the Seleucidae and the revolt of the Asmonaeans, it does not follow in any degree that a contemporary of that generation must be regarded as the composer of this vision, and that therefore it must be held to be a prophecy forged *ex eventu*. In opposition to this assumption of a pseudological conventional composition of the chapter by an apocalyptist of the Maccabaeian period, it must be observed that discrepancies exist between several leading characteristic features of the prophecy and the facts connected with the history of the sufferings of Israel under Antiochus, and also the facts connected with the development of the empire, which are unquestionably more marked than the origin of the chapter in the time of the Maccabees would justify in any way. Above all we notice the following :

a.) The difference between the ten (10) horns of the fourth (4th) beast (v. 7 et seq. 20, 24) and the number of the predecessors of Antiochus Epiphanes on the throne of the Seleucidae. The most plausible method of reconciling the number of the horns with that of the early Seleucidae —hence, of fixing the number of the latter at ten (10), while Antiochus follows as the eleventh (11th)— is that adopted by Prideaux, Bertholdt, Von Lengerke, Delitzsch, and Ewald, by which Alexander the Great is excluded from the series, and Seleucus Nicator heads the list. This certainly secures a succession of seven rulers down to Seleucus IV. Philopator, the brother and predecessor of Ant. Epiphanes (1. Seleucus Nicator, B. C. 312- 280; 2. Antiochus Soter, 279-201; 3. Antiochus Theos, 260-246; 4. Seleucus Callinicus, 245-226; 5. Seleucus Ceraunus, 225-223; 6. Antiochus the Great, 222-187; 7. Seleucus Philopator, 186-176); but every attempt to designate the three missing monarchs,

who should fill the brief interregnum and state of restless anarchy which preceded the accession of Antiochus Epiphanes, results in failure. The ordinary resource is to assume that these three kings, whom Antiochus dethroned and superseded, or, as the figurative language in v. 8 has it, "the three horns which were uprooted before the little horn came up," were (1) Demetrius, the eldest son of Seleucus Philopator, and therefore the nephew of Ant. Epiphanes, who was at Rome as a hostage when his father died, and whose crown was usurped in his absence by his uncle (who had just returned to Syria from an extended sojourn in Rome, where he had likewise been a hostage); (2) Heliodorus, the murderer of Seleucus Philopator (see chap. xi. 20), who occupied the throne for a short time after poisoning that king, until Epiphanes dethroned him; and finally (3) Ptolemy IV. Philometer, king of Egypt, a minor at the time, who was the son of Cleopatra, the daughter of Antiochus the Great and sister of Epiphanes. It is assumed that this queen laid claim to the throne of the Seleucidae for her son, or at least to the provinces of Palestine and Phoenicia, which adjoined Egypt. In point of fact, however, none of these rivals of Epiphanes could be regarded as the king of Syria, for Heliodorus was a mere usurper, who was dethroned after a brief reign, and there is no record to show that either Demetrius or Ptolemy Philometer pretended to the throne with any degree of earnestness. (* [Keil urges these objections with all their force to disprove any reference here to the time of the Seleucidae; but they apply with equal and even greater force to the Roman list of emperors. It does not appear however, that the three horns in question represent actually reigning kings, nor do the terms "plucked up" and "fell" clearly mean dethronement. It is sufficient that they were royal personages who claimed or were entitled to the throne. One of them, at least, Heliodorus, actually occupied it, for a brief period, indeed, but long enough to come within the description. The other two, as being legitimate heirs, may fairly be designated as princes, and this is all that the figure requires. The partial and temporary royalty of all three is evidently denoted by their speedily succumbing to the upstart. It is difficult to imagine a case of four rivals to the same throne that would more accurately answer to the vision.]*) Hence a variety of different explanations have been attempted; as, for instance, Alexander the Great has been included in the series of the ten kings, as being the actual founder of the empire of the Seleucidae (!), so that the line begins with him and closes with Seleucus Philopator as the eighth, Heliodorus as the ninth, and Demetrius as the tenth (10) representative of that dynasty (thus Hitzig, on the passage, and Hilgenfeld, *Die Propheten Esra und Daniel*, 1863, p.82); or again, attention is called to the fact that exactly that period in the history of Syria which immediately precedes the reign of Epiphanes, is known to be particularly obscure, uncertain, and defective in its records (Ewald, and also Hitzig and Kamphausen); or it is observed that on the analogy of the toes of the image, which were partly of clay and partly of iron, the requisite number of kings is probably to be found both among the Seleucidae and the Ptolemies (Rosenmüller, Delitzsch, following Porphyry, Polychron, and other ancients); or the attempt to discover a succession of ten (10) kings is wholly given up, and the ten (10) horns are regarded as denoting ten (10) *contemporary* rulers, *e.g.*, ten (10) satraps or generals of Alexander the Great, among whom the three that Seleucus Nicator conquered, Antigonus, Ptolemy Lagus, and Lysimachus, were especially prominent (Bleek, p.68). The uncertain and unsatisfactory nature of all these attempts at an explanation, which Delitzsch (p.283) also acknowledges in substance, has finally led even several advocates of the theory of the Maccabean composition of this section (*e.g.*, Hertzfeld. *Geschichte Israels*) to adopt the only correct view, on which the

number ten (10) as applied to the horns is a *round or symbolic* number, whose more specific interpretation it is useless to attempt. This view is also held in substance by a majority of the expositors who refer the fourth beast to the *Roman* world-power and the occidental-Christian kingdoms which emanated from it, although they hold fast to the really prophetic character of the vision, and therefore its origin with Daniel and during the captivity. (* [So formidable is this difficulty on the Roman theory of interpretation that Keil, its last most noted advocate, take refuge in a remarkable *postponement* of the solution. "The kingdoms represented by the ten horns belong still to the future. To be able to judge regarding them with any certainty, we must first make clear to ourselves the place of the Messianic kingdom with reference to the fourth (4th) world-kingdom, and then compare the prophecy of the Apocalypse of John regarding the formation of the world-power —a prophecy which rests on the book of Daniel." This is a virtual abandonment of the field. If all the other parts of this prophecy have their clear counterpart in history, why not this also? If, as Keil claims, these ten (10) horns are found simultaneously on the head of the beast as it first arises it is obviously inconsistent to refer their identification to the future. But the attempts made to distinguish the horns in question, in their literal application Rome, have signally failed, as the most cursory inspection of the schemes proposed in various commentaries on Daniel and the Apocalypse will abundantly show. The ten (10) kings in Rev. 17:12 are there expressly assigned to the indefinite future: but the seven in ver. 10 are clearly characterized as belonging to proximate history, and the first six as having been at the time actually realized.]*) We have already shown that the advocacy of the genuineness of the prophetic book by no means involves, as a necessary consequence, the interpretation by which the fourth beast designates Rome. It has also been shown, on 5:8 that we must be content with a general and symbolic explanation of the subordinate three-fold number of the horns, as well as of the number ten (10). Cf. *infra*, on chap. 11:2 et seq.

b.) The statement in v. 25, according to which the period of tribulation, prepared for God's people by the eleventh (11th) king of the fourth(4th) monarchy, was to cover "a time, and two times, and a half time ($3\frac{1}{2}$)" (hence according to chap. 4:13 was to extend over three and a half ($3\frac{1}{2}$) years and then to be ended by an act of Divine judgment), will likewise admit of no exact and thoroughly satisfactory comparison with the periods of religious persecution under Antiochus and of the Maccabaeen revolt. If the introduction of a sacrificial worship and the erection of an altar to the Olympic Zeus by Antiochus (1st Mac. 1:54) be taken as the *terminus a quo*, and the rededication of the desecrated sanctuary by Judas Maccabaeus (1st Mac. iv. 4:52) as the *terminus ad quem* of that period of suffering, the result is merely three years and ten days, instead of three and a half ($3\frac{1}{2}$) years (cf. Josephus. *Ant.* XII. 7, 6); for the Maccabaeen books fix the date of the former event on the 15th Chisleu of the year 145 of the aera of the Seleucidae (= B. C. 167) and of the latter on the 25th Chisleu 148 ae. Sel. (B.C. 164). Hitzig attempts unsuccessfully to recover the five and two third ($5\frac{2}{3}$) months yet lacking by going back to the arrival in Judaea of Appollonius, the commissioner of tribute (which he asserts must have happened about three months before the 15th Chisleu 145, according to 1st Macc. 1:29 [cf. v. 19]). as the actual commencement of the sera of persecution. The result is still only three and a fourth years instead of the requisite three and a half; and a yet more unfortunate feature, which increases the difficulty of settling both the beginning and the end of the epoch of three and a half ($3\frac{1}{2}$) years in question, appears in the two-fold consideration, that on the one

hand the real beginning of the Maccabaeen persecution may be found in the barbarous attack on the life and religion of the Jews, which, according to 1st Mac. 1:22, took place fully *six* years prior to the re-dedication of the temple, while on the other hand it is by no means necessary to regard the dedication of the sanctuary on the 20th Chisleu 148 as marking the cessation of the persecution, which might rather be dated from the great victories of Judas Maccabaeus over the Syrian generals Gorgias and Lysias (the one of which was gained during the year 147 and the other in the earlier months of 148 in the aera of the Seleucidae), or on the contrary, from some event subsequent to the dedication, as the death of Antiochus Epiphanes (cf. *infra*, on chap. 12:11). The theories which are admissible, therefore, vacillate between periods covering from three to six years, without being able, in any case, to demonstrate an aera of exactly three and a half ($3\frac{1}{2}$) years, such as v. 35 requires, and further, without presenting any evidence from the recorded history of the Maccabees of so sudden, complete, and wonderful a conclusion of the period of suffering (without being secured by repeated conflicts and successes), as the same passage and its parallels in chap. 8:14 and chap. 12:7 et seq. seem to require. (* [In this chronological explanation the author does injustice to the data in question, as the following exhibit from Stuart's *Commentary* (p.223) will render clear: "Is this expression of time poetical merely and figurative, consisting of round numbers (as they say), and comprising just half of the mystical number *seven*, which is so often employed in a kind of tropical way? *Historical facts* seem to speak for the literal interpretation, in the book before us. Yet, considering the nature of the case and of the number usually concerned with such reckonings (i.e., the number *seven*), we surely need not be solicitous about a day, a week, or even a month, more or less. The convenience of the reckoning, when it is clear enough to exactness for all the purposes of prophecy, is very obvious, and will account for adopting it." "In exhibiting the historical facts, we will begin with an aera which is certain, viz., the time when Judas Macc. expurgated the temple, and began the service of God anew. This was on the 25th of Dec. 148 ann. Sel. 165 B.C., see 1st Mac. 4:52. Counting back three and a half ($3\frac{1}{2}$) years, we come to June in 145 A.S. = 168 B.C. Livy has described the retreat of Antiochus from Egypt, in the *early spring* ('*prime vere*,' Liv. xlv. 11) of that year. While on that retreat, Antiochus detached Apollonius, one of his military chieftains; to lay waste Jerusalem (comp. 2nd Mac. 5:11, which makes the time clear, for he had heard that the Jews exulted at his misfortune, in being obliged by the Romans to retreat from Egypt, and he was determined to wreak his vengeance on them. He did so effectually, as 1st Mac. 1:29 seq. fully shows; and vs. 29, 20, of the same chapter, compared together, show that the year was 145 A.S. as above stated. From June, when Jerusalem was probably taken, to December, is six (6 or $\frac{1}{2}$ yr) months; and from December in 168 to December, 165, is three (3) years. In the same way, as to time, does Josephus reckon *Praem. ad Bell. Jud.* § 7. But to avoid perplexity, it should be noted that a different mode of reckoning, viz., *three (3) years*, is sometimes employed, e.g., in 1st Mac. iv. 4:54, and 2nd Mac. 10:5, such a method seems to be implied; and so in Jos., *Ant. Jud.* XII. 7, 6. An examination of the context in these cases shows, however, that this period designates only the time that intervened between the profanation of the temple by heathen sacrifices, 1st Mac. 1:54. and the consecration of it by Judas Maccabaeus, 1st Mac. 4:54. Some six months after capture of the city, during which all manner of cruelties and excesses were committed, appear to have elapsed before Antiochus began his *swinish* offerings in the temple. The consecration of the temple by Judas introduced regular Hebrew worship there: and

the death of Antiochus happening shortly afterward, the period of his oppression was of course at its end. Thus did events correspond very exactly with the time designated in our text. We cannot indeed specify the exact *day*, because history has not done this; but it is enough, that we come so near to the time designated, as to remove all serious difficulty respecting it." "To this we may add that the period three and a half ($3\frac{1}{2}$) year may reasonably be taken as somewhat round number, not only because of its being in itself a general and inexact expression, but more especially as being the half of the conventional term of seven ($\frac{1}{2}$ of 7 = $3\frac{1}{2}$) years. See on ch. 9:27."*) For this reason: we are sometimes referred to the alleged insufficiency of our information respecting the various events connected with the Maccabaeen history, which lacks certainty and thoroughness (Hilgenfeld, as above), and at others, the assumption has been adopted that the Maccabaeen tendency-writer employed a designedly mystical and indefinite mode of indicating time, which cannot be accurately elucidated by a comparison with the facts of history (Von Lengerke). However conceivable and in itself probable the latter view may be, on the opinion that the prophet was drawing an apocalyptic picture of the distant future, which was necessarily ideal and indefinite so far as details were concerned, it is to the same degree improbable and incapable of being demonstrated, when the author is regarded as a conventional inventor of *raticinia ex eventu*, who everywhere attempts to introduce allusions to the circumstances of the recent past or of the present. From such a writer we might assuredly have expected a more exact agreement and palpable correspondence between the prophecy and its fulfilling counterpart than results from the relation of the $1 + 2 + \frac{1}{2}$ times to the period of the Antiochian persecution. "The alleged pseudo-composer of our chapter must accordingly have written for a time, with whose historical conditions he was unacquainted, *despite the fact that he was its contemporary*; and the entire condition of the theocracy, covered with shame and the want of success as it was, during the three and a half ($3\frac{1}{2}$) years of this chapter—before whose expiration this advocate of the actually victorious but not by him so-designated Maccabaeen rebellion is said to have written—becomes historically inconceivable in the light of the pseudo-Daniel tendency-hypothesis" (Kranichfeld).

c.) Intimately connected with this is the discrepancy between the picture of the Messiah drawn in our chapter, and the nature of the Messianic hopes entertained by the Jews of the Maccabean period, as revealed in the books of the Maccabees, and also in the other products of Jewish apocalyptic Literature of nearly the same date. These authorities are indeed able to refer to a final deliverance and re-union of the scattered tribes of Israel (see, *e.g.*, Ecclus. 30:11; 11:24; Tob. 13:13-18; 14:6), and also to a Divine visitation of judgment upon the heathen (Ecclus. 32:18; Judith 16:17, etc.); but they nowhere base their theocratic expectations clearly on the appearance of a single Messianic personage, least of all, on one who is so positively characterized by traits belonging to both Divine and human nature as is the "Son of man" in v. 13 of this chapter. The () of 1st Mac. (14:41) is a purely human prophet, devoid of all celestial, supernatural character; and the "poor righteous one" of the book of Wisdom (chap. 2:10-20) can make no claim to recognition as an individual Messianic person, but is rather a mere personification of the class of suffering righteous men. The conception of a Messiah is very dim upon the whole in all the apocryphal literature of the two centuries immediately preceding the Christian aera; and in the cases, where the expectation of a personal Messiah, possessed of the Divine-human character to a greater or less degree,

actually appears in several productions of this period, as in books II and III of the *Sibylline Oracles*, or in the book of Enoch (which at least some critics admit to have been composed as early as in the second century B.C, and possibly under John Hyrcanus —e.g., Ewald, Dillmaun. Jos. Langen), the dependence of such writings on this book must doubtless be assumed (cf. the passage from the *Orac. Sibyll.* 1. II., cited above, on v. 8, and also Introd. § 6, note 3). This dependence, however, in no wise compels to the assumption that the prophecies of Daniel originated in the Asmonaeon period; it is far more readily understood on the opinion that they originated during the captivity, but that they were recognized at their true value and introduced into general use in all the circles of pious Jewish apocalyptists in the Maccabaeon age and as a result of its afflictions.

4. In support of the opinion that He who "came with the clouds of heaven" in v. 13 is no other than the *personal Messiah*, it has already been remarked among other things (see on that passage) that Christ preferably and frequently employed the phrase (*ho huios tou anthrōpou*), as a testimony in favor of that view. It is now recognized by a majority of expositors and Biblical theologians that this designation, which is found in all eighty-one (81) times in the New Testament, was intended to recall Dan. 7:13, and to assert the identity of Jesus as the Messiah with the ('*anshbar*) who is there described, although several (e.g. Von Hofmann, Delitzsch, Kahnis, etc.) still attempt to advocate the view formerly represented by Huetius, Harduin, Schleiermacher, Neander, Weisse, Baur, etc., on which the phrase was derived from Psal. 8:5, and designates Jesus, not as being the Messiah, but as "the flower of humanity," as "the ideal and normal man," the "man of history, toward whom all human development tends." The former method of explaining the phrase does not exclude the latter, but is rather to be traced back to both these passages of the Old Testament, inasmuch as Dan. 7:13 also expresses the sense of the ideal and normally human, of the perfectly human, and even of the Divine human, as will appear with special clearness from the manner in which the Saviour, in Matt. 26:64, replied to the question of the High priest inquiring whether He were "the Christ, the Son of God," when, with an evident allusion to this passage. He declares Himself "the Son of man," who shall thereafter be seen sitting "on the right hand of power and coming in the clouds of heaven;" cf. also John 12:35,36, where in answer to the question of the unbelieving people, "Who is this Son of man?" the Lord declares. "Yet a little while is the light with you," and thus again identifies himself most clearly with the Messianic "Son of man" of this passage. Cf. Meyer and Lange on both these passages (and also on Matt. 8:20); likewise Gess. *Lehre von der Person Christi* (1850) p.7 et seq., 257; J.F. Tafel, *Leben Jesu*, p. 127 et seq., and especially Nebe, *Ueber den Begriff des Namens (ho huios tou anthrōpou)*, Herborn, 1860; also Holtzmann, *Ueber den neutestamentlichen Ausdruck Menschensohn, in Hilgenfeld's Zeitschr. f. wissenschaftliche Theologie*, 1805, p.212 et seq. (although the latter has so distorted a view of the reference of the name to Dan. 7:13 that he chooses to entirely exclude that to Psal. 8:5, thus approaching the opinion advocated by Strauss in his *Leben Jesu*). —In addition to this reference to our passage in the mouth of our Lord as directly testifying to a personal Messiah, and besides the possibly still more ancient references in the same spirit which are found in the Sibyllines and the book of Enoch (see supra), the substantial agreement of its description of Christ with that of the prophets prior to the captivity affords an important testimony in favor of the correctness of our view. Especially if the description of the "Son of man" in chap. 7:13 et seq., to whom an eternal and all-embracing dominion over all nations is given, be compared with the designation (*mashiach nagid*) "**an anointed prince**,"

in chap. 9:26, which, although primarily applicable to a typical forerunner of Christ (see on that passage), yet clearly indicates the character of the Messianic ruler as being at the same time priest and king, the result will be a demonstration of the close analogy and even identity of Daniel's description of the Messiah with those by which Isaiah (chap. 9:5; 11:1 et seq.) and his contemporary, Micah (chap. 5:1 et seq.), characterize the spiritually anointed ruler of the house of David who should introduce the period of the deliverance of Israel and all nations, and also with the Messianic prophecies of Jeremiah (23:5; 30:9; and Ezekiel (34:23; 37:25) and even those of the time of David and Solomon together with the period immediately subsequent, *e.g.*, David himself (Psa. 90), Nathan (2nd Sam. 7), Amos (9:11 et seq.), Hosea (3:5), etc. The Messiah of Daniel does not differ from Him to whom all the earlier prophets bore witness; the super-human glory and perfection of power of Him who nevertheless appears in human form, as described in this vision, correspond exactly to the expectations which the prophetism of Israel in general, from the time of David, when the theocracy bloomed and shone in its splendor, had learned to connect with a later offspring of the house of David, as the restorer, endowed with Divine power and majesty, who should renew the glory of that house, and consequently the glory of the theocracy as a whole.

5. For the purpose of a practical homiletical treatment of the chapter it will of course be necessary to pay special regard to the shining clearness of this description of the Messiah, and through it to clear up the more obscure features of the prophetic vision, in so far as this may be possible and of practical utility. The Divine-human Messiah of Israel, the founder and ruler of the kingdom of God in the earth, the Saviour and Judge of the world (cf. John 4:42; 5:27), is to be described in His relations toward the earthly world-power, which, passing through various forms and phases of development, finally reaches the diabolical rage of anti-Christianity, and rebels against Him; and his ultimate triumph over all His foes is to be displayed as a necessity, founded in the Divine economy of salvation. In this connection it will not be wise to enter upon a consideration of those phases in the development of the world-power, symbolized by the figure of the beasts, in their relation to the pre-Christian world-monarchies which are to be regarded as their historical counterparts, any farther than is imperatively necessary for the purpose of clearness. The ideal and fundamental thought of the prophecy, which substantially coincides with that of the image of the monarchies in chap. 2 and may be expressed by the statement "that all the kingdoms of the earth must be put to shame" (cf. Rev. 11:15; 12:10) before the kingdom of the everlasting God (the Ancient of days, v. 9), and of His Anointed, must evidently be made prominent; but the details of its realization in the history of the world should receive only a subordinate attention, especially since none of the theories promulgated to the present time, which undertake to specify the particular kingdoms designated by the four beasts, can claim to be absolutely correct, and recourse must therefore be had to a choice between probabilities, or between interpretations, more or less plausible, of the mysterious hieroglyphic animal figures that "came up from the sea." For as merely the forms of the future world-monarchies were revealed to the prophet—sometimes indeed in surprisingly definite and exact outlines—but he was not made acquainted with their names; as their nature, but not their historic appearance was prefigured to him: so can no effort of scientific penetration on the part of exegetes succeed in establishing an exact correspondence between the character of these monarchies, as shadowed forth in prophetic images, and its actualization in the surging confusion of the life of nations during the course of the

last pre-Christian century, and thus in stating, with mathematical exactness and certainty, which great world-kingdom subsequent to the captivity was intended by the Spirit of prophecy by each of the beasts seen by Daniel, what kings were represented by the ten (10) horns of the fourth (4th) beast, what was the precise conception of the blasphemous course and anti-theocratic rage of the last horn, and whether, in point of fact, Antiochus Epiphanes conformed to it in all respects, or merely realized it generally and in substance. In view of these unavoidable obscurities and difficulties, the practical expositor, still more than the scientific exegete, is limited to a chaste, modest, and reserved course in the treatment of this prophecy as it applies to the history of nations and of the world. Instead of pursuing to particulars the interpretation of the series of monarchies in vs. 4-T, or even of the succession of kings in v. 8, in the details of history, he will be able to present only *examples* of the wonderfully exact correspondence between the type and its historical antitype, or *illustrative proofs* of the generally unquestionable congruity between the visional and the actual succession of monarchies; and especially, instead of treating the fourth (4th) beast and its eleventh (11th) horn (in which the idea of the fourth (4th) beast attains its complete development, and which may, therefore, to a certain extent, be identified with the beast itself) as referring solely to the anti-Christian world-power in pre-Christian times, or also to the Roman supremacy with Herod or Nero as the representative of its anti-Christian character (*Thus, e.g., Beckmann, *Meditationes politicae*, c. 26, and Koch (in Starke, on v. 8)*) — which would be wholly impractical and a grave offence against all the rules of sound homiletics;— instead of so one-sided an Old-Testament or typical interpretation of this beast, he will doubtless be obliged to deal prominently with that more unfettered, spiritual, and ideal mode of treatment, by which the fourth (4th) beast represents at the same time both type and antitype, thus including the worldpower of the last times, which is inimical to God and Christ. Here also every one-sided interpretation, centring in a definite point of the history of the past, must be avoided, and the antichrist must not be found specifically in the Turkish nation (so Luther, *Vorrede über den Proph. Daniel*; Melancthon in the *Kommentar*, where, however, he also associates the pope; Calov.; M. Geier, etc.), nor in the pope (Luther in his exposition of chap. 11 and 12 and elsewhere frequently; also Brentius, Calvin, Zanchius, Cocceius, Buddeus, Bengel, Roos, and recently, F. Brunn, in the little work, *Ist der Pabst der Antichrist?* Dresden, 1868), nor in Napoleon I or III. (cf. Leutwein, *Das Thier war und ist nicht*, etc., Ludwigsburg, 1825), nor, most remarkable of all, in Count Bismarck as representing the Prussian State (thus, e.g., Groen van Priesteler; many clergymen of Württemberg in the year 1866, etc.), but his eschatological character as belonging to the final stage of mundane history must be retained. Cf. Lünemann, on 2nd Thess. 2, p.204 et seq.; Auberlen and Riggerbach on the same chapter, p. 117 et seq.; H.O. Köhler, *Die Schriftwidrigkeit des Chiliasmus*, in Guericke's *Zeitschr. für die luth. Theol. und Kirche*, 1861, No. III., p.459 et seq. (where the numerous writers in the Middle Ages are mentioned, who declared the pope to be the antichrist, e.g., bishop Arnulf of Orleans, 991; Honorius of Autun; John of Salisbury; Joachim v. Floris; Robert Grosshead; Joh. Milicz; Matth. v. Janow; Gregory of Heimburg; the Waldenses; many Hussites, et.); S. Baring Gould, *Curious Myths of the Middle Ages*, London, 1866 (chap. 9, the Antichrist); H.W. Rinck, *Die Lehre der Heiligen Schrift vom Antichrist, mit Berücksichtigung der Zeichen unserer Zeit*. Elberfeld, 1867 [and many of the monographs cited at the close of the Introduction].

Since but few of the practical expositors of former times occupy the ground of this more free and spiritual interpretation, but rather are generally concerned to adapt the visions of the prophet to special events and appearances in modern history, or confine themselves to the work of disproving the interpretation which assumes that the chap. was a *vatic. ex eventu*, written by a pretended Daniel in the Maccabaeian period (so many church fathers, *e.g.*, Jerome, whose observations on this section aim solely to resist the tendency-critical attacks of Porphyry; among moderns, *e.g.*, Hävernicks), a thoroughly proper practical and homiletical treatment of the chapter, based on a solid exegetical foundation, can of course derive but little benefit from them. Nevertheless, we quote several observations on the more important passages.

On vs. 4-8, Melancthon: "Mirabili Dei consilio et voluntate Ecclesia subjecta est cruci. . . . Praedicunt Prophetae et Apostoli, mundam paenas daturum esse, quod post sparsum evangelium tyranni saeriant in membra Christi, deinde et ab illis ipsis qui gubernant Ecclesiam, polluta sit Ecclesia idolis, falsis dogmatibus, paricidiis sanctorum libidinibus." (To this, however, is added the one-sided and arbitrary remark, "Est ex his seminibus ortam esse pestem Mahometicam historia ostendit [= From these seeds has risen the Mohamedan pests (pretentious).].") On v. 9, Calvin: "Sciamus lion posse a nobis Deum conspici qualis est, donec simus plane similes ei. . . . Deus certe neque solium aliquod occupat, neque rotis vehitur. sed nun debemus imaginari Deum in sua essentia talem esse, qualis prophetae suo et aliis Sanctis patribus apparuit; sed induit subinde varias formas pro captu hominum. quibus praesentiae suae aliquod signum dare volebat." [Calvin on 7:9: "....As our capacity cannot endure the fullness of that surpassing glory which essentially belongs to God, whenever he appears to us, he must necessarily put on a form adapted to our comprehension. *God, therefore, was never seen by the fathers in his own natural perfection; but as far as their capacities allowed, he afforded them a taste of his presence for the sure acknowledgment of his Deity; and yet they comprehended him as far as it was useful for them and they were able to bear it.* This is the reason why God appeared with a white garment, which is characteristic of heaven, and with snowy hair, like white and clean wool. To the same purpose is the following: His throne was like sparks of fire, that is, like glowing fire; his wheels were like burning fire. God in reality neither occupies any throne, nor is carried on wheels; but, as I already said, *we ought not to imagine God in his essence to be like any appearance, to his own Prophet and other holy fathers, but he put on various appearances, according to man's comprehension, to whom he wished to give some signs of his presence.*

On vs. 11, 13, the Tübingen Bibel: "In His eternal decree God has fixed a limit to every kingdom; beyond this it cannot go, and the Divine providence exerts a special agency to this end (Isa. 23:15)."

On v. 13 et seq., Luther (*Von den letzten Worten Davids*, in his *Werke*, vol. XXXI. p.30 et seq.) : "This eternity or eternal kingdom cannot be given to any evil creature, whether man or angel; for it is the power of God, and of God Himself. . . . Namely, the Father confers the everlasting power on the Son, and the Son receives it from the Father, and all this from all eternity. . . At the same time, the Son is also a child, *i.e.*, a real man and the Son of David, to whom such eternal power is given. Thus we see how the prophets properly regarded and understood the word 'eternal,' when God says to David by the mouth of Nathan. '*I will place my and thy son in my eternal kingdom*' (2nd Sam. 7:13, 16)."

On v. 25, Starke: "When crowned heads assail God with impious hands, and are not content with the honor of earthly gods, their respect and honor, dominion and glory, are taken from them by a common stroke; cf. Acts 12:22 et seq." }}

Appendix: Relating to the history of the exposition of 9:24-27.

{{ 1 . *Jewish exposition* in pre-Christian times is united in referring this section to the Maccabaeian aera of tribulation under Antiochus Epiphanes. This is established beyond controversy by the (*bdelugma eromōseōs*) of 1st Mac. 1:54, which corresponds to (*shiqqutzim*), v. 27. and in that place denotes the smaller idol-altar ((*bōmos*), v. 59) erected by Antiochus Epiphanes on the altar of burnt-offerings. It is no less clearly indicated by the maimer in which the Sept. renders this paragraph, and supplements it with vaiious additions that obviously relate to the Maccabaeian period. In this connection the mode of expressing the time indicated at the beginning of v. 26 is especially instructive. "And after threescore and two (62) weeks," reads in that version, (*meta epta kai hebdomēkonta kai hexēkonta duo*) i.e., after 139 (67 + 62) years. This was doubtless intended to designate the year 139 of the aera of the Seleucidae (B.C. 174) as the time at which began, the apostasy of the Jews who had been seduced by Antiochus; cf. 1st Mac. 1:11 et seq.; 2nd Mac. 4:9 et seq. See also Wieseler, *Die 70 Wochen*, etc., p.201; Havernick, *Komment.*, p.387 et seq.—Several expressions in the New Test. appear to indicate that shortly before the advent of Christ the Jews again began to look for the fulfilment of the prophecy in question in tlie future; e.g., Luke 2:38 (cf. v. 24), (*prosdechomenoi lutrōsin Hierousalēm*); Matt.11:3, (*ho erchomenos*), a designation of the Messiah that probably originated in a misunderstanding of (*chaba'*) in v. 26 (cf. Wieseler, p. 150); and also the allusions to the "**abomination of desolation**," v. 27, contained in the eschatological prophecies uttered by the Saviour (Matt. 24:10; Mark 13:14) and by St. Paul (2nd Thess. 2:3 et seq.), which could only be understood by their contemporaries, in case a Messianic character were assigned to the paragraph before us, and consequently, in case its fulfilment were not exclusively looked for in the events of the Maccabaeian period. (* Cf. the observation of Melancthon on the passage, which is certainly not incorrect upon the whole (p. 882): "*Ac Judaeis quidem post Danielelem facilis fuit observatio annorum, praesertini quum in eo populo sacerdotes tempora diligenter annotarent et multi; essent longaevi. Nehemias, qui Danielelem senem viderat adolescens, Alexandrum senex vidit (?).... Simeon qui Christum infantem gestavit in sinu, vidit adolescens senes, qui Maccabaeum viderant. Tales viri tempore, quo Christus natus est, intellexerant, annos hic praefinitos exacte quadrare ad Christi adventum.*"*) Josephus also bears witness that this Messianic-eschatological interpretation was current among the Jews of his day in the repeated instances where he states, or at least implies, that the terrible incidents connected with the Jewish war and the destruction of Jerusalem by the Romans were predicted by the prophet Daniel; e.g., Ant. X. 11. 7: "Daniel also wrote concerning the Roman government, and that our country should be made desolate by them (*hoti hup'autōn er~~n~~mōthēsetai*);" *De Bell. Jud.*, IV. 5. 2, where he applies the term '**anointed one**,' v. 26, and again the expression "**anointed one and prince**," v. 25, to the high priest Ananus whom the Idumaeans murdered; and *De Bell. Jud.* VI. 5, 4, where the mysterious oracle "that then should their city be taken, when their temple should become four-square" seems to refer back to V. 27 (where they perhaps read (*rabua'*) instead of (*shabua'*)), etc. It is less certain whether any direct reference to this section is contained in, the celebrated passage, *De Bell. Jud.*, VI, 5, 4, (*hōs kata ton kairon*

ekeinon apo tns choras tis auten arxei tns oikoumenes). In that case the parallel records in Tacitus, *Hist.*, V. 13 and Suet., *Vesp.*, 4, must, of course, be likewise rooted in the prophecy of Daniel that is before us. Concerning this question see Havernick, p.390, who, however, probably finds too much in the passage, since he refers the (*arxei tēs oikoumenes*) directly to the (*nagidh*) of V. 25 and 26. (* [It is perhaps to these prophecies of Daniel in a general way that Josephus likewise alludes in the references to an ancient prediction that the city should be destroyed in a civil war, *De Bell. Jud.*, IV. 6, 3; VI., 2, 1.]*)

2. The interpretation of Josephus, which applies the prophecy to the destruction of Jerusalem in A.D. 70 and to Titus as the (*nagidh chabba'*), V. 26, seems to have been accepted, with scarcely an exception, by the *later Jews* of the Talmudic; era and the time immediately subsequent. The principal witness to this fact is Jerome (on v. 24 et seq.; T.V, 2 ed. Vallars., p. 694). The "*Hebraei*" of his day calculated the 490 years or seventy (70) weeks of years from the first year of Darius or B.C. 539 indeed, but none the less assigned their conclusion to the age of Jesus, even finding his death predicted therein (probably in the (*yikkareth mashiach*), V. 26), since they held that "*non erit illius imperium, quod putabat se redempturum*" (as it should be read, instead of "quod putabant se retenturos," which is a later emendation). They also found a prediction of the approach of the Roman army under Vespasian and Titus, in the same place. Several added even the rising under Barcocheba or the three years' (three and a half (3 1/2) years) war against Hadrian: "*Nec ignoramus, quosdam illorum dicere, quod una hebdomada, de qua scriptum est: confirmabit pactum multis hebdomada una, dividatur Vespasiano et Hadriano, quod juxta historiam Josephi Vespasianus et Titus tribus annis et sex mensibus pacem cum Judaeis fecerint. Tres autem anni et sex menses sub Hadriano supputantur, quando Hierusalem oninino subversa est, et Judaeorum gens catervatim caesa, ita ut Judae quoque finibus pellerentur.*"—The two Gemaras also refer this prophecy to the war against Vespasian; the Babylonian in *Nasir*, c. 5; *Sanhedr.*, c. 11, and the Jerusalem in *Kelim*. c. 9; and several Talmudic and Rabbinical traditions are likewise based on that interpretation, e.g., that the Targumist had neglected to translate the Hagiographa. because it was taught in them that **'that Messiah should be cut off'** (v. 26. See Lightfoot, *Hor. Hebr.* ad Luc. 19:11; Schöttgen, *Hor. Hebr.*, p.211); and that the Messiah actually came at the time when Jerusalem was destroyed and the temple desolated, but as a sufferer and in disguise (Glaesener, *De gemin. Jud Mess.* p.23 ss.; Corrodi, *Krit. Gesch.des Chiliasmus*, I. 284 et seq.). —It was reserved for the later period of the middle ages to introduce several new and more independent explanations beside this variously modified Messianic interpretation of the prophecy, e.g., by referring the (*mashiach nagidh*) to Cyrus (Saad. Gaon., Rashi, Jacchiad), or to Nehemiah (Ibn-Ezrai) or the highpriest Joshua (Levi b.Gers.). Cf. Müller, *Judaism*), pp. 321, 342 et seq.; Carpzov, in his ed. of Raymond Martini's *Pugio fidei*, p.233. —It was customary to follow the Seder Olam Rabba in reckoning the seventy (70) weeks from the first destruction of the temple to the second; see Abendana, in the *Spicileg. ad Michl. Jophi*: "*Hebdomades hae sept. sunt septimanae annorum quadringentorum nonaginta, iidemque sine dubio a devastatione primi ad demstationem secundi templi, quia sept. anni fuere captivitatis Babylonicae, et quadringenti viginti anni, quibus futura erit domus secunda in structura sua: atque sic majores nostri exposuere in Seder Olam.*" By this method of reckoning, the (*motza' dabar*), v. 25, is accordingly made to apply to the period of Jeremiah's prophecy respecting the seventy (70) years' exile or to the year B.C. 588. Ibn-Ezra alone departs from this method, by referring

that expression concerning the going forth of the oracle (V. 23) *to Daniel*, and consequently assigning the beginning of the 490 years to the year B.C. 539 and extending the first seven (7) weeks of years belonging to that period, to Nehemiah the restorer of the temple, or to the twentieth (20th) year of Artaxerxes. Concerning these Rabbinical methods of reckoning, and at the same time, concerning their fundamental incorrectness and untenable character in a chronological point of view, cf. Chr. B. Michaelis, *Annot. uberior*, III. 320 et seq. Individual Rabbins in modern times were convinced of the incorrectness of this usual anti-Messianic interpretation, as appears from the noteworthy expression of the Venetian chief-Rabbin Simon Luzzato, concerning this passage, as recorded by Wolf in the *Biblioth. Hebr.*, III. 1228. According to him, "the consequence of a too extended and profound investigation on the part of Jewish scholars would be that they would all become Christians; for it cannot be denied that according to Daniel's limitation of the time, the Messiah must have already appeared. But that Jesus was the true Messiah he felt himself unable to accept as certain."

3. *The Christian expositors of the older time* regarded the directly Messianic bearing of the passage as being generally incontrovertible, and especially the application of (yikkareth mashiach) to Christ the crucified, as also the reference of the "restoring and building" of the city and temple in v. 25 to the establishing of the church of the New Covenant; cf. Barnabas, Ep., c. 10 (). The different exegetes varied exceedingly, however, in the mode of reckoning the years. (* On this point, cf. Reusch, *Die patristischen Berechnungen der 70 Jahrwochen Daniels*, in the *Tübingen Theol. Quartalschrift*. 1868, No. 4, p.535 et seq.; also Reinke, *Die Messianischen Weissagungen*, iv. 1, 389 et seq. The statements of the latter are, however, sadly in need of correction and supplementing by those of Reusch. [In addition to Reusch's treatise, Keil refers to the following summaries: "for the period of the Middle Ages and of more modern times, Abr. Colovii (*Exetasis*) *theologica de septuaginta septimanis Danielis*, in the *Biblia illustr.* ad Dan. 9, and Ävernick's 'History of the Interpretation,' in his Comment., p.386 sq.; and for the most recent period, R. Baxmann, 'on the Book of Daniel,' in the *Theolog. Studien u. Kritiken*, 1863, III., p.497 sq."]*) Jerome, on this passage, already mentions nine different methods of explaining them: (1) that of Jul. Africanus, who reckoned the 490 years from Nehemiah, or the 20th year of Artaxerxes. to the death of Christ, but in connection with this committed the error of reckoning by Jewish lunar years (resulting in only 465 solar years); (2) Three different theories of Eusebius, who (**a**) dates the first sixty-nine (69) weeks from the return of the Jews in the reign of Cyrus to the death of Alexander Jaunaeus, the high priest and king, and Pompey's invasion (B.C. 536 B.C. 64; thus in *Dem. ev.*, VIII. 2, 55 et seq.); or (**b**) from the second year of Darius Hystaspis (B.C. 520 to the birth of Christ (ibid, and *Chronic. Ol.* 184); or, (c) regards the last week as a period of seventy (70) years, and attempts to calculate from the resurrection of Christ; (3) that of Hippolytus, who counted sixty-nine (69) mystical weeks (comprising more than seven (7) years each) from the first year of Cyrus to the incarnation of Christ, and declared that the last mystical week denotes the future period of the antichrist, which is connected with the end of the world; (4) that of Apollinaris of Laodicea, who reckoned the 490 years from the birth of Christ ("*ab exitu Verbi*," v. 25), and therefore expected the coming of the antichrist and the end of the world about a century after his day, in the "last week;" (5) that of Clemens Alex, who extended the seventy (70) weeks of years, in the face of all chronology, from the first (1st) year of Cyrus to the second (2nd) year of Vespasian (B.C. 560 A.D. 70); (6) that of Origen, who denies the possibility of any

more exact chronological estimate, and therefore assumes 4900 years instead of 490, reaching from Adam to the destruction of Jerusalem by Titus (not indeed in vol. X. of his *Stromata*, which Jerome cites, but in his *Tract.* XXIV. on Matthew c. 24); (7) that of Tertullian (*adv. Judaeos*, c. 8), who reckons the 437 1/2 years from the first year of Darius Nothus (whom he strangely identifies with Darius Medus) to the birth of Christ, and fifty-two and a half from that event to the destruction of Jerusalem, thus obtaining 490. Jerome himself expresses no opinion respecting the mode of reckoning to be observed, but seems to favor that of Africanus, which he preferred to all the others, and probably not without reason. That method is likewise adopted by Chrysostom, Theodoret, Isidore of Pelusium, Euthymius Zigabenns, and generally by a majority of expositors in the Oriental church, but few of whom assume an independent position. Among the latter are, *e.g.*, Cyril of Jerusalem (*Catech.* xii. 19), who attempts to extend the seventy (70) weeks of years from the sixth (6th) year of Darius Medus to the birth of Christ, but violates historical accuracy by identifying Darius Medus with Darius Hystaspis; Ephraem Syrus who places the restoration of Jerusalem in the beginning of the seventieth (70th) week and the destruction by Titus at its close, without entering on a more careful calculation in other respects; Polychronius, a brother of Theodore of Mopsestia, who reckons the first seven (7) weeks from Darius Medus to the ninth (9th) year of Darius Hystaspis, when Zerubbabel's temple is said to have been completed, the sixty-two (62) weeks from the twentieth (20th) year of Artaxerxes to the birth of Christ, and the final week from that date to Titus, while the death of Christ falls in its central point; Basil of Seleucia (*Orat.*, 38 in t. 85 of Migne's *Patrol.*), who calculates the first sixty-nine (69) weeks from the completion of the walls of Jerusalem in the twenty-eighth (28th) year of Xerxes (!) to the resurrection of Christ, and identifies the seventieth (70th) week with the first seven (7) years after the resurrection, while he declares the abomination of desolation erected in the middle of that week to have been the familiar attempt of Caligula to erect his image in the temple. — Among the later expositors of the Latin church, Augustine, following the example of Jerome, avoids every independent and detailed calculation of the seventy (70) weeks. He contents himself with finding a fulfilment of the leading features of the prophecy Dan. 9:24 et seq., in the earthly work of Christ and in the judgment of Jerusalem, and expressly rejects (especially in *Ep.* 199 "*de fine saeculi*") the opinion of those who looked for two periods of seventy (70) weeks of years, the first of which should reach to Christ's advent in the flesh, and the second to the end of the world. This assumption of a double period of seventy (70) weeks of years, or of an Old-Test. and typical realization of the prophecy, followed by a New-Test. antitypical fulfilment, was advocated as late as the sixth (6th) century by the unknown Arian author of the so-called *Opus imperfectum in Matthaeum*. Sulpicius Severus (*Chron.*, II. 21) extends the sixty-nine (69) weeks from the thirty-second (32nd) year of Artaxerxes I to Vespasian, or from the restoration of the temple to its second destruction. His contemporary, Julius Hilarianus, appears in his *Chronologia s. libellus de mundi duratione* (in Migne. t. 13, p.1098) as the forerunner of the modern critical exposition, in consequence of his denial of the direct Messianic character of the prophecy, whose fulfilment he places in the age of Antiochus and the Maccabees; but he commits the gross chronological blunder of assigning 434 years (= 62 weeks) to the interval between the return of the Jews under Zerubbabel and the reign of Antiochus Epiphanes. while the period between B.C. 536 and B.C. 175 really amounts to but 361 years! Prosper Aquitan in his *Chronicon* adopts the view advocated by Eusebius in the *Demonstr. evangelica* and the *Chron.* (see supra. No.

2 b), and accordingly reckons the sixty-nine (69) weeks from the building of the temple under Darius to Herod the Gr. and the birth of Christ. Finally, the venerable Bede adopts substantially the view of Julius Africanus (*Libell. de temporum ratione*, c. 7). as does also Thomas Aquinas (*Comm. in Dan.*, in Opp t. XIII. ed. Antverp.).

4. *The expositors of modern times*, and more particularly of prerationalistic times, are agreed in recognizing the Messianic bearing of this prophecy, but differ exceedingly in their modes of reckoning the seventy (70) weeks, or, what amounts to the same thing, in their interpretations of (*motza' dabar*), V. 25. (* Cf, Bertholdt, *Daniel*, II. p.567 et seq.*) As the *terminus a quo* of the seventy (70) weeks they accept one of the following dates:

a.) The time of the *first* prophecy by Jeremiah (Jer. 25:11 et seq.), or the fourth (4th) year of Jehoiakim's reign; thus Harduin (*Chronol. Vet. Test.*, Amstel. 1709, p. 592 ss.); A. Calmet (*Dissert. sur les 70 semaines de Daniel*, Distertt., p.1); A. Collins (*The scheme of liberal prophecy*, I. 109).

b.) The time of Jeremiah's second prophecy (Jer. 29:10) or the fourth (4th) year of Zedekiah; so Seb. Münster. Vatablus (and also several expositors belonging to the last centuries in the Middle Ages, e.g., Lyranus, in the *Postilla*, Raym, Martini, *Pugio fid.*, 2, 269, etc.).

c.) The date of Daniel's prophecy itself (chap. 9:1), and hence the first (1st) year of the reign of Darius Medus over Babylon, B.C. 539; so J. H. Jungmann (Cassel, 1681); J. Koch (*Entsiegelte Daniel*. II., §206, and *Kurze Anfangsgründeder Chronologie*. II. 24), J. D. Michaelis (*Versuch über die 70 Wochen Daniels*, Göt. and Gotha, 1770; cf. his *Epistola de Septuag. hebdom. ad Jo. Pringle*. London, 1773); Matth. Hassenkamp (*Versuch einer neuen Erklärung der 70 Wochen Daniels*, Lemgo, 1772); Velthusen (*Muthmassungen über die siebenmal siebenzig Jahre beim Daniel* ix. 9:24-27, Hanover, 1774).

d.) The first (1st) year of the reign of Cyrus. B.C. 560; Calvin, OEcolumpadius, l'Empereur, Cocceius, Matth. Bervaldus (*Chronicon ss. auctoritate constitutum*. III. 7), B. Blayney (*A dissertation by way of Inquiry into Daniel's seventy Weeks*, Oxford. 1775), H. Uri (*Sept. hebdomadum, quas Gabriel ad Danielelem detulerat, interpretatio, paraphrasis, computatio*, Oxford, 1788), also Dathe, Hegel, etc., in their commentaries.

e.) The second (2nd) year of the reign of Darius Hystaspis (B.C. 520), or the year of the prophecies of blessing by Haggai (1:1 et seq.; 2:1 et seq.) and Zechariah (1:1 et seq.; 3:8 et seq.; 8:7 et seq.); so J. Driedo (*De scriptis et dogmatibus ecclesiasticis*, c. 5). Corn. Jansen (*Concord. evangel.*, c. 122), J. A. Bengel (*Ordo temporum*, etc., Stuttgart, 1741).

f.) The second (2nd) year of the reign of Darius Nothus (B.C. 423); so J. J. Scaliger (*De emendat. temporum*, I. 4), S. Calvisius (*Opus chronologicum*).

g.) The second (2nd) year of the reign of Artaxerxes Longimanus; so Luther (*D. Prophet Daniel deutsch*, etc., vol. 41, p.247, ed. Erl.), Melancthon (Comm. p. 891), Sal. Glossius [*Philol. sacra*].

h.) The seventh (7th) year of Artaxerxes Longimanus, or the date of the first (1st) decree by this king to rebuild Jerusalem (Ezra 7:1; 8:11 et seq.); so Abr. Calov (*De Septuag. septimanis mysterium*. Viteb., 1663; *Bibl. illustr.*, I., p.119 ss.). M. Geier, in the *Comm.*, Isaac Newton (*Observations*. etc.), J.R. Rus (*Diss. de Sept. hebdom. Danielis*, Jenae, 1740), H. Benzel (*Diss. de 70 hebdom. Danielis, in the Syntagma dissertatt.*, II, 31 ss.), H. Prideaux (*Connectione*, etc.), Alex. Sostmann (*Comment. chronol. philol. et exeget. in orac. Dan.* 9:24-27. Lugd. B. 1710), S. Deyling (*Progr. ad Dan.* ix. 9:24 ss., Lips., 1724), J.G. Franck (*Novum systema*

chronologiae fundamentalis, Göttingen 1778). J.C. Döderlein (*Instit. Theol. chr.*, II., p. 530 ss.).

i.) The *twentieth* year of Artaxerxes Longimanus, or the date of the *second* edict by that king (Neh. 2:1, 7 et seq.); so Luther (*Dass Jesus Christus ein geborner Jude sei*, vol. 29. p.71 et seq., ed. Erl.),* H. J. Offerhaus (*Dissertat de 70 septimanis Danielis*, Groning. 1756),

j.) J.G. Reinbeck (*Betrachtungen iiber die Augsb. Konfession*, III, 39), S.S. Weickhmann (*Carmen Danielis de 70 hebdom. Christo vindicat*. Prog., Viteb., 1772), Starke (*Synops.*, p. 2614).

k.) The *tenth* (10th) or *eleventh* (11th) year of Artaxerxes Longimanus, or the earlier date by about ten (10) years assigned to his second (2nd) edict, on the ground of his co-regency with his father Xerxes; so Dion. Petavius (*Doctrina temp.*), L. 12, c. 29; *Rationarium temp.* II., 3, c. 9). Camp. Vitringa (*De Septuag. hebdom. Dan. advers. Marshamum, Observatt. sacr.*, II., p. 290 ss.), C.B. Michaelis (in Annot. uberior., etc.).

l. The second (2nd) year of the reign of Xerxes so J.E. Faber (*Jesus ex natalium opportunitate Messias*, Jenae, 1772, p.125 ss.).

A great difference of opinion prevailed also with reference to the particular *terminus ad quem* of the prophecy referred to Christ, inasmuch as (a) some, following Eusebius, Cyril of Jerusalem, Jacob of Edessa, and other ancient churchly expositors, extended the seventy (70) weeks merely to the death of Christ, others (b) continued them to the time of his presentation in the temple (Jungmann, Sostmann, etc.), others (c) to his baptism in the Jordan or to his anointing (Melancthon, Calvin, Vitringa; also W. Whiston, *Dissertation upon Daniel's weeks*, London, 1725), still others (d) to the year of our Lord's death (Luther, Calov, Prideaux, Buddeus, *H. Eccl. Vet. Ti.*, p. 854 ss.), and others finally (e) included the more general spread of the Gospel in the years immediately following the Saviour's death in the series of the seventy (70) weeks (Petavius, Bengel, J. Brunsmann, etc.). —Various methods were adopted in order to obviate, by means of exact calculation, the discrepancy between the *termin. a quo* and *ad quem*, which was either too large or too small. According to Bertholdt, p.574 et seq., they may be designated as follows:

(1). The method of *parallelism* by which the seven and the sixty-two weeks were reckoned from the same point of time, or by which these periods were not regarded as successive in their order, but as contemporaneous with each other (Harduin, Jungmann, Collins, Marsham, etc.).

(2). The method of *intercalation* which consisted in interpolating intervals of greater or less extent between the several periods of hebdomads, and especially between the sixty-ninth (69th) and seventieth (70th) weeks (l'Empereur, Newton, Koch, Beer, Uri, etc.).

(3). The method of *transposition* by which the first two periods of hebdomads were enumerated in inverted order, i.e., the sixty-two (62) first, and the seven (7) afterward (thus, in imitation of Tertullian, Theodoret, etc., some of the most recent expositors, especially Hofmann, Delitzsch, Wieseler, etc.).

(4). The analogical method which estimates the hebdomads in the several sections by an unequal standard, e.g., regarding the seventieth (70th) week as a "septimana magna" or Jubilee period of forty nine (49) years (Newton, Frank; similarly Calmet, A. Kluit (*Vaticinium de Messia duce primum s. explic. Sept.*

hebdom. Dan., Mediol., 1774], and already many of the church fathers mentioned above, as Eusebius, Polychrominus, etc.).

(5). The method of reckoning *by lunar years* of 354 days, without an intercalated month (Hassenkamp and J.D. Michaelis —after the precedent of Jul. Africanus and his patristic successors).

(6). The method of counting *by jubilee periods* of fifty (50) years each, by which the seventy (70) years appear to be exactly equal to 500 years (Sostmann and others).

(7). The method of reckoning *by Chaldee years of 360 days*, by which the seventy (70) hebdomads are reduced to 483 years (Pet. Brinch, *Diss. chronol.-critica de 70 hebdomad. Danielis*, Hafn., 1702).

(8). The *mystical* method of enumeration, which seeks either to limit or extend the seventy (70) weeks of years by the use of a year of any abnormal and mystical length. Hippolytus and others led the way in the ancient church in this method; and following them we have J.J. Hainlinus (*Clavis sacror. temporum*. Tüb., 1692, and *Sol temporum s. Chronol. mystica*. Tüb., 1647; Bengel, Thube, Crusius (*Hypomnemata in theologiam propheticam*). Among them Hainlin assumed shorter years than the ordinary, giving them 343 days each, and thus obtained 460 Julian years for the seventy (70) weeks. Bengel, Thube, etc., on the other hand, sought to amplify, and therefore fixed the length of a mystical year at $1 \frac{59}{441}$ solar years, and thus obtained $555 \frac{5}{9}$ years for the period of seventy (70) weeks.

5. The *critico-rationalistic* or *anti-Messianic* expositors of recent times may be divided into two principal classes:

A. That of the emendators who adopt a violent course, and seek to remove the chronological difficulty by means of exegetical or critical assumptions of a more or less arbitrary character, *e.g.*, (1) by the assertion that the seventy (70) weeks are ordinary weeks and therefore 490 days, and extended from the day of the vision to the time of Cyrus and of laying the foundations of the temple (thus the Eng. work, *A free Inquiry into Daniel's vision or Prophecy of the Seventy (70) Weeks*, London, 1776; cf. Bertholdt, p.554 et seq.); (2) by the assertion that Daniel, who wrote after the time of Cyrus, predicted to the people an impending second destruction of the recently restored temple in this prophecy, which was therefore not fulfilled (Eckermann, *Theol. Beiträge*, I. 1, p.132 et seq.); (3) by the assumption that vs. 25-27 are the gloss of some rabbi (Franz Löwenheim. *Inquisitio critica exegetica in difficult proph. Dan.*, c. ix., etc. Wirceb., 1787) ; (4) by several less important changes in the reading of V. 24 or 25, such as were proposed by Schmidt (in Paulus' *Memorabilia*, VII. , 41 et seq.), Velthusen, J.D. Michaelis, Jahn, et al. The first (with whom Baumgarten-Crusius agrees, *Bibl. Theol.*, p.370) reads v. 24, (), "seventy (70), yea, seventy (70) years " (which is intended to indicate the duration of the exile), and then translates v. 25, "from the present time to the Messiah are seventy (70), seven (7), sixty (60), and two (2) weeks," which is interpreted to mean that "twice seventy ($70 \times 2 = 140$) years may elapse before his advent" (!). Velthusen (*Muthmassungen über die siebenmal 70 Jahre des Daniel*, Hanover, 1774) reads v. 25 (*shik'im shib'ah shaku'im*) J.D. Michaelis (*Versuch über die 70 Jahrwochen Daniels*, Gött., 1771) emends the same "passage so as to read (*'ik'im shik'ah weshak'im*) Jahn (*Herm. sacra*. Append., t. I.), on the other hand, reads v. 24, like Schmidt, (*shikim shikim*) (the seventy (70) years of the captivity), and then renders v. 25 (*shim'im*) (70×7 or 490 years, which reach from Cyrus to B.C. 64), and adds in addition (*weshich'im shishim ushkaiim*) (*i.e.*, seventy (70) (years, to A.D. 7 or 8, and sixty-two (62) years, to the destruction of Jerusalem by Titus).

B. *The more considerate and scientific expositors of the critical school* conceive of the passage as belonging to the times of Antiochus Epiphanes, and as a *Vaticinium ex eventu* relating to that age. In this view they were preceded by numerous Jewish and a few Christian representatives of the Maccabaeal interpretation (e.g., by Julius Hilarianus, about A.D. 400; by Marsham, an Englishman [*Canon chron.*, p.610 ss.], the Jesuit Harduin [Opp., selecta, p.592 ss.; cf. Köhler, *De Harduin nove sed inepta interpretatione vatic. apud Dan. de 70 hebdom.*, Altorf, 1721], and the English free-thinker Ant. Collins [*Scheme of Literal Prophecy*, Lond., 1726]. So Corrodi (*Krit. Gesch. des Chiliasmus*, p.247 et seq., and *Freimüthige Versuche über verschiedene in Theologie und biblische Kritik einschlagende Materien*, p.42 et seq.), who, however, introduced much that is arbitrary in developing his scheme. He renewed, for instance, the questionable expedient of transposing the weeks [see No. 4 (3)], reckoning first sixty-two hebdomads from the beginning of the captivity to the first (1st) invasion of Judaea by Epiphanes, then seven (7) hebdomads from the date of the composition of the book of pseudo-Daniel to the Maccabaeal Messiah, who, it is alleged, was expected to appear about the year B.C. 115, and finally inserting a single hebdomad between the two former periods, to which last week he assigns the actual persecutions, which involved, e.g., the murder of Onias III, the interruption of the sacrifices, etc. — Another representative of this tendency is Eichhorn (*Allgem. Bibliothek der biblischen Literatur*, III., 761 et seq.) who follows the method by parallelism [No. 4 (1)] rather than that of transposition, calculating the first seven (7) hebdomads backwards from the edict of Cyrus in B.C. 536 to the destruction of Jerusalem by Nebuchadnezzar, but reckoning the sixtytwo (62) weeks forward from the fourth (4th) year of Jehoiakim (B.C. 605) to Ant. Epiphanes and the final week from the death of Onias to the restoration of the temple services by Judas Maccabaeus. — Eichhorn's hypothesis found an adherent in v. Ammon, who adopted it in his; *Biblische Theologie* (II. 217 et seq.) with but few, changes; but Bertholdt opposed it with keen criticism, and advanced instead the following explanation: "seventy (70) weeks of years are determined upon the Jews until the expiation of their sin [*i.e.*, to the dedication of the temple by Judas Maccabaeus) and, more particularly, from the destruction of Jerusalem by Nebuchadnezzar to the reign of Cyrus, forty-nine (49) years or seven (7) weeks of years; within a period of sixtytwo (62) further weeks of years Jerusalem is to be rebuilt (hence to the time of Epiphanes). At about the end of these sixty-two (62) weeks (? !) Alexander the Gr. dies, without leaving a natural successor. Afterward Jerusalem is desolated by Antiochus Epiphanes, who forms an alliance with numerous apostate Jews, that continues during nearly a week (7) of years. At the middle of that week (3 1/2) he interrupts the temple services and erects the statue of Jupiter Olympus on a wing of the temple —until death overtakes him." So far as the chronological order of the seven and sixty-two (69) weeks is concerned, this expositor is therefore not a parallelist, but a representative of the theory that they denote successive periods. To obviate the exorbitant interval of sixty-two (62) weeks of years between B.C. 536 and B.C. 175, he assumes that, as a whole, the statements by the oracle respecting time "are not to be taken mathematically, but prophetically and indefinitely" (p.613)! —Bertholdt's theory is accepted by Griesinger (*Neue Ansicht der Aufsätze im Buch Daniel*, 1815, p.92) and substantially also by Bleek. The latter (*Theologie. Zeitschr. of Schleiermacher, deWette. and Lücke*, 1822, and *Jahrb. f. d. Theologie*, 1860) differs from Bertholdt in several particulars, e.g., in not dating the commencement of the first seven (7) weeks of years from the destruction of Jerusalem, but from the prophetic oracle of

Jeremiah, chapters 25 and 29, and in extending the sixty-two (62) weeks exactly to the death of Seleucus Philopater (the (*Mashiach*) without a successor, V. 26). But they are entirely agreed in placing the seven (7), sixty-two (62), and one (1) weeks in succession to each other, and in most positively rejecting every parallelism or transposition of these periods, as being contrary to the sense of the vision (*Jahrbb.*, etc., p.83).—H.L. Reichel (*Die vier Weltreiche des Propheten Daniel*, in the *Theol. Stud. u. Krit.*, 1848) and Kamphausen in Bunsen's *Bibelwerk* advocate views similar to those of Bleek, excepting that the latter holds that the "**anointed one**" of v. 26 denotes the high priest Onias, instead of Seleucus Philopater. —Several others, however, again made use of parallelisms, *e.g.*, Rosch (*Die 70 Jahrwochen des Buches Daniel, genau chronologisch nachgewiesen, Stud. u. Krit.*, 1834), v. Lengerke, and Hitzig. The first takes the year B.C. 609 as the starting-point of the *two* parallel epochs as being the year which the alleged pseudo-Daniel assumed for the destruction of Jerusalem. The seven (7) weeks of years, beginning at that date, were to continue until the commencement of the reign of Cyrus. B.C. 560 and the sixty-two (62) weeks until the death of Seleucus Philopater, the "**anointed one who should be cut off**;" but this period is lengthened by the addition of eight farther weeks, which reach to B.C. 120 or to John Hyrcannus the political Messiah of Judaism in the Maccabaeian period. Von Lengerke likewise regards the seven (7) and the sixty-two (62) years as being parallel, but date them from B.C. 588. The sixty-two (62) were to expire with the murder of Seleucus Philopater, the "**anointed one**," v. 26 (although this is said to involve an error of 21-22 years in the reckoning of pseudo-Daniel, since the 434 years, it calculated from 588 would, in fact, reach to B.C. 154), and the seventieth (70th) week was to reach from 170 to the death of Antiochus in B.C. 164. There is consequently a gap of about six years between the close of the sixty-second (62nd) week and the beginning of the last! Hitzig subjects this hypothesis of v. Lengerke to a searching criticism, but on his part, likewise adopts an arbitrary explanation based on parallelisms. He (a) inserts the seven (7) weeks of years between B.C. 588 and 539; (A) the sixtytwo (62) weeks or 434 years, on the other hand, are reckoned backward, from B.C. 172 to B.C. 606. the year in which Jeremiah uttered his prophecy respecting the seventy (70) years; (c) the seventieth (70th) week extends from April, B.C. 170, to the end of March, 164, and the murder of Onias. the "anointed one," V. 26, falls in the beginning of this last week. This hypothesis comes nearest to that of Eichhorn, from which it differs merely in reckoning the seven (7) weeks *forward* from 588, and the sixty-two (62) backward from 172, while Eichhorn counts the seven (7) weeks in a retrograde order, and the sixty-two (62) progressively. —A peculiar mode of reckoning was adopted by Ewald, which may be characterized as the *abbreviating* method. It first reckons the seven (7) weeks of years from B.C. 588 to 539, and the sixty-two (62) weeks from thence to B. C. 105, but then assumes a shortening of the latter period of 434 years by seventy (70) (which reduction, it is alleged, was formerly indicated in the text itself by a note after v. 25 or v. 27 that has now been lost), and by this method returns to the year B.C. 175, in which the "**anointed one was cut off**," *i.e.* in which Seleucus Philopater died —and approximately at the same time, the year in which the momentous last week began, which extends from B.C. 174 to 167 (p.424 et seq.). —Wieseler in substance (in his treatise, *Die 70 Wochen*, formerly followed the method of parallelism etc., Gottingen, 1839), but at a later period preferred a peculiar modification of the transposing method (in his review of the *Times of Daniel*, by the duke of Manchester, G^{ott}. Gel-Anz., 1846). In the former instance he reckoned the sixty-two (62) weeks from B.C. 606 to B.C. 172, and the

last week from 172-165, and regarded the seven (7) weeks as not admissible or to be counted beside the other sixty-three (63) (pp. 102 et seq.; 123 et seq.); but in the latter, while he continues to reckon the sixty-three (63) weeks from B.C. 606-165. he places the seven (7) weeks after them, as representing the period which was to elapse between the week of severe tribulation and the advent of the Messiah (the (*Mashiach Nagidh*) v. 25, who is to be carefully distinguished from the (*Mashiach*) mentioned in V. 26, where Onias is intended). This period, which must not be calculated with mathematical exactness, but is to be interpreted spiritually, denotes a jubilee cycle, that has grown from a period of fifty (50) years into one of more than 150 years, since Christ was born 160 years after the date of its beginning (p.131 et seq.). Wieseler's modification of the transposing method may be denominated the *lengthening* hypothesis, in contradistinction from Ewald's abbreviating method. It obviously forms the point of transition to the Messianic conception of the text, and is intimately connected with the views of several representatives of the typical-Messianic interpretation in the latest times.

6. *The most recent Messianic expositors* are divided into two classes, who advocate respectively a direct-Messianic interpretation of the prophecy, or one that is merely typically Messianic. (* Cf. Kliefoth, *Daniel*, p.329 et seq.*)

A. To the former class belong Less (*Beweis der Wahrheit der christlichen Religion*, p.275 et seq.), Sack (*Apologetik*, p.288 et seq.), Scholl (*Commentatio de Sept. hebdomadibus Danielis*, Francof., 1831), Dereser, H. J. A. Vernick, Hengstenberg, Allioli, Reinke, Stawars, Sepp, Weigl, Auberlen, Duke George of Manchester, Pusey, Kliefoth, etc. [including the great body of English and American expositors, with the almost sole exception of Moses Stuart]. In general, they are agreed in referring both the (*Mashiach Nagidh*) v. 25, and the (*Mashiach*) v. 26, to Jesus Christ, but they differ considerably as to the special *terminus a quo* of the prophecy, or its *terminus ad quem*. A majority regard the twentieth (20th) year of Artaxerxes Longimanus. or B.C. 455 (Neh. 1:1; 2:1) as the starting point of the seventy (70) weeks or the date of the (*motza' dabir*). They count sixty-nine (69) weeks of years, or 483 years, from that date to the fifteenth (15th) year of the reign of Tiberius, twenty-eight (28) aer. Dionysius, or 782 a.u.c. (Luke 3:1), when the three and a half (3 1/2) years of public activity on the part of our Lord began. They consequently place the Saviour's death and resurrection in the middle of the last week, and refer the (*yikkareth mashiach we'eyu lo*), v. 26, to his crucifixion. The remaining three and a half (3 1/2) years are regarded as a more or less variable *terminus*, admitting of no precise chronological determination, but rather transpiring indefinitely in the course of the founding of Christianity (so Less, Sack, Scholl, Dereser, H. J. A. Vernick, Hengstenberg, Allioli, Reinke). Modifications of this theory are advocated (1) by Fr. Stawars (*Die Weissagung Daniels 9:34-27 in Bezug auf das Taufjahr Jesu*, in the Tübingen Theol. Quartalshrift, 1868, No. III., p.416 et seq.), who translates (*min motza' dabar*), V. 25, **"from the fulfilment of God's promise to rebuild Jerusalem,"** and contends that that promise was fulfilled in connection with the rebuilding of Jerusalem *as a city*, under Nehemiah, in the year 458; from that time to twenty-six (26) aer. Dionysius 483 years or sixty-nine (69) weeks elapsed, and immediately afterward, in Jan. 27, Jesus was baptized in the Jordan by John; (2) by Auberlen and Pusey, who begin the seventy (70) weeks in B.C. 458, or the seventh (7th) year of Artaxerxes Longimanus (Ezra 7:7), instead of the twentieth (20th) year of that reign, and thus obtain the twenty-sixth (26th) year of our aera as the close of the sixty-nine (69) weeks, or the time of our Lord's baptism; (3) by Sepp (*Leben Jesu*. I., p.248 et seq., second ed.), who regards Ezra as the *spiritual* rebuilders of Jerusalem, and therefore

reckons from the year B.C. 460. locating the baptism of Jesus in the year 778 a.u.c., or A.D. 25; (4) by Weigl (*Ueber das wahre Geburts- und Sterbe-jahr Jesu Christi*, Part I., p.103 et seq.), who renders the words at the commencement of v. 25 "**from the execution of the command to rebuild Jerusalem,**" etc., and begins the seventy (70) weeks with the year B.C. 453, thus obtaining the year 783 a.u.c., or A.D. 30, as the time of our Lord's baptism; (5) by Duke George of Manchester (in the work reviewed by Wieseler, *The times of Daniel, chronological and prophetical, examined with relation to the point of contact between sacred and profane chronology*, Lond. and Edinb., 1845), who takes the first year of Darius Medus as the *terminus a quo* of the seventy (70) weeks —identifying that monarch with Darius Nothus, like Tertullian, Scaliger, Calvisius, etc.— and therefore calculates the 490 years from B.C. 424, which brings him to A.D. 60, the year in which the Christians fled from the besieged city of Jerusalem, and in which the Christian church was really founded. He assumes an entirely different terminus a quo for the sixty-nine (69) weeks, namely B.C. 444, the alleged first year of Cyrus, whom he believes to have lived in the fifth (5th) instead of the sixth (6th) century before Christ (! !). The sixty-nine (69) weeks, or 483 years, intervened tween that year and Christ's death on the cross in March, A.D. 38; (6) by Kliefoth, who goes back to the *mystical* theory of reckoning, and accordingly extends the *seven* (7) weeks from the edict of Cyrus in B.C. 537 to the advent of Christ, regardless of the fact that that period does not consist of seven (7) weeks of years, nor of seven (7) centuries (700 yrs), nor of any cycle whatever, whose aggregate of years is divisible by seven (7) —the sixty-two (62) sevens from Christ to the time of the great apostacy, or of the antichrist at the end of earthly history (during which period of indefinite duration the church is to be "built" and "restored," or brought back to God), and finally, the last week from the great apostacy to the appearing of Christ, the last judgment, and the consummation of the world.

B. Hofmann, Delitzsch, Füller, Ebrard, and Kranichfeld [also substantially Keil] adopt the typically Messianic interpretation. The former three also favor the transposing theory followed by Wieseler (1846), inasmuch as they assign to the seven (7) weeks of years a place after the 62 + 1 weeks. They reckon the latter from B.C. 606 or the fourth (4th) year of Jehoiakim to the time of the Maccabees (and more particularly, the sixtytwo (62) weeks from 606-172. and the one week from 173-165), regarding the events of the aera of the Antiochian persecution and the Maccabaeen revolt as types and prefiguration of the history of the founding of Christianity; and they describe the seven (7) weeks of years as a period of unmeasured length, whose beginning is coincident with the "going forth of the word to build Jerusalem," *i.e.*, with the first preaching of the Gospel in the time of Christ and the apostles, while their end is connected with the judgment of the world and the advent of Christ! There is therefore, on this theory, a "breaking of the thread," or a hiatus, between the sixty three (63) and the seven (7) weeks amounting to about 160-190 years, and, in addition, an extension of the last seven (7) weeks into periods of mysterious length; in other words, the aid of *intercalation*, and of *mystical enumeration* is superadded to that of *transposition* [cf. supra, No. 4, (2), (3), and (8)]. These are employed at least by Hofmann and Delitzsch, who do not even shrink from the venturous experiment of amplifying the seventy (70) weeks into quadratic Sabbatic periods, while Füller, more sober and considerate, but assuredly not less arbitrary, interprets the six weeks as being wholly future, and as belonging to the distant end of the world. (* Cf. Delitzsch, p.284, "If the seventy (70) weeks are not regarded as simple, but rather as quadrated Sabbatic periods, it

follows that 70 X 49 or 3430 years are to intervene between the fourth (4th) year of Jehoiakim and Christ, whose Parousia is considered as one such period. Consequently, if 3,595 years be added to that aggregate, as having passed from the creation to the fourth (4th) year of Jehoiakim, the suggestive amount will result in about 7090 years (diminished by only twenty-five (25) years) as the duration of the world. For a criticism of this view cf. Kliefoth, p.337 et seq.)* He endeavors to render this inordinate hiatus conceivable by the assumption that Daniel saw the post-Macedonian antichrist, Antiochus Epiphanes, and the post-Roman antichrist of the last times perspectively as one. —Ebrard avoids every method of transposition, but does not escape violently altering the text (in a review of Füller's *Daniel*, in the *Güterslohe Allgem. literar. Anzeiger*, Oct., 1808, p.207, and earlier, in his *Offenbarung Johannis*, p.67 et seq.), in his endeavor to demonstrate the typically Messianic tense of the passage. Supported by the amplifying version of the Sept. (see supra. No. 1), he reads (*shab'im*) in v. 25 a (scil. (*shebu'im*)), instead of (*shabu'im*), or he asserts that (*shebu'im*) was omitted after (*shabu'im*) through the inadvertence of a copyist. He farther holds that v. 24 states, in general terms and round numbers, that seventy (70) weeks of years were to elapse from the beginning of the captivity to Christ, and, by the method described above, obtains the more exact statement in V. 25, that $7 + 70 = 77$ weeks of years should intervene between the edict of Cyrus (538; and Christ, and sixty-two (62) weeks between the building of the city "**with street and wall**" by Nehemiah (B.C. 440) and Christ (six (6) years earlier than the Christian aera). The time from Christ's birth to his death or the thirty-five (35) years of his life on earth, in which he particularly includes the three and a half ($3 \frac{1}{2}$) years of his official activity, are conceived by him as the former half of the last week, the whole of which is said to be a "larger mystical" week; and its latter half "reaches to the mystical three and a half ($3 \frac{1}{2}$) years of the Apocalypse, which extend to the return of Christ." —Kranichfeld does less violence to the text than any of those referred to. Avoiding transposition, parallelisms, and emendations, he reckons the first seven (7) weeks of years from the prophecy of Jeremiah, chap. 29, and from the destruction of Jerusalem in B.C. 588 (cf. supra, on v. 25), the sixtytwo (62) weeks from the end of the former seven (7) or the time of Daniel's vision in B.C. 539, and regards the (*mashiach nagidh*), v. 25, who stands at the beginning of the sixty-two (62) weeks, as representing Cyrus, while the (*mashiach*), v. 26, who appears at their close, is supposed to denote Christ. This theory consequently postulates a gap of more than a century between the Maccabaeian period, which bounds the sixty-two (62) weeks (and to whose sufferings the prophetic descriptions of v. 26*b* and 27 refer), and the time of Christ, the "**anointed one who was to be cut off**," v. 26*a*, which interval was unnoticed by the prophet, in harmony with the law of perspective vision.

((* [Keil thus classifies the various interpretations:

"1. Most of the church fathers and the older orthodox interpreters find prophesied here the appearance of Christ in the flesh, His death, and the destruction of Jerusalem by the Romans. This view is in our time fully and at length defended by H.avernick (*Comm.*), Hengstenberg (*Christol.*, III.1, p.19 sq., 2d ed.), and Auberlen (*Der Proph. Daniel*, etc., p.103 sq., 3d ed.), and is adopted also by the Catholic theologian Laur. Reinke (*Die Messian. Weissag. bei den gr. u. kl. Proph. des A. T.*, IV. 1, p.206 sq.), and by Dr. Pusey, of England.

2. The majority of modern (continental) interpreters, on the other hand, refer the whole passage to the time of Antiochus Epiphanes. This view presents itself in the Alexandrian translation of the prophecy, more distinctly in Julius Hilarius

(about A.D. 400) (*Chronologia s. libellus de mundi duratione*, in Migne's *Biblioth. cler. univ.*, t. 13, p. 1098), and in several rabbinical interpreters, but was first brought into special notice by the rationalistic interpreters Eichhorn, Bertholdt, v. Lengerke, Maurer, Ewald, Hitzig, [Rosenmüller], and the mediating theologians Bleek, Wieseler (*Die 70 Wochen u. die 63 Jahrwochen des Proph. Daniel*, Göttingen, 1839, with which compare the retractation in the *Göttinger. Gel. Anzeiger*, 1846, p.113 sq.), who are followed by Lücke, Hilgenfeld, Kranichfeld [Stuart], and others. This verse has been defended by Hofmann (*Die 70 Jahre des Jer. u. die 70 Jahrwochen des Daniel*, Nürnberg, 1836, and *Weissag. u. Erfüllung*, as also in the *Schriftbew.*), Delitzsch (art. *Daniel* in Herzog's *Realencykl.* vol. III.), and Zündel (in the *Kritischen Unterss.*), but with this essential modification, that Hofmann and Delitzsch have united an eschatological reference to the primary historical reference of Daniel 9:25-27 to Antiochus Epiphanes, in consequence of which the prophecy will be perfectly accomplished only in the appearance of antichrist and the final completion of the kingdom of God at the end of the days.

3. Finally, some of the church fathers and several modern theologians have interpreted the prophecy eschatologically, as an announcement of the development of the kingdom of God at the end of the exile on to the perfecting of the kingdom by the second coming of Christ at the end of the days. Of this view we have the first germs in Hippolytus and Apollinaris of Laodicea, who, having regard to the prophecy of Antichrist, Daniel 7:25, refer the statement of Daniel 9:27 of this chap. regarding the last week to the end of the world, and the first half of this week they regard as the time of the return of Elias, the second half as the time of antichrist. This view is for the first time definitely stated in the *Berteburg Bible*. But Kliefoth, in his *Comm. on Daniel*, was the first who sought to investigate and establish this opinion exegetically, and Leyser (in Herzog's *Realenc.*, XVIII., p.383) has thus briefly stated it: 'The seventy (70) (*shabu'im*) i.e., the (*kairoi*) of Daniel (Daniel 9:24 sq.), measured by sevens (7s), within which the whole of God's plan of salvation in the world will be completed, are a symbolical period with reference to the seventy (70) years of exile prophesied by Jeremiah, and with the accessory notion of *ecumenicity*. The seventy (70) is again divided into three periods: into seven (7) (till Christ), sixty-two (62) (till the apostasy of antichrist), and one, (*shabua'*), the last world, (*hepta*), divided into 2x3½ times, the rise and fall of antichrist." With the last view Keil's own interpretation essentially agrees. The great objection to it is that it mixes the literal with the mystical import of the prophecy, and fails to yield any exact fulfilment of the definite numbers of the text] *)

The assumption of this interval between the close of the sixty-two (62) weeks and the opening of the New-Test., aera of salvation does not constitute the feature which forms our only objection to Kranichfeld's theory; for, without some such interval the prophecy would lose its genuinely prophetic character, and instead of being an ideal description, possessing the future, it would present a calculation of arithmetical exactness (cf. the following section. No. 1). Our difficulty consists in the circumstance that the "**anointed one who should be cut off**," t. 26 n, is held to be Jesus Christ, the Messiah, who was exalted through humiliation and sufferings to glory, while everything subsequently mentioned in the immediate context (the "**prince**" who should "**destroy the city and the sanctuary**," the "**covenant with many**" confirmed by him, the interruption of the sacrifice and oblation, the introduction of the abomination of desolation, and the judicial punishment of the destroyer) had its complete historical fulfilment in the events of the period of persecution and oppression under Antiochus, and serves merely as a typical

illustration of the times of suffering and of the judgments under the New Covenant. The continuity of the prophetic description appears to be painfully broken by this application of V. 26a to Christ, when the predictions of v. 26b and v. 27 are simultaneously referred [by Kranichfeld. etc.] to the Maccabaeen epoch. In addition to this contradiction of the context, this method of interpretation involves the logical inconsequence of a vacillation between the typical and the direct Messianic theory of exposition, or of an obscure intermixture of the prefigurative and the antitypical. }}

Excursus. (American Revisor.) [Identification of the Historical Periods comprised within tJie "Seventy (70, LXX) Weeks" in Daniel 9:24-27.

{{ Seventy (70) heptades have been decreed [to transpire] upon thy nation, and upon thy holy city, for [entirely] closing the [punishment of] sin, and for sealing up [the retributive sentence against their] offences, and for expiating guilt. and for bringing in [the state of] perpetual righteousness, and for sealing up [the verification of] vision and prophet, and for anointing Holy of Holies. And thou shalt know and consider [that] from [the time of the] issuing of a command for restoring and building [i. e., for rebuilding] Jerusalem till [the coming of] Messiah prince [shall intervene] seven (7) heptades, and sixty and two (62) heptades; [its] street shall return and be built [i.e., shall be rebuilt], and [its] j fosse, and [that] in distress of the times. And I after the sixty and two (62) heptades Messiah shall be cut off, and nothing [shall be left] to him; and people of the coming prince shall destroy the city and the holy [building], and his end [of fighting shall come] with [or, like] the flood, and until [the] end of warring [shall occur the] decreed [result] of desolations. And he shall establish a covenant for the many [during] one heptade, and [at the] middle of the heptade he shall cause to cease sacrifice and offering; and over a wing [i.e., eagle as an ensign] of abominations [i.e., idolatrous images], [shall preside the] desolator, and [this shall continue] till completion, and a decreed [one that] shall pour out upon [the] desolate.

I have been unable to satisfy myself of the entire consistency of any of the foregoing interpretations of this remarkable prophecy, and would therefore propose a partly new elucidation, in accordance with the preceding literal translation and the following diagram. In doing this I need not dwell upon the minor peculiarities of phraseology, which have been fully treated already.

Seventy (70, LXX) Years: Diagram: Three Views:

1. 7wks = 49yrs. + 62wks = 434yrs + 1wk = 7yrs.
2. 70 heptades = 490yrs.
3. 52-1/2yrs + 62wks = 434yrs + Half wk (1/2wk = 3 1/2 yr).

Edict published at Jerusalem, July, B.C. 459:

Jews rejected, September, A.D. 32:

Last Reform begun [late in Summer] B.C. 410:

Reform Completed, [early in Spring] B.C. 405:

Christ Baptized, August, A. D. 26:

Christ Sacrificed, March 18, A.D. 29:

Sequel: *Jerusalem by Romans*, A.D. 70:

In Daniel 9:24 we have a general view of the last great period of the Jewish Church (see the middle line in the diagram [number 2 above = 70 hept. = 490yrs]). It was to embrace four hundred and ninety years, from their permanent release from Babylonian bondage, till and, the time when God would finally cast them off for their incorrigible unbelief. Within this space Jehovah would fulfil what he had predicted, and accomplish all his designs respecting them under their special relation. The particulars noted in this cursory survey are, first, the conclusion of the then existing exile (expressed in three variations, of which the last phrase, "**expiating guilt**," explains the two former, "**closing the sin**" and "**sealing up offences**;") next, the fulfilment of ancient prophecy, by ushering in the religious prosperity of Gospel times; and, lastly, as the essential feature, the consecration of the Messiah to his redeeming office.

The only "**command**" answering to that of Daniel 9:25 is that of Artaxerxes Longimanus, issued in the seventh (7th) year of his reign, and recorded in the seventh (7th) chapter of Ezra, as Prideaux has abundantly shown, and as many critics agree. At this time, also, more Jews returned to their home than at any other, and the literal as well as spiritual "**rebuilding of Jerusalem**" was prosecuted with unsurpassed vigor. The period here referred to extends "*till* the Messiah" (see the upper line of the *diagram*, [num. 1 above]); that is as far as his public recognition as such by the Voice at his baptism, the "**anointing**" of the previous verse; and not to his death, —as is commonly supposed, but which is afterward referred to in very different language; nor to his birth— which would make the entire compass of the prophecy vary much from four hundred and ninety (490) years. The period of this verse is divided into two portions of "**seven (7) heptades**" and "**sixty-two (62) heptades**," as if the "**command**" from which it dates were renewed at the end of the first portion; and this we find was the case. Ezra, under whom this reformation of the State and religion began, was succeeded in the work by Nehemiah, who, having occasion to return to Persia in the twenty-fifth (25th) year after the commencement of the work (Neh. 13:6), returned "**after certain days**," and found that it has so far retrograded that he was obliged to institute it anew. The length of his stay at court is not given, but it must have been considerable to allow so great a backsliding among the lately reformed Jews. Prideaux contends that his return to Judaea was after an absence of twenty-four (24) years; and I have supposed the new reform then set on foot by him to have occupied a little over three (3) years, which is certainly none too much time for the task (see the lower line of the (*diagram*, [num. 3 above])). (* [See the arguments in his *Connection*, sub anno 409. I place the whole prophecy a year earlier.]*) The "**rebuilding of the streets and intrenchments in times of distress**" seems to refer, in its literal sense, to the former part especially of the forty-nine (49) years (compare Nehemiah 4), very little having been previously done towards rebuilding the city, although former decrees had been issued for repairing the temple; and, in its spiritual import, it applies to the whole time, and peculiarly to the three years of the last reform (* [Namely, by Cyrus the Medo-Persian conqueror of the Babylonians, who thus put an end to the "**seventy (70) years**" captivity," B. C. 536, as in Ezra 1:1; and by Darius Hystaspis, who renewed Cyrus's decree (Ezra 4:24), B.C. 518, "rescinding its prohibition by his immediate predecessors Cambyses and Smerdis.]*)

The "**sixty-two (62) weeks**" of verse 26, be it observed, are not said to commence at the end of the "**seven (7) weeks**" of verse 25, but, in more general

terms, after the "**distressing times**" during which the reform was going on; hence, they properly date from the end of that reform, when things became permanently settled. It is in consequence of a failure to notice this variation in the limits of the two periods of sixty-two (62) weeks referred to by the prophet (compare the middle portions of the upper and of the lower line in the *diagram* [see 1,2,3 above]) that critics have thrown the whole scheme of this prophecy into disorder in applying to the same event such irreconcilable language as is used in describing some of its different elements. By the ravaging invasion of foreigners here foretold, is manifestly intended the destruction of Jerusalem by the Roman troops, whose emperor's son, Titus, is here styled a "**prince**" in command of them. The same allusion is also clear from the latter part of the following verse. But this event must not be included within the seventy (70) weeks; because, in the first place, the accomplishment would not sustain such a view, —from the decree, B.C. 459, to the destruction of Jerusalem. A.D. 70, being five hundred and twenty-eight (528) years; secondly, the language of verse 24 does not require it, —as it is not embraced in the purposes for which the seventy (70) weeks are there stated to be appointed to Jerusalem and its inhabitants; and, lastly, the Jews then no longer formed a link in the chain of ecclesiastical history in the Divine sense, —Christian believers having become the true descendants of Abraham. At the close of the verse we have the judgments with which God would afflict the Jews for cutting off the Messiah: these would be so severe, that the prophet (or, rather, the angel instructing him) cannot refrain from introducing them here, in connection with that event, although he afterwards adverts to them in their proper order. What these sufferings were, Josephus narrates with a minuteness that chills the blood, affording a wonderful coincidence with the prediction of Moses in Deut. 28:15-68; they are here called a "**flood**," the well-known Scripture emblem of terrible political calamities (as in Isa. 8:7,8; Dan. 11:10, 22; Neh. 1:8).

Verse 27 has given the greatest trouble critics of any in the whole passage; and, indeed, the common theory, by which the seventy (70) weeks are made to end with the crucifixion, is flatly contradicted by the cessation of the daily sacrificial offerings at the temple, "**in the middle of the week**." All attempts to crowd aside this point are in vain; for such an abolition could not be said to occur in any pertinent sense before the offering of the Great Sacrifice, especially as Jesus himself, during his ministry, always countenanced their celebration. Besides, the advocates of this scheme are obliged to make this last "**week**" encroach upon the preceding "**sixty-two (62) weeks**," so as to include John the Baptist's ministry, in order to make out seven (7) years for "**confirming the covenant**;" and when they have done this they run counter to the previous explicit direction, which makes the first sixty-nine (69) weeks come down "*to the Messiah*," and not end at John. By means of the double line of dates exhibited in the above diagram, all this is harmoniously adjusted ; and at the same time the only satisfactory interpretation is retained, that after the true Atonement, these typical oblations ceased to have any meaning or efficacy, although before it they could not consistently be dispensed with, even by Christ and his Apostles.

The seventy (70) weeks, therefore, were allotted to the Jews as their only season of favor or mercy as a Church, and we know that they were not immediately cast off upon their murder of Christ (see Luke 24:27; Acts 3:12-26). The gospel was specially directed to be first preached to them; and not only during our Saviour's personal ministry, but for several years afterward, the invitations of grace were confined to them. The first instance of a "turning to the Gentiles" proper was the

baptism of the Roman centurion Cornelius, during the fourth (4th) year after the resurrection of Christ. In this interval the Jewish people had shown their determined opposition to the New "**Covenant**" by imprisoning the Apostles, stoning Stephen to death, and officially proscribing Christianity through their Sanhedrim: soon after this martyrdom occurred the conversion of Saul, who "was a chosen vessel to bear God's name to the Gentiles": and about two years after this event the door was thrown wide open for their admission into the covenant relation of the church, instead of the Jews, by the vision of Peter and the conversion of Cornelius. Here we find a marked epoch, fixed by the finger of God in all the miraculous circumstances of the event, as well as by the formal apostolical decree, ratifying it, and obviously forming the great turning-point between the two dispensations. We find no evidence that "many" of the Jews embraced Christianity after this period, although they had been converted in great numbers on several occasions under the Apostles' preaching, not only in Judea, but also in Galilee, and even among the semi-Jewish inhabitants of Samaria; the Jews had now rejected Christ as a nation with a tested and incorrigible hatred, and, having thus disowned their God, they were forsaken by him, and devoted to destruction, as the prophet intimates would be their retribution for that "decision." in which the four hundred and ninety (490) years of this their second and last probation in the Promised Land would result. It is thus strictly true that Christ, personally and by his Apostles, "**established the covenant**," which had formerly been made, and was now renewed, with many of the chosen people, for precisely seven (7) years after his public appearance as a Teacher; in the very *middle* of which space He superseded forever the sacrificial offerings of the Mosaic ritual by the one perfect and sufficient Offering of His own body on the cross.

In the latter part of this verse we have a graphic outline of the terrible catastrophe that should fall upon the Jews, in consequence of their rejection of the Messiah; a desolation that should not cease to cover them, but by the extinction of the oppressed nation; it forms an appendix to the main prophecy. Our Saviour's language leaves no doubt as to the application of this passage, in His memorable warning to His disciples, that when they should be about to "*see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place.*" they should then "*flee into the mountains*" (Matt. 24:15,16; comp. 23:36, 38), in order to save themselves from that awful "*consummation*" of ruin, which he also pointed out as the "**determined**" fate of that impenitent city, after it should have endured the "**desolating**" ravages of a siege unparalleled in rigor and suffering, besides being "**left desolate**" by the abandonment of their God. The destined period of fulfilment arrived, and Josephus, who witnessed it, tells us that the standards of the Roman army, who held sacred the shrine silver eagles that surmounted their banners, were actually placed, during the capture, in the temple, opposite the eastern gate, and there sacrificed to (*De Bell. Jud.*, VI. li, 1). Equally exact, if the view proposed above is correct, are all the specifications of this wonderful prophecy.

In the preceding investigation several chronological points have been partially assumed, which entire satisfaction with the results obtained would require to be fully proved. A minute investigation of the grounds on which all the dates involved rest would occupy too much space for the present discussion; I shall, therefore, content myself with determining the two boundary dates of the entire period, trusting the intermediate ones to such incidental evidences of their correctness as many have been afforded in the foregoing elucidation, or may arise in connection with the settlement proposed. (* [On these chronological elements, see Browne's *Ordo Saeculorum*, pp. 202 and 96-107.]*) If these widely distant points

can be fixed by definite data independently of each other, the correspondence of the *interval* will afford strong presumption that it is the true one, which will be heightened as the subdivisions fall naturally into their prescribed limits; and thus the above coincidence in the character of the *events* will receive all the confirmation that the nature of the case admits.

1. *The date of the Edict.* I have supposed this to be from the time of its taking effect at Jerusalem, rather than from that of its nominal issue at Babylon; the difference, however, being only four-months,—will not seriously affect the argument. Ezra states (chap. 7:8), that "he arrived at Jerusalem in the fifth month (Ab, our July-August) of the seventh year of the king" Artaxerxes. Ctesias, who had every opportunity to know, makes Artaxerxes to have reigned forty-two (42) years, and Thucydides states that an Athenian embassy, sent to Ephesus in the winter that closed the seventh year of the Peloponnesian war, was there met with the news of Artaxerxes' death, (puthomenoi...Artaxerxên...ne ōsti tethnēkota (*kata gar touton ton chronon eteleutēsen*)), *Bell. Pelop.*, iv. 50. Now this war began in the spring of B.C. 431, as all allow (Thuc. ii. 2), and its seventh (7th) year expired with the spring of B.C. 424; consequently, Artaxerxes died in the winter introducing that year, and his reign began some time in B.C. 466. This latter historian also states that Themistocles, in his flight to Asia, having been driven by a storm into the Athenian fleet, at that time blockading Naxos, managed to get safely carried away to Ephesus, whence he dispatched a letter of solicitation to Artaxerxes, then lately invested with (neōsti basileuonta) (*Bell. Pelop.*, i. 137). The date of the conquest of that island is B.C. 466, which is, therefore, also that of the Persian king's accession. It is now necessary to fix the *season* of the year in which he became king. If Ctesias means that his reign lasted forty-two (42) *full* years, or a little over rather than under that length the accession must be dated prior to the beginning of B.C. 466; but it is more in accordance with the usual computation of reigns to give the number of *current* years, if nearly full, and this will bring the date of accession down to about the beginning of summer, B.C. 466. This result is also more in accordance with the simultaneous capture of Naxos, which can hardly have occurred earlier in that year. I may add that it likewise explains the length assigned to this reign (forty-one (41) years) by Ptolemy, in his *Astronomical Canon*, although he has misled modern compilers of ancient history by beginning it in B.C. 465. having apparently himself fallen into some confusion, from silently annexing the short intermediate periods of anarchy sometimes to the preceding and at others to the ensuing reign. The "seventh (7th) year" of Artaxerxes therefore, began about the summer of B.C. 460, and the "first [Hebrew] month" (Nisan) occurring within that twelvemonth, gives the following March-April of B.C. 459 as the time when Ezra received his commission to proceed to Jerusalem for the purpose of executing the royal mandate.

2. *The date of the conversion of Cornelius.* The solution of this question will be the determination of the distance of this event from the time of our Saviour's Passion; the absolute date of this latter occurrence must, therefore, first be determined. This is ascertained to have taken place in A.D. 29, by a comparison of the duration of Christ's ministry with the historical data of Luke 3:1-23; but the investigation is too long to be inserted here. (See Dr. Jarvis's Introduction to the History of the Church.) A ready mode of testing this conclusion is by observing that this is the only one of the adjacent series of years in which the calculated date of the equinoctial full moon coincides with that of the Friday of the crucifixion Passover, as any one may see—with sufficient accuracy for ordinary purposes—by

computing the mean lunations and week-day back from the present time. This brings the date of Christ's baptism to A.D. 25; and the whole tenor of the Gospel narratives indicates that this took place in the latter part of summer. Other more definite criteria of the season cannot be specified here.

The chief chronological difficulties of the Acts occur in the arrangement of the events associated with Cornelius's conversion, and arise from the vague notes of time (or, rather, absence of any definite dates) by Luke, between the account of the Pentecostal effusion (chap. 2:1) and the death of Herod Agrippa the elder (chap. 12:23); indeed, but for the periods noted by Paul in Gal. 1 and 2 it would be utterly impossible to adjust minutely the dates of this portion of the history. As it is, the subject is almost abandoned by most chronologers and commentators as hopelessly obscure and uncertain; but there is no occasion for such despair. The death of Herod is ascertained (by the help of Josephus. *Antig.* XIX. 8, 2) to have occurred in the early part of the year A.D. 44, between which time and the Pentecost of A.D. 29 is an interval of fifteen (15) years, covered by the incidents contained in chapters 2-11 of the Acts. The visit of Paul, spoken of by him as his second to Jerusalem (Gal. 2:1), appears at first sight to be the same with that narrated in Acts 2:30, since there is no mention of any intervening visit; it was made in company with Barnabas, and the "revelation" (Gal. 2:2) might answer to the prediction of the famine by Agabus (Acts 11:28), which caused the journey. Now in that case it is certain that the date of this visit ("fourteen (14) years after") is not reckoned from that of his former visit (Gal. 1:18), for then it would have occurred at least seventeen (17) years (14+3) after his conversion, which would be two (2) years more than the whole interval between this second visit and the Pentecost referred to; it is, therefore, reckoned from his *conversion*, which makes his journey to Damascus, on which he was converted occur one year (15-14) after this Pentecost. This is corroborated by two ancient ecclesiastical traditions, one of which states that Paul was converted in the year after the Ascension, and the other refers the martyrdom of Stephen (which was so connected with Paul's persecuting journey to Damascus, as not to have preceded it many months) to the close of the same year in which Christ suffered. If, on the other hand, as the best authorities mostly agree, the second visit spoken of in Gal. corresponds with that described in Acts 15, as the similarity of the subject debated at the time (the obligation of Mosaism) especially indicates, then we are at liberty to apply the natural interpretation to the intervals there given, and we shall thus have the visit in question occurring seventeen (17) years after the conversion of Paul. Now, the date of the visit referred to in Acts 12 is known to be A.D. 44, and if we allow the reasonable space of three (3) years for the first missionary journey, as recorded in the intervening chapters (Acts 13,14), and the considerable stay at Antioch upon its close (14:28), we shall still have, as before, an interval of one year between the Crucifixion and Paul's conversion —a space, for all that we can see, sufficiently ample for the events related.

Paul's first visit (Gal. 1:8) must naturally be reckoned in like manner from his conversion, as it is mentioned to show the length of his stay in Damascus and its vicinity, and is put in contrast with his intentional avoidance of Jerusalem on his conversion (ver. 17); we have thus the date of this same visit in Acts 9:26 fixed at A.D. 33, four years after the noted Pentecost. I need not here discuss the length nor precise time of the visit into Arabia (Gal. 1:17), nor the exact mode of adjusting this passage with Luke's account in the Acts; these points are capable of easy solution, and do not require the supposition of some intervening visit in either narrative. Neither need I stop to reconcile the mention of travels in Syria (Gal. 1:21) with the

sea voyage direct from Cassarea to Tarsus (Acts 9:30); the visit to Jerusalem occupied only fifteen (15) days (Gal. 1:18), and there is nothing here to disturb the above dates.

Most chronological schemes, blindly following the order of Acts 9 and 10 without taking into special consideration this interval of three (3) years spent by Paul at Damascus, have placed the conversion of Cornelius after that apostle's return to Tarsus, the arrangers being apparently actuated by a desire to fill up the period of fifteen (15) years by sprinkling the events along as widely apart as possible for the sake of uniform intervals. But several considerations present themselves to my mind which cause me to think this arrangement erroneous. In the outset, the question arises on this supposition. What were the other apostles doing these three years? Was nothing going on at Jerusalem or in Judaea worth recording? But this interval is not thus left a blank by the sacred historian. Luke says (Acts 9:31), "*Then had the churches rest,*" etc.; that is, as I understand it, during these three (3) years, the persecution stirred up by Saul after the martyrdom of Stephen being arrested by the conversion of that enemy, the Christian societies generally enjoyed great quiet and prosperity. I cannot discover any pertinent cause for this remark, unless we suppose it to refer to the period succeeding this event. The same idea is carried by the mention of the travels of Peter "*through all parts*" (verse 32), evidently during this season of outward peace, when his presence was no longer needed to sustain the Church at Jerusalem. It was during this tour that Peter was called to preach the Gospel to Cornelius; the year succeeding the conversion of Saul was probably spent by Peter in building up the society at the metropolis, his tour apparently occupied the summer of the year following; and in the third year Paul, on his visit to Jerusalem, finds Peter returned thither. This affords convenient time for all these occurrences, and connects them in their natural order. Lastly, under this view we can readily explain the plan of Luke's narrative in these chapters: after tracing the history of the Church (specially under the conduct of Peter) down to the persecution by Saul, he takes up the subject of this opponent's conversion, and does not quit him until he has left him in quiet at home—hence his omission of all reference to these three years as being unsuitable to his design of continuity ; he then returns to Peter, and narrates his doings in the interim. This parallel method of narration is proved by the resumption of Paul's history in chapter 11:19, where Luke evidently goes back to the time of Stephen, in order to show what the dispersed evangelists had been accomplishing during the four (4) years succeeding that martyrdom, and thus connect the preaching to the Gentiles with the latter part of that period (ver. 20 1; and this again prepares the way for the visit to Antioch of Paul, who had lately returned to Tarsus.

It is true, in this scheme there is made an interval of ten (10) years between the establishment of the Church at Antioch and the visit of Paul to Jerusalem, about the time of Herod's death; but it is much better to place such an interval, during which no incident of striking moment occurred, after the Gospel had become in a measure rooted in the community, than to intersperse considerable periods of uninteresting silence in its early planting, when matters which, had they transpired afterward, would be passed by as trivial, were of the greatest importance in the history. Intimations are given of the general prosperity of the cause, and there was no occasion to present the details of this period, until some remarkable event broke the even course of occurrences. Such an event was the visit of Paul, and especially the contemporaneous conduct and fate of Herod; and the latter account is accordingly introduced in the twelfth chapter by the phrase, (*Kat' ekeinon de ton*

kairon), always indicative of some fresh occurrence after a period of comparative monotony and silence. Nor is this interval left entirely devoid of incident; it is in fact filled up by the account of the preparation for the famine. It was "*during those days*" that the prophet Agabus visited Antioch from Jerusalem; some time after his arrival, he predicted the famine, and it is plainly intimated that the fulfilment did not take place immediately, but several years afterward, "*in the days of Claudius Caesar*." That emperor, therefore, was not reigning at the time of its utterance and as the famine took place in the *fourth (4th)* year of his reign (Josephus, *Ant.* XX. 5, 2, compared with I. 2), there is here an interval of at least four years silently occurring between two closely related incidents of this period. The "*whole year*" during which Paul preached at Antioch (Acts 11:26) is reckoned from his call thither by Barnabas, but does not extend to his visit to Jerusalem; it only covers his first labors confined to the city itself (after which he itinerated in the neighboring regions of Syria, Gal. 1:21), and extends merely to about the time of the arrival of Agabus. The above interval of ten (10) years was occupied by Paul in such labors as are referred to in 2nd Cor. 11:23-27. We thus arrive at the conclusion, based upon internal evidence, that the admission of the Gentiles by the conversion of Cornelius occurred near the close of Peter's summer tour, in A.D. 32; we cannot be far from certainty in fixing it as happening in the month of September of that year.] } }

Ethico-Fundamental Principles Related to History of Salvation, Apologetical Remarks, & Homiletical Suggestions. Chapter 9.

{ { 1. A truly unbiassed apprehension of the sense of the prophecy respecting the seventy weeks of years will succeed in demonstrating a typical reference to the Messiah only rather than any direct allusion. (* [On the contrary, there is good reason to believe that this remarkable prophecy sustained the faith of the pious Jews in their anticipations of the near approach of the Redeemers coming (cf. Mark 1:15; Luke ii. 2:25, 38), as it has since been a powerful argument to prove his actual advent at the time predicted (cf. Gal. 4:4; 1st Pet. 1:11).]*) The general character of the language in the introductory passage, V. 24, opens a prospect, indeed, of events such as are elsewhere foretold only in prophecies that are directly Messianic in their nature; but these events are here assigned to a time immediately *subsequent to the end of the seventy (70) weeks of years*, which are made to begin with Jeremiah's (*dabar*) concerning the seventy (70) years, or at about the commencement of the captivity (B.C. 600 or 588). The prophet consequently saw the Messianic period of deliverance in a much closer proximity than its actual distance from his time would justify, and he connected it intimately with the aera of persecution under the Seleucidae, which he saw in spirit as the closing period of the series of seventy sevens (70 7s) of years, as prophetically revealed to him. The theocratic seer, who could not calculate by centuries, but only by Sabbatic periods or cycles of jubilees, expected the advent of the Messianic deliverance after seventy (70) Sabbatic years should have expired, instead of removing it to the distance of five or six centuries (500 or 600 yrs). (* [The learned and pious author does not seem to be aware how nugatory such a misconception on the part of the holy seer would render this prophecy, the marked peculiarity of which is that it designates the *time* of the events predicted,]*) The limit assigned by the prophet certainly testifies to his wonderful range of vision, and exalts him far above his contemporaries in the captivity, none of whom would have been likely to remove the beginning of the

Messianic aera to any considerable distance beyond the close of the Babylonian captivity; but it still falls below the historical measure of the distance between Jeremiah's prophecy and the New-Test. fulfilment by 100-110 years, —or, in other words, instead of extending into the time of Christ, it merely reaches to the age of John Hyrcanus and his immediate successors. The principal stations in the course of pre-Christian development were doubtless sufficiently apparent to the prophet, and upon the whole, were seen as separated from each other by precisely the interval which actually resulted in the progress of events. In his younger contemporary Cyrus, the "**anointed prince**," v. 25, he recognized the introducer and founder of a period of *relative* salvation for the people of God (a period which should bring a restoration of Jerusalem, although for the time an imperfect, troubled, and oppressed restoration), and therefore saw in that prince a first typical forerunner of the Messiah. He saw a farther prefatory condition to the coming of the Messiah in the religious persecutions and antitheocratic abominations, with which the descendant of a royal Javanic house should afflict Israel in the distant future, slaying the anointed high priest (Onias III, B.C. 173), and even interrupting the theocratic worship for a time and desecrating its sanctuary; and he fixed the interval between the former positive and this later negative preparation for Messiah's coming, with approximate correctness, at sixty-two (62) weeks (*i.e.*, the difference between the first seven, which had already expired at his time, and the momentous last week of the seventy (70)—a number of years which certainly exceeds the actual historical interval between 539 and 175 or between Cyrus and Epiphanes by seventy (70) years. (* Cf. Bleek. in the *Jahrbücher f. deutsche Theologie*, 1860. p.84; Reichel, in *Stud. u. Kritiken*, 1848, pp. 737, 748 et seq. *) But the additional interval of more than one and a half (1 1/2) centuries or twenty-three (23) to twenty-four (24) weeks of years, which, according to the Divine purpose, was to intervene between the typical (*ōdines tou christou*) of the Maccabaeian age and the advent of Christ, escaped his vision while ranging in the distance. In the limitation of his earthly and human consciousness he did not suspect that the Spirit of prophecy did not reveal to him any immediate, but only indirect preparations and types of the Messianic aera. (* [It should rather be borne in mind that this is not a question of Daniel's subjective intuition into the future; the dates in question were those explicitly given him by Gabriel commissioned direct from heaven for that very purpose.] *) He does not see the abysmal gap of renewed waiting during nearly two hundred (200) years, which separated the bright exaltation of the victorious Maccabaeian aera from the still more glorious and heavenly period in which the New Covenant should be established; and the prophets and observers of prophetic predictions immediately subsequent to him, probably noticed no more of that interval than did he (cf. the Eth. fund, principles on chap. 7. No. 2). The pious theocratic searchers of the Scriptures in the Maccabaeian period, and probably in the *later stages* of that period, who had themselves begun to experience a painful consciousness of the descent into the gap which Daniel had overlooked, were probably the first to arrive at an understanding of the merely typical nature of the contents of vs. 26 and 27, thus being taught to look for a more perfect and enduring realization of that oracle Cf. Kranichfeld, p.337: "This natural difference between the prophet's conception of events and their historical reality would ultimately lead to the inference that a farther realization of the prophecy was to be expected, inasmuch as the Grecian empire, and more particularly that of Antiochus Epiphanes, did not appear as the last of the heathen monarchies, and the final supremacy of the Messianic kingdom of God was not yet introduced. (* [It is difficult to see how a

discovery of Daniel's own error on the point in question should lead his readers either to entertain greater faith in his predictions or to seek for a more correct interpretation of them than he was able to attain himself.] *) Instead of charging the prophetic idea as such with being untrue in this respect, or of rejecting it without farther investigation as not having been fulfilled, the thoughtful circles among the people would probably treat that idea as Haggai, Zechariah, Malachi, and Daniel himself treated the Messianic hopes of Jeremiah or Isaiah, that were connected with the return from the captivity, since the prophetic description had been so remarkably fulfilled in other respects. The internal evidence demonstrated that the idea was in itself incontrovertibly *true*, and it was regarded as such, while its realization in the light of historical facts was referred to a more distant future. In like manner Christ unites the description of the Messianic future with its conflict, and its triumphs with his own time, and connects with the latter the thought of the erection of Messiah's kingdom; while the New Test. Apocalypse, from *its* historical point of view, connects it with a still later time. Christ simply regards the destruction of Jerusalem and the end of all things, joined to the triumph of God's kingdom, as a comprehensive whole, on the authority of Daniel's description; and he consequently designates the present; (*genea*) (Matt. 24:31 and parallels) as the time in which the picture of the eschatological future should be realized. (* [There is this essential difference, however, as to the point at issue between these eschatological sayings of our Lord and this of Daniel, that Christ expressly disclaimed any revelation or even knowledge of the "times and seasons" of the events predicted; whereas the prophecy before us is a pure series of such chronological *notanda*. Indeed our Lord in these very utterances explicitly refers to this identical passage of Daniel as affording the only clue that he gives to the date of their occurrence.] *) The apostles imitate him in expecting the end of the world in the age in which they lived; but the Revelator's field of vision lay beyond that (*genea*), and beyond the destruction of Jerusalem. (* [This assertion is often made by expositors, but it is directly contradicted by Paul's emphatic language in 2nd Thess. 2:1 seq.] *) That such a transfer and reference from one period to another (which, as compared with its predecessor, is to bring a more complete, and ultimately, a full realization) is possible, without degrading the prophetic idea and destroying its value, is implied in the very character of the genuine prophetic oracle, as being *essentially comprehensive in its nature, even though the writer may primarily have intended it to refer only to some particular event in the progress of history*. —The reference of the prophecy respecting the future tribulation was doubtless accepted in the beginning of the Maccabaeian epoch, and among others, by the writer of the first book of Maccabees; but the Jewish Sibyl may serve to show that despite such reference, the circumstances of the times might make way for another interpretation in each instance, since, as early as about B.C. 140, and at the time of a newly founded hereditary Jewish-national dynasty, it makes the ten (10) horns of Dan. 7 end beyond the Epiphanes with Demetrius I, finds the little horn in Alexander Balas, who seized the throne of the Seleucidae, instead of referring it to Antiochus Epiphanes, and no longer regards the world-controlling power of the Jewish theocracy as bound to the ruin of the dead Hellenic influence, which is characterized in mild terms, but to the power of the hated Roman empire. The Romans, whom the Septuagint substitutes for the (*kittim*) in Dan. 11:31, are here directly and practically installed in the place of the fourth world-kingdom of Daniel, in which position we afterward meet them in Josephus and the New Testament."

Concerning the latter point cf. Hilgenfeld, *Die Jüdische Apokalyptik*, pp. 69 et seq., 84 et seq., and also supra, § 6, note 3, of the Introd. to this work.

2. Despite the repeated specific references to facts and circumstances in the Maccabaeen aera, the prophecy before us is no *vaticinium ex eventu*, that was invented in that age; for the want of agreement between its statements and the actual conditions of that time is far more general than their correspondence. (* [This effort of the author to turn to advantage in one direction an acknowledged failure in another, is ingenious, but unfortunately, if true, would prove too much; for if the prophecy does not tally with its alleged fulfilment, it is thereby shown not only to have been not written after the event, but to have been *no true prophecy at all.*] *) It is (1) a fundamental non-agreement between the prophecy and the fulfilment, that the sixty-two (62) weeks if years, if reckoned from the end of the seven (7) weeks or from B.C. 538, in harmony with the context and the evident sense of the prophecy, extend down to B.C. 105, while the whole of the Antiochian-Maccabaeen catastrophe, which forms the contents of the last week of years, was ended at least seventy (70) years earlier; and (against Ewald) the text contains no indication whatever that the period of 434 years or sixty-two (62) weeks is to be shortened by seventy (70) years or ten (10) weeks of years. Further (2), the murder of the high priest Onias, which we are compelled to regard is the Maccabaeen or typical fulfilment of the (*yikkreth mashiach*), V. 26, did not transpire exactly in the beginning of the sixty-ninth (69th) or last week, but somewhat earlier, in the year 141 ae. Sel., which was still included in the sixty-second (62) week, cf. 2nd Mac. 4:7 et seq.; 23:34). The prediction of V. 26, "**and after the threescore and two (62) weeks shall an anointed one be cut off.**" does not therefore harmonize exactly with the corresponding fact in the Maccabaeen history (cf. supra, on that passage; also Kranichfeld, p. 309 et seq.); and if not Onias, but Seleucus Philopater is to be understood as denoted by the "**anointed one who was cut off,**" as Bleek, Maurer, Roesch, v. Lengerke, Hitzig, etc., contend, the chronological discrepancy becomes still greater. To this must be added (3) that the temple and the altar did not remain in the profaned condition to which Antiochus Epiphanes had reduced them during "**half a week or three and a half years (3 1/2),**" but only during three years and a few days (see Eth. fund. principles, etc., on chap. 7. No. 3, *b*), and finally (4), that the detailed description of this desecrated state and of the "**abomination of desolation,**" v. 27, which stood on the sanctuary while thus profaned, does not correspond more exactly to the statements in 1st Mac. 1, than the allusions to the judicial punishment of the antitheistic madman, which are found in the close of the same and the preceding verse, accord precisely in any way with what history records concerning the end of Antiochus Epiphanes. In order to be understood by his contemporaries, a Maccabaeen pseudo-Daniel would have clothed his allusions in a very different form, and would have made them everywhere less equivocal. The surroundings of the vision concerning the seventy (70) weeks, and the preparations for it would likewise have received a different form at his hands; and the fervent penitential and intercessory prayer, by which the Spirit of prophecy was invoked and the Divine exposition of Jeremiah's oracle was secured, this especially would have been different in both contents and form, from what it is in vs. 4-19, had it been invented by a pseudo-Daniel. Instead of revealing a relationship to the similar prayers in the books of Ezra and Nehemiah, which were written immediately after the captivity, it would have displayed a character more nearly like that of the far more verbose and prolix apocryphal writings which originated during the last pre-Christian centuries, such as Baruch, Ecclus., Judith, and the additions to Esther and

Daniel; cf., in addition to Bar. 1:14-2:19 (regarding which see above, on V. 4 et seq.), especially Ecclus. 51; Jud. 9; Tob. 3 and 13; Ezek. 3:1 et seq.; and also the Prayer of Azariah, Dan. 3:20 et seq. Nor would the alleged pseudo-Daniel of the Maccabaeon age have been likely to omit from a prayer written to favor a tendency, every allusion to the raging of the enemies of God's people, which still continued at his time, since that prayer would unquestionably be designed to contribute to the quickening of the religious and national zeal and courage (cf. *e.g.*, the prayer of Judith, chap. 9 which has already been referred to, and see again the remarks on v. 4 et seq.).

3. *The practical fundamental thought, and the central idea of this section* is to be looked for neither in Daniel's penitential prayer and fervent intercession for his nation only, nor yet merely in the equally serious and comforting disclosures of the vision of the weeks. It is rather contained in the relation of the two constituent elements to each other, *i.e.*, in the causal connection of the prayer, as the expression of a disposition of the heart, that showed it truly prepared to receive Divine revelations concerning the salvation connected with the future of God's kingdom, with the revelation itself that was thus obtained. Inasmuch as that preparation of the heart reaches its highest point in the disposition which constitutes the prophet a ('*ish hamudoth*) (v. 23), a God-loving favorite of God, a needy, contrite, humble, and therefore worthy object of the yearning love of the Father of mercies, it may be said that this expression in v. 23, which states in a brief and striking manner the reason why the following prophetic disclosures are vouchsafed to the prophet, contains the central and fundamental thought of the whole chapter. Moreover, since by that very expression the prophet is characterized as an anxious searcher after the goal of the history of the Old-Test, empires, and as one of those humble and self-abasing servants of God, to whom He granted the most extended view of the future of His kingdom, in reward of their humility and their faithful investigations in the documents containing His revelation of salvation, the *nature of genuine prophecy under the Old Dispensation, as being a longing and anxious preparation for the future manifestation of deliverance in Christ* may be found to have been characterized in this section, and to have been exemplified in one of the most prominent instances in the collective development of Old Testament. (* Cf. Fuller, *Der Prophet Daniel*, p. 204, "We hear Daniel repeatedly characterized as a *jewel* of great value in the sight of God. Hence, for the reason that Daniel is precious with God, the latter meets his petitions and wishes kindly, and makes disclosures to him which would not otherwise have been imparted. If his nation may find comfort and encouragement in these disclosures at a later day, it is to know *to whom* it is indebted for them, and to learn that a man upon whom rests the favor of God may be a blessing to his people during subsequent centuries. For Daniel is not merely the instrument *through which*, but also the man *for whose sake* God imparts this revelation, which possesses incalculable value for Daniel's nation for centuries to come.") The theme for the homiletical treatment of the chapter as a whole might therefore read: "Daniel, the favorite of God; the leader and founder of that series of pious 'watchers' (*prosdechomenoi*, Luke 2:25, 38) which reached to the time of Christ; the example and teacher of the only Divinely attested method of '*searching the Scriptures*' (John 5:39); the model possessor of the Spirit in which the Scriptures are to be read and pondered; the ideal prophet in the sense indicated by Peter" (1st Pet. 1:10,11: (*peri ns sōtērias exēxētēsan kai exēreunēsan prophētai hoi peri tēs eis humas charitos prophēteusantes, ereunēntes eis tina n poion kairon ednlou to en autois Pneuma Christou promarturomenon ta eis Christon path*

nmata kai tas meta tauta doxas). If a proper use were made of the key afforded by 1st Pet., l.c., to arrive at a correct understanding of the chapter and a correct estimate of the Messianic position of the prophet, thus securing the weapons with which to energetically refute the current rationalistic prejudice that Daniel no longer represented a normal and healthful stage of prophetic development, but rather one in which it had already begun to degenerate and to be "apocalyptically diseased," a sermon framed on some such plan would be able to achieve truly powerful results, both in a practical and an apologetic point of view. In view of the extraordinary wealth of matter, it might be well to divide it into two themes for sermons, in order to treat it thoroughly; for instance, let one sermon treat of the spirit in which the Scriptures should be read and the mysteries contained in them be approached (vs. 1-23), and another bear upon the principal feature disclosed by the Scriptures when thus perused, viz. *the fundamental law of all the history of salvation— "through sufferings to glory"* (vs. 24-37).

4. *Homiletical suggestions on particular passages.* On v. 2 et seq., Jerome: "*In cinere el sacco postulat impleri. quod promiserat Deus; non quo esset incredulus futurorum, sed ne securitas negligentiam et negligentia pureret offensam.*" — Melancthon: "*Etiam si Deus promisit beneficia corporalia vel spiritualia, tamen precibus vult exerceri fidem, et vult crescere poenitentiam sicut inquit Zacharias: Convertimini ad me, et, ego convertar ad vos, etc. Et orat Daniel de restituenda Ecclesia; ita nos quoque officiamur vero dolore propter Ecclesia calamitates et oremus, ut Deus eam augeat, gubernet et servet.*" Spener: —(Penitential sermons on Daniel's penitential prayer): "All the Divine prophecies are obscure before their fulfilment, and can only be apprehended through special industry in the light of Divine truth; therefore, 'whoso readeth, let him understand' (Matt. 24:14)." —Starke: "If Daniel read prophetic writings, although himself a prophet of the Most High, how silly is it to imagine that we can know everything of ourselves! Thence it results that dreams and false imaginings are taken for God's word (Ezek. 13:3 et seq.)....It is certainly the duty of a Christian to exercise his faith continually in prayer; but when a special promise by God is before him, he should arouse himself to that exercise more fully (Acts 4:24); for there are many promises which include the condition of true repentance and obedience to God, either expressed or implied," etc. —J. Lange: "Promise, prayer, and fulfilment always belong together (Psa. 27:8)." V. 4 et seq., Melancthon: "*Daniel fatetur peccata populi et tribuit Deo laudem justitia, quod juste puniverit populum. Deinde petit remissionem peccatorum et reductionem populi. Est ergo vera contritio, agnoscere iram Dei adversus nostra peccata, expavescere propter iram Dei, dolere quod Deum offenderimus, tribuere in laudem, quod juste nos puniat, et obedire in paenis. —Nec tamen satis est peccata noscere, intueri paenas, sed accedat quoque consolatio. Ergo Daniel non solum doctrinam contritionis proponit, sed addit partem alteram. Docet suo exemplo petere et expectare veniam propter misericordiam et promissiones.*" —Starke: "A conception of God's punitive justice is necessary, in order that man may more fully recognize the guilt of his sin, and may not lull himself into a mistaken security with the comforting thought of His mercy. . . . But despite this there is no other nor better comfort in the agony of sin, than God's goodness and mercy, through which alone we can obtain forgiveness by faith." —H. J. Vernick: "At the same time, the prayer of the prophet was not merely one that proceeded from him as an individual, but one offered by him as a mediator of the whole nation, in whose name he now cried to the Merciful One. We may therefore ascribe a *liturgical* character to it with entire

justice, and thus explain the frequent borrowing of former expressions in which it abounds."

Verses 11-14, Calvin: "*Daniel hic significat, non debere videri absurdum, quod Deus multo sit asperior in electum populum, quam in gentes profanas; quia scilicet major erat impietas illius populi quam gentium omnium, propter ingratitudinem, propter contumaciam, propter indomabilem illam pervicaciam. Quum ergo superarint Israelitae gentes omnes et malitia et ingratitudinem et omni genere scelerum, Daniel hic praedicat, merito tam duriter ipsos affligi.*" —Geier: "The greater the favor shown by God toward a nation or country, the greater will afterward be the punishment which follows on its ingratitude (Deut. xxxii. 18, 22 et seq.).

" — Spener Divine threatenings are recorded in order that man be deterred from sinning, and also that an evidence of God's righteousness and truthfulness may be drawn from their realization. —Without repentance, all other means to avert the wrath of God are useless. He that should endeavor to quench the fire with one hand, while pouring oil on it with the other, would increase the fire more than his attempt to quench it would diminish it (Jer. 2:1)."

Verse 15 et seq., Starke: "Where genuine repentance exists it fills the heart, so that it cannot avoid breaking out in humble confession, and that repeatedly (Jer. 6:11). —When man humbles himself under a sense of God's wrath, recognizes that the punishment was deserved, and flies to Divine mercy for refuge, God transforms His wrath and displeasure into grace (Psa 81:14,15). —If the church, and even every single member belonging to it, bears the name of Christ, it follows that this is the most powerful motive to hear our prayer for the church which we can present to God (cf. Acts 4:27 et seq.)." —Hävernicks: "As the strongest motive for a father to be careful for his child, is that it is called by his name —and that not in conformity with a custom having no significance, but as a sign that it belongs to him and must be considered as his property, —so the prophet here expresses his confidence in the grace of God most beautifully by the feature that he refers to *the city which is called by the name of God*, the city of Jehovah, the great King, which is founded in eternity (Psa. 46:5; 48:2, 9; 87:3)."

Verses 20-23, Jerome: "*Non populi tantum peccata, sed et sua replicat, quia unus e populo est; sive humiliter, quum peccatum ipse non fecerit, se jungit populo peccatori, ut ex humilitate veniam consequatur.*" —Id. (on 10:11): "*Congruenter 'vir desideriorum' vocatur, qui instantia precum et afflictione, corporisque jejuniorumque duritie cupit scire ventura et Dei secreta cognoscere.*" —Starke: "The prayer that is poured out before God for our personal wants and the common need is never unheard (Psa. 91:15). —What will God not do for the sake of man! The princes of heaven are obliged to render Him service and reveal His will to the faithful, that they may be strengthened in faith and hope (Heb. 1:14). —True Christians imitate the angels, who seek to instruct each other more and more in the ways of God, till they all arrive at the unity of the faith and of the knowledge of the Son of God (Eph. 4:13; 1st Pet. 1:12)."

—Füller (see the note connected with No. 3).
Verses 24-27, Melancthon: "*Primum refutat hic locus errorem Judaeorum de lege retinenda et de regno politico Christi. Si erit perpetua justitia, item: si Christus occidetur, sequitur legem Mosaicam non retinendam esse, nec fore mundanum regnum. -Secundo tradit testimonium de passione Christi. -Tertio cum politia jam desierit, ita ut nullos habeat duces, nullos prophetas, nulla tribuum discrimina (cfr. Hos. 3:4 s.), constat impletum esse dictum Jacob: Non auferetur sceptrum de Juda, donec venerit Salvator (Gen. 49:10). Necesse est igitur, venisse Salvatorem.*" —

Starke: "If everlasting righteousness shall be brought back, it follows that man has once possessed it, but has lost it. —While Christ is the true High-priest who atones for all men, and the great Prophet who has revealed the will of God concerning our salvation, He is also the true King, who has the power to place his atoning blood to our credit, and to protect His believing followers." —Havernick: "The complete expiation of the great and numerous sins of Israel shall take place in the time of Messiah, the true High-priest; but His coming shall be delayed until after the expiration of the period that was indicated. But precisely because the sins of the people were as the sand of the sea, so that Daniel himself confessed their enormity (vs. 4-19), it was necessary to provide a perfect and wholly complete expiation, in contrast with that which had hitherto been made in the temple at Jerusalem, which was the mere foreshadowing of the future reality. The eyes of Daniel and of Israel were not to linger on the temple only, whose restoration the prophet so anxiously desired; they were to lift their eyes up farther, to Him who was to come, who is both the true temple, and the priest who ministers in it" —Fuller: "Meanwhile the principal concern was that Israel should happily escape from the tribulation caused by the Old-Test. antichrist. When that was realized, it might be inquired why the seven (7) weeks of years did not begin (? —rather, why Messiah did not come!) —At a later period, John, the New-Test. Daniel, appeared with his Revelation, which continued to build on the foundations laid by Daniel, and described the troubled times of the New-Test. antichrist, together with the deliverance from them, being designed to render the same service to the New-Test. people of God, which Daniel's prophecy formerly rendered to God's people under the Old Covenant."

Preparatory Remarks: Concerning the final vision of Daniel (chap, 10-12) as a whole.

The last section of the prophetically visional part of this book falls into three clearly defined subdivisions of unequal length, and was therefore not inappropriately treated by the person who divided the Holy Scriptures into chapters. It is not only the most comprehensive, but, because of its form and contents, also the most remarkable and difficult among the prophetic portions of the book. Having been composed later than the three preceding visions, namely subsequent to the captivity and when the return of the exiles had already begun (see on v. 1), it supplements their contents, and develops them still farther—especially those of the second vision (chap. 8) and of the third (chap. 9). The development of the fourth and last world-power to the stage of anti-Christianity, which was described with special interest in those two chapters, is now illustrated more fully than in any former instance, and at the same time, the ultimate triumph of the kingdom of God over that and all other opposing powers is brought into a clearer light and portrayed in more glowing colors than heretofore. The relation of the section to chap. 7 as serving to complement and still farther develop its subject, becomes especially prominent in this bright closing scene; while the prophecy is in so far complementary to chapters 8 and 9 as it describes the development of the anti-Christian world-power in predictions distinguished by a greater fulness of detail—to say nothing of the similarity between its preparatory scenery and that of chap. 8 and also of 9:20-23. The section serves to complete the visions of chap. 8 by describing more exactly the hostile relations in which the various constituent sections of the fourth (4th) world-power stood to each other, as already symbolically indicated in chap. 8:23 et seq.; and particularly by showing how the holy land, which lay between the contending sections of the divided empire, in some cases

was drawn indirectly into suffering, and in others was made the object of direct attack. In like manner this vision becomes complementary to that in chap. 9 since it fills the outline of the sixty-two (62) weeks and also of the one final week of tribulation [?], which were but briefly referred to in that chapter, with a wealth of contents, that displays a growing animation and interest as the description draws near to the close of the sixty-second (62nd) and the beginning of the last week. In tracing the particular manner of the development of the anti-Christian power out of the fourth (4th) and last world-monarchy, there seems to have been the occasional intervention of a later hand, which drew the prophecy with sharper lines and adapted it more fully to the subsequent facts connected with its historical fulfilment, than had been done in the general outline which was revealed to the prophet. (* [We have repeatedly objected to this hypothesis of a later interpolation as purely subjective and gratuitous.]*)

The statements in v. 5 et seq., concerning the geographical position of the two most powerful sections of the great divided Javanic world-empire, and also concerning the direction taken by the various expeditions for conquest which their rulers organized, the repeated attempts to unite the contending dynasties by means of matrimonial alliances, the insurrections and treasonable plots against individual sovereigns, etc., can hardly be regarded otherwise than as interpolations on the part of a pious Jewish apocalyptist of the Maccabaeian age, although it may be impossible at this day to venture a definite estimate respecting the proportion of the whole section chap. 11:5-45 that originated with Daniel, or as to how much is to be credited to the subsequent reviser (see the exeget. remarks on the several passages, particularly on vs. 5, 6, 8, 14, 17, 18, 25, 27, etc., and pre-eminently on v. 40 et seq.; and cf. supra, Introd. § 1, note 3, and § 4). While, for reasons that have been given (cf. Introd. § 4. note 1), we decidedly reject the hypothesis that the entire section chap. 10:1-12:18, excepting only the first four verses of chap. 12, is spurious, we regard the theory that chap. 11 has been interpolated as above suggested, as necessary, chiefly because details characterized by such unusual precision as is found in that chapter, seem to conflict with the nature of genuine and healthful prophecy, and with the analogy of all the remaining prophecies in the history of Old-Test., revelation. We are entirely agreed with Kranichfeld (p.340 et seq.) in holding that the nature or the "self-evident canon" of prophecy requires "*that the prediction should not usurp the place of historical development itself, i.e.,* that it should not adduce such future dates, as cannot be connected with the time of the prophetic originator, as the unfolding of a religious or moral idea animated by the operations of God —although in other respects a particularizing description may offer any amount of detailed representations in illustration, limited only by the confines established by that canon." We cannot, however, agree with him in believing that the entire vision before us, and especially that part contained in chap. 9, must be regarded "by that canon" simply as a developing of the ideas contained elsewhere in the book. The many surprising details of that chapter do not appear to an unbiassed mind as the mere development of former thoughts, but rather as concrete statements respecting the political and family history of the Seleucids and the Ptolemies, such as no other Old-Test, prophet would have attempted to furnish, even approximately, and such as conflict with the spirit of Old-Test, prophecy in general. We are certainly not compelled by any merely subjective reason to assume an interpolation of the text of Daniel in this place, after having rejected that theory in every other instance. (* [That the prophecies in question are unique in this particular may readily be conceded without any impeachment of their genuineness. The whole book is

remarkable for its vividness and personality of delineation. The details were so striking that Cyrus the Great and Alexander the Great are traditionally reported to have recognized their own portraits immediately. But the same is measurably true of other specifications in O.T. prophecies, although not on so extended a scale. Even the name of Cyrus is mentioned by Isaiah nearly two centuries before his time; yet few, among evangelical interpreters at least, would on that account pronounce those passages a forgery. The author's reasoning for the rejection of the authenticity of these predictions of Daniel is entirely uncritical. Hengstenberg, in his work on the Genuineness of the Book of Daniel (Edinb. translation, sec. XII), adduces other examples of equal definiteness in O.T. prophecy, and meets this whole objection fully. The vague manner in which our author adduces the argument gives very little opportunity to do more than make this general demurral to his views on this point.]*) The only reason which prevents us from defending the genuineness of this closing section is based on the analogy of all the balance of O.T. prophecy, which in no case affords a similar example of specific and detailed description of the future (cf. Tholuck, *Die Propheten und ihre Weissagungen*, p.105 et seq.; *Die Grenzen einer Prophetie* —an investigation, however, which seems to require a more strict apprehension).

The whole section divides itself, as has already been observed, into three parts, the first of which describes the general circumstances that conditioned the new vision, and also the introductory features of the vision itself (consisting in the appearance of a mighty angel, which at first excited the prophet's alarm and terror, but subsequently exercised a comforting and exalting influence over him), chap. 10:1-11:1. The special description of the future having been thus introduced is taken up by the second part and carried forward from the unfolding of the Persian world-empire, then upon the stage, to the highest point of conceited power developed by the antitheistic tyrant who ultimately sprang from the Javanic world-monarchy, and who became the antichrist of the Old Testament (chap. 11:2-45). (* [Keil takes a different view of this whole prophecy, with a view to obviate any sudden transition, either from the Persian monarchy to the Antiochian tyranny, or from that to the final consummation of the kingdom of God. "The angel of the Lord will reveal to Daniel, not what shall happen from the third year of Cyrus to the time of Antiochus, and further to the resurrection of the dead, but, according to the express declaration of Daniel 10:14, what shall happen to his people (*be'acharith chayamim*), i.e., in the Messianic future, because the prophecy relates to this time. In the (*'acharith yamim*) takes place the destruction of the world-power, and the setting up of the Messianic kingdom at the end of the present world-~~ron~~on. All that the angel says regarding the Persian and the Javanic world-kingdoms, and the wars of the kings of the north and the south, has its aim to the end-time, and serves only to indicate briefly the chief elements of the development of the world-kingdoms till the time when the war that brings in the end shall burst forth, and to show how, after the overthrow of the Javanic world-kingdom, neither the kings of the north nor those of the south shall gain the possession of the dominion of the world." But this last would certainly seem to be a very inadequate reason for so great a detail of political delineation. Hence, after pursuing the exposition of the middle portion of this prophecy especially, Keil concludes thus: "From this comparison this much follows, that the prophecy does not furnish a prediction of the historical wars of the Seleucid ~~r~~ and the Ptolemies, but an ideal description of the war of the kings of the north and the south in its general outlines, whereby, it is true, diverse special elements of the prophetic announcement have been historically fulfilled, but the historical reality

does not correspond with the contents of the prophecy in anything like an exhaustive manner.” Accordingly he everywhere exaggerates the minor discrepancies that occur between the prophecy and the history of Antiochus in particular, with a view to enhance this idealistic theory. The indefiniteness and inconsistency of thus carrying on at once a double line of interpretation renders his scheme on the whole very unsatisfactory. Yet it is in pursuance of his general theory concerning the absence of a design on the prophet’s part to particularize the history or the Jews as such. To a certain point this theory is doubtless true; but he carries it so far as to render the predictions rather symbolical than real. The discrepancies upon which he chiefly relies for the support of his view we will examine in detail as they occur.]*) Finally, the third part describes the triumph, the deliverance, and the exaltation of God’s people in the Messianic period, and, if it does not certify the nearness of that aera of ultimate prosperity, it yet conveys the assurance that its approach is determined by immutable measurements and conditions fixed by God (chap. 12:1-13).—The exorbitant length of the intermediate part, exceeding, as it does, the aggregate of the others nearly two-fold, might be adduced as an additional and highly probable evidence of its interpolation, as suggested above. (* [On the contrary, the fact that in chap. 11 this detail is so minutely drawn out, is a strong proof of the genuineness of this portion, for it is precisely here that the same archenemy, the Antiochian antichrist, is most vividly depicted, who constitutes the prominent and culminating figure in all the preceding visions. The whole chapter evidently revolves around this, which is likewise the central point of the entire book. It is moreover in exact conformity with the spirit of O.T. prophecy to dwell thus at length upon the *nearest* type of all the tableaux in the future of God’s people, and to touch more lightly and dimly upon the more distant features.]*)

Ethico-Fundamental Principles Related to History of Salvation, Apologetical Remarks, & Homiletical Suggestions. Chapter 12.

1. The fundamental dogmatic thought that is especially prominent in this closing section is *the future resurrection of the dead and their eternal destiny*, as predicted in vs. 1-3, and as again repeated and confirmed in the closing words of v. 13. That in the meaning of the book this resurrection is not to be regarded as confined to Israel only, but rather as universal in its scope, has been shown in the remarks on v. 2. It remains only to briefly answer the important question respecting the relation of that prediction to the Maccabaeian age, which primarily afforded a typical and preliminary realization only of the prophecies of Daniel in general. Is it necessary, for instance, to take the entire prophecy in a figurative sense, as Dereser does, and to apply it merely to a spiritual or national resurrection of the nation from its former condition of apparent helplessness and death? (*Cf. Dereser on the passage: “Many Israelites who lived during the persecution. ... in rocky caverns, where the dead were bestowed, or who seemed to lie in the dust like a lifeless corpse, shall, so to speak, awake to renewed life through the goodness and power of God, and shall perform actions by which they shall live forever in history. On the other hand, the apostate Jews— —shall be branded with everlasting shame.”*) Or are we, with Bertholdt, Hitzig, and the remaining rationalistic exegetes, to charge the prophet with having committed a gross error, in conceiving of the end of the world, the resurrection, and the judgment as immediately consequent on the death of Ant. Epiphanes? —Neither of the two would be correct; on the contrary, we are

again reminded of the perspective character of prophetic vision in this connection, according to which the interval between the preliminary and the ultimate end was overlooked, from the point of view occupied by the prophesying seer long before either came to pass. By virtue of this perspective vision, the Old-Test. and the New-Test. Antichrists become one, which is true also of all the circumstances and results connected with their appearance. As Antiochus became a type of Antichrist, so the oppression of the Old-Test. community of God's people by him became a type of the oppression of the New-Test. congregation of the people of God by the latter. And as little as it surprises us that Joel 3:1 et seq. should make the preliminary signs of the end follow immediately upon the pouring out of God's Spirit, with which the last world-period begins, without remarking the period intervening between them; or as easily as we can explain the fact that Amos 9 should predict the restoration of the fallen tabernacle of David and the final return of Israel to its native land, immediately after the judgment which he denounces upon the nation, thus overlooking the whole of the immense period in the course of which Israel indeed returned to its country, but was a second time expelled by the Romans; or as little as we charge untruthfulness upon the prophet Ezekiel, when, in chap. 36, he announces to the mountains of Israel the future return of the nation, and adds that God would show greater kindness to them than ever before, because this was not fulfilled on their first return; or as natural as we find it that in chap. 11 Isaiah should connect a description of the glory and peace of Christ's kingdom, which shall only be realized at His second coming, with the words, "there shall come forth a rod out of the stem of Jesse," which are regarded as bearing on the appearance of Christ in lowliness, thus viewing Christ's first and second advents together; so little should it surprise us or seem incompatible with the nature of prophecy, that the present prediction should represent the Seleucid persecution as being immediately followed by the full and final deliverance of the nation, without observing that a long series of years intervenes between the two. . . . Call it prophetic limitation, or whatever else we will, it is nevertheless the manner of the prophets; and the fact that we find it exemplified in the present instance is to us an evidence that the prophecy is genuine. Why do its opponents neglect to show how the prophecy respecting the resurrection of the dead immediately after the decease of Antiochus can be reconciled with their view concerning the composition of the book? If it was written immediately before the death of Antiochus, what was there to excite the hope that the time of blessing and the resurrection of the dead should follow immediately afterward? And if it was felt that such a hope was warranted, and it was not realised, were men not deceived? Who would have attached further value to such a mistaken prophecy? —But if it was composed after the death of Antiochus, *it becomes wholly inconceivable that the false prophet should have compromised his pretended prophecy by 'This' conclusion.* But the features that are inconceivable on the presumption that the prophecy is spurious, are readily explained on the view that it was the actual Daniel who prophesied thus, centuries before Antiochus. The truth of his prophecy was in that case so incontestably assured in the time of Antiochus, that the apparent failure of its prediction concerning the resurrection of the dead (or, more properly, the delay of its fulfilment) was no longer sufficient to cast a doubt upon it. In one word, this passage of our book, usually considered so difficult, is so little worthy to be regarded as the heel of Achilles in the case, that it rather constitutes its strength, before which its assailants are put to shame" (Füller, p.343 et seq.). —It should, however, be observed in this connection that the leading idea in the prophecy in vs. 1-3 is not the prediction of the resurrection, but rather

the universal and eternal *recompense* to be meted out to them. The rising of the many "**sleepers in the dust of the earth.**" as predicted in v. 2, is at bottom a mere auxiliary thought, or a preparation for the principal feature of the prophecy, consisting in the promise of everlasting life to the pious, and the denouncing of everlasting shame and torment upon the wicked. Inasmuch as the judgment upon the Old-Test. Antichrist, as foretold in a former passage (chap. 11:45, forms, in a measure, the opening act and point of commencement of this great recompensing judgment, all subsequent instances of such judgment must appear as a continued series of displays of the Divine righteousness, whose final conclusion at the last judgment will constitute the highest and most perfect, but not the only fulfilment of this prophetic passage. Among such displays of God's justice may be reckoned the end of the tyrant Herod and the destruction of Jerusalem by the Romans, the subjugation of the Eastern churches by Islamism and the overthrow of the Middle-age Papal church by the Reformation. —As the eternal recompense, so the awaking of the dead, which forms its substratum and preliminary condition, reaches far into the history of time and earth, extending itself close to the historical position of our prophet, even though Jesus Christ, as the first fruits of them that sleep, began the blessed series of those who shall have a part in the "*resurrection of the just*" (Luke 14:14; 20:36; 1st Cor. 15:20 et seq.), and though, consequently, He was the first who could say with entire truth, "The hour is coming, and *now is*, when the dead shall hear the voice of the Son of God; and they that hear him shall live" (John 5:25; cf. vs. 28,29). Both the preliminary judgment of the world, which is transpiring in the events of history, and the ethical resurrection in Christ Jesus of the spiritually dead, which is the basis and pre-condition of the future resurrection of all flesh, —both these have their beginning at the very point where the prophet's scope of vision ends, and by that fact attest the truth and the Divine origin of his predictions, to which the Lord would assuredly not have repeatedly appealed and referred, had He not considered this book equal, in its inspired character, to any of the remaining prophets of the Old Covenant (cf. the Introd. § 6).

2. The prophecy, which forms the second leading thought of this section, relates to *the point of time of the end*. It repeats in substance the mystical [?] measure of time noticed in a former section, by which the last severe trouble of God's people should continue during three and a half (3 1/2) times, and adds a further period of one and a half (1 1/2) months, during which the last remnants of suffering and trouble shall be removed. It was shown above that the historical conditions of the Maccabaeian period afford but little countenance to the assumption that these periods of 1290 and 1335 days were invented to accord with the course of events in the experience of the past. It was also shown in a former instance (on chap. 7:25) that the underlying idea, which is common to all the parallel mystical limitations of time (the half-week, the three and a half times, the 1150, 1290, 1335 days), is that *the time of suffering should be shortened*, —that the time of tribulation should indeed begin, but should be broken through at the middle, and by the grace of God should quickly be brought to its close. It is consequently a time to which the words of the Saviour respecting the shortening of the days of tribulation (kolor ~~5th~~ *nnai*, Matt. 24:22; Mark 13:20) will apply. It will be sufficient to notice, in this connection, that this mysterious period, which received a first approximate [!] fulfilment in the great religious persecution of the Jews by Antiochus Epiphanes, appeared a second time in the Jewish war, which ended in the destruction of Jerusalem by Titus (A.D. 66-70), and that a third and final fulfilment of the same period is in anticipation, in the last days before the return of Christ, according to

Rev. 12:14; 13:5, when the church shall be overtaken by a time of severe trial and purification. Cf. Auberlen (*Daniel*, p. 287), who, somewhat vaguely and generally characterizes the three and a half (3 1/2) times as the period of the world-power, during which the supremacy over the kingdom of heaven is given to the earthly kingdoms," and then proceeds: "So, then, this number is resumed in the Apocalypse, in order to characterize the times of the heathen, during which Jerusalem is trodden under foot, and in which, consequently, the kingdom of God has wholly lost its outward and visible existence in the earth —hence the times from the Roman destruction of Jerusalem to the return of Christ (more correctly, without doubt, the last and most momentous epoch of that time, or the epoch of the New-Test. Antichrist). Cf. Luke 21:24, and Rev. 11:2, both of which speak of the treading under foot of the holy city by the heathen, to continue, according to the former passage, until the times of the Gentiles are fulfilled, and, according to the latter, until forty-two (42) months = 3 1/2 years = 1260 days) are past. To this negative designation Rev. 13:5 adds a positive, according to which the forty-two (42) months denote the duration of the power of the beast, *i.e.*, of the world-power. The only remaining passage in the Apocalypse which mentions the 1260 days, chap. 11:3, might likewise be explained by this opinion. . . . The congregation therefore finds room in the heathen world, but it is also given over to the dominion of the world-power ; it rests under the protection of that power, but also under its pressure; it is a suffering and militant church to this day. Precisely this correlation of protection and oppression forms the specific feature of the relation of the congregation to the world-power throughout the history of the church." Delitzsch (p. 285) is more cautious, that is, he avoids the excessive extension of the three and a half (3 1/2) times until they cover a period of many centuries, and contents himself with observing that "in the antitypical history of the last times, these measures of time, the three and a half (3 1/2) years, 1390 and 1335 days, shall yet become important;" and Kliefoth (p. 503) contends for that interpretation of the three and a half (3 1/2) times which holds; that they denote "the highest development of the power of Antichrist, and his end," immediately before the manifestation of Christ. Probably the opinion of those is likewise not to be at once rejected, who hold that there was also a typical relation between the three and a half (3 1/2) times of Daniel and the public life of Jesus, which covered three (3) to four (4) years, whether they regard the latter period as a period of continued trial and suffering, which became more intense toward its close (cf. Luke 13:6-9: the three (3) years of laborious and vain attempts on the part of the Lord to convert the barren fig-tree. Israel), or whether they find in it the *first* half of the mystical week (*i.e.* 3 1/2) mentioned in chap. 9:27, and let the *second*, which corresponds directly to the three and a half (3 1/2) years, follow immediately afterward (cf. *supra*, the history of the exposition of chap. 9:24-27). Ebrard has recently put forth a particularly noteworthy effort to carry out the latter of these views, with special regard to the chronology of the leading events in the life of Christ, although his attempt involves much that is artificial and arbitrary (*Christliche Dogmatik*, 2d ed., II. 747; cf. his *Kritik der evang. Geschichte*, 3d ed., pp. 105, 196 et seq.; —and for a criticism of his views, cf. Bähring, in Schenkel's *Allg. kirchl. Zeitschrift*, 1867, p.579).

3. *Homiletical suggestions.* —As in the *Oratio eschatologica* by Christ (Matt. 24 par.) and especially in its intermediate parts (vs. 29-36), so in the present section there are two principal questions whose investigation devolves on the homiletical student; and they succeed each other in the same order as in that section of the gospels: (1) the question concerning the preconditions and the course of the end of

the world and the final judgment (see vs. 1-3); and (2) the question relating to the preceding development, or to the time of the end of the world (see v. 5 et seq.). In answer to the first question, vs. 1-3 indicate that the sufferings and sorrows of God's people shall attain to an unprecedented height, as a necessary preparation for their deliverance by the Messiah; and further, that the general resurrection of all the dead, whether pious or godless, forms a prerequisite and preparation to pave the way for the judgment of the world, which is to dispense eternal rewards and punishments. The revealing angel answers the second question in vs. 7, 11, and 12 so far as to state that the last times shall constitute a period of suffering, through which the faithful ones must urge their way, but which shall be shortened and broken through at the middle by the grace of God, —in which is contained, at the same time, a reference to the sudden and unexpected introduction of the final time of the end, or to the coming of the judge of the world like a thief in the night (Matt. 24:36, 42, 44; Luke 21:34 et seq.; 1st Thess. 5:3 et seq.). The solution of both questions leads to an exhortation to patient, contented, and watchful waiting for the fulfilment of the prophecy respecting the last end (vs. 4, 9, 13 —cf. Matt. 24:33 et seq., 43 et seq.; 25:1 et seq.). Thus all the leading features of the Scriptural doctrine of the last things (*Mors tua, judicium postremum, gloria caeli, et dolor inferni*, etc.) are comprehended within the narrow limits of this chapter, and are there properly arranged for practical and edifying discussion, either in a single study or in several.

Single passages:

On v. 1, Luther: "This does not signify physical sufferings, which were far greater at the destruction of Jerusalem, in Rome, and in many other cities and countries; but the suffering of souls, or the spiritual affliction of the church, as prefigured by the sufferings of Christ. For physical sufferings are temporary, and cease with the body. But the question here is whether the church shall fall or stand, which the devil had attacked in two directions through the agency of Antichrist: on the one hand, by an Epicurean contempt for the sacraments and the Word of God, on the other, by the terrors and despair of conscience, in which no proper comfort of the graces (was found), but only wretched tortures, which vexed men with the sufficiency of their own doings and with their works (of which, however, the Epicureans and heathen know nothing); hence, that it was time that Michael should arouse himself, and not suffer Christendom to be destroyed at its last gasp, but to comfort and collect it again by his beneficent word of grace." —Melancthon: "Semper oportet nobis notam esse et infixam animis hanc doctrinam, quod Ecclesia sit subjecta cruci, et cur sit subjecta, videlicet, quia vult Deus intelligi ab Ecclesia iram adversus peccatum, quam mundus contemnit....Agnoscant igitur pii Ecclesiae, aerumnas, et propter Dei gloriam ac propriam salutem et publicam necessitatem acius incumbant in Evangelii studium, et toto pectore Deum, innocent, ut Ecclesiam conservet, defendat, et augeat. —Quatuor autem consolationes h. l. traduntur, quae piis omnibus semper in conspectu esse debent: 1. Prima est, quod Ecclesia non sit penitus interitura, sed tunc quoque in illis periculis duratura. 2. Secunda consolatio, quod ibi sunt futura, Ecclesiae membra, ubicumque erunt amplectentes puram Evangelii doctrinam; erit enim, ut inquit, dispersio populi (cf. Daniel 12:7). 3. Tertia consolatio, quod in his tantis periculis habitura sit Ecclesia defensorem Filium Dei (Michaellem). 4. Quarta consolatio est, quam hie quoque proponit Angelus: Quum cerumnae non sint futurae perpetuae, hac spe facilius eas feramus, quod pits promittitur gloriosa liberatio et aeterna laetitia; impiis vero denuntiantur aeterni cruciatus." —Starke: "God permits the persecution of His church to reach its highest point that His help may be so much the more glorious."

On vs. 2. 3, Jerome: "Oppresso Antichristo et spiritu Salvatoris extincto salvabitur populus, qui scriptus fuerit in libro Dei, et pro diversitate meritorum alii resurgent in vitam aeternam, et alii in opprobrium sempiternum. Magistri autem habebunt similitudinem caelli, et qui alios erudierunt, stellarum fulgori comparabuntur. **"Non Enim Sufficit Scire Sapientiam, Nisi Et alios Erudias; Tacitusque Sermo Doctrinae, Alium Non AEdificans (cfr. 1 Cor. 14:3 ss.), Mercedem Operis Recipere Non Potest."** —Melancthon: Facilius ferimus hujus vitae miserias, cum quasi metam prospicimus, et scimus aliquando Ecclesiam ex tantis malis eluctaturam esse.... Videmus nunc quidem misere dissipatum esse populum Dei: quare non procul abest resuscitatio mortuorum." —Starke: "Since the faithful martyrs, who loved not their lives unto the death, are to have the preference over others in the resurrection (1st Cor. 15:23 et seq.), should it contradict the righteousness of God that the greatest persecutors of the church, as the first-born sons of hell, should be raised before the general resurrection of the dead, and be the first to be cast into hell with soul and body (comp. Rev. xix. 19:20 with Rom. 2:9)?—Forward, then, ye teachers of the Gospel! do not become wearied in your office! Rather devote tongue, pen, and life to point men to Christ as the true righteousness! Suffer in patience everything that the wicked world can do to you on that account! The magnitude of your gracious reward is well worth such industry and patience! "On v. 4, Jerome: "Etiam in Apocalypsi Joannis liber videtur signatus septem sigillis intus et foris.... Librum autem illum potest solvere, qui Scripturarum sacramenta cognovit, et intelligit aenigmata et verba tenebrosa propter mysteriorum magnitudinem, et interpretatur parabolas, et occidentem literam transfert in spiritum vivificantem." —Osiander: "The Divine prophecies are only then correctly understood when they are in course of fulfilment (cf. 2nd Pet. 1:20)."

On vs. 7, 11, 13, Melancthon: "Metae sunt temporum mirabili consilio Dei constitutae. Et quanquam Christus diem illum soli patri notum esse inquit nec vult nos curiose quaerere certum diem out annum, sed semper velut in statione paratos expectare illum laetissimum diem, quo se ostendet universo humano generi et cum sua Ecclesia triumphabit; tamen brevitatis hujus mundi varie significata est." —Calvin: "Quamvis Daniel non stulta curiositate inductus quaesierit ex Angelo de fine mirabilium, tamen non obtinet, quod petebat, quia scilicet voluit Deus ad modum aliquem intelligi, quae praedixerat, sed tamen aliquid manere occultum, usquedum veniret maturum plenius revaluationis tempus. Haec igitur ratio est, cur Angelus non exaudiat Danielelem. Pium quidem erat ejus votum (neque enim optat quicquam scire plus quam jus esset), verum Deus scit quid opus sit, ideo non concessit, quod optabat."—Geier (in Starke): "The last times will be terrible and dangerous; but they have their definite limits."

On V. 10, Theodoret: (*Oude gar dei pasin aplōs proskeisthai ta theia all' hoi men nomones dia tōn anōthen autois chorngoumenōs gnōseos sunousen, hoi de anomia kai dussebia suxōntes ouden tōn hengkeiuenōn nonsai dunōsontai hotan de helthō ta pragmata, saphōs tas peri toutōn mathōsontai prophētias.*)

Luther : 'For however brightly and powerfully the Gospel moves, and however strong the church may be, there must still be heretics and false teachers to prove her, in order that the approved ones may be manifest; and these same heretics are fond of taking sides with kings and great lords. Consequently the heretics will continue to the end But to the godless he (this prophet, or, rather, his prophecy) is of no service, as he himself remarks: the wicked shall remain wicked, and not regard it. For this prophecy and similar ones were not written that we might (beforehand

exactly) know history and the troubles of the future, so as to feed our curiosity as with an item of news; but that the pious might comfort themselves and rejoice over them, and that they should strengthen their faith and hope in patience, as those that see and hear that their wretchedness shall have an end, and that they, delivered from sin, death, the devil, and every evil, shall come to Christ in heaven, in his blessed eternal kingdom."

On V. 13, *T[ran]slation. Bibel*: "How blessed will it seem to rest in the bosom of the Lord, after the work of this life is done, until the day of restitution shall come, when we shall arise, every one to the gracious lot that shall fall to him." —Starke: "At length the sufferings of the faithful reach a joyous end; then follow rest and sweet refreshing, and finally a glorious resurrection, when with their glorified bodies they shall enter into the joy of their Lord." Blessed is he who with Daniel shall receive a similar lot. Amen.

20. Driver.

The Book of Daniel with Introduction & Notes by Samuel Rolles Driver 1901 by Samuel Rolles, Regius Professor of Hebrew of the University of Oxford. Edited for the Syndics of the University Press. Cambridge, University Press. 1900 Cambridge Bible for Schools & Colleges, Gen, Editor, Old Testament & Apocrypha, A. F. Kirkpatrick, D.D.

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On terms 'Excellent' & 'Excellency' in A. V., R. V., & P.B.V. of Psalms.

On Nebuchadnezzar's madness.

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On Expression 'like unto a son of man in Dan. 7.

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On Prophecy of the Seventy Weeks'

On Expression 'abomination of desolation'

Appendix: Inscription recording vote of thanks to Eumenes & Attalus passed by Council & people of Antioch.

Index: B.C.

Chronological Table: (B.C.)

605. Defeat of Egyptians by Nebuchadnezzar at Carchemish.

604. Nebuchadnezzar.

- 586. Fall of Jerusalem.
- 561. Amel-Marduk (Evil-Merodach).
- 559. Nergal-Shar-Uzur (Neriglissar).
- 555. (9 months). Labashi-Marduk (Laborisoarchod).
- 555. Naru-Na'jid (Nabonnedus, Nabonidus).
- 538. Cyrus. Return of Jews under Zerubbabel.
- 529-522. Cambyses.
- 522 (7 months). Gaumata (Pseudo Smerdis).
- 511-485. Darius Hystaspis.
- 485-465. Xerxes.
- 333. Persian empire overthrown by Alexander the Great.
- 323. Death of Alexander.

Kings of Syria: (B.C.)

- 312. Seleucus I (Nicator).
- 280. Antiochus I (Soter).
- 261. Antiochus II (Theos).
- 249. Antiochus II receives in marriage Berenice, daughter of Ptolemy Philadelphus.
- 246. Seleucus II (Callinicus).
- 226. Seleucus III (Ceraunos).
- 223. Antiochus III (the Great).
- 198. Antiochus the Great defeats Ptolemy Epiphanes at Paneion & obtains possession of Palestine.
- 194-3. Antiochus the Great marries his daughter, Cleopatra, to Ptolemy Epiphanes.
- 187. Seleucus IV (Philopator).
- 175-164. Antiochus IV (Epiphanes).
- 175. Jason purchases high-priesthood from Antiochus, expelling his brother Onias III.
- 172. Menelaus, outbidding Jason, becomes High-Priest.
- 170. Antiochus: 1st Expedition into Egypt. Returns & Enters Temple, & Carries Off Sacred Vessels.
- 168. Antiochus 3rd (or 2nd?) expedition into Egypt.
- 168. Apollonius surprises Jerusalem on Sabbath-day.
- 168. Antiochus measures against Jews. Desecration of Temple (25 Chisleu).
- 167. Rise of Maccabees.
- 166-5. Victories over Generals of Antiochus.
- 165. Re-dedication of Temple (25 Chisleu).
- 164. Death of Antiochus.

Kings of Egypt: (B.C.)

- 322. Ptolemy I (Lagi), Satrap.
- 305. Ptolemy I (Lagi), King.
- 285. Ptolemy II (Philadelphus).
- 247. Ptolemy III (Euergetes I).
- 222. Ptolemy IV (Philopator).
- 205. Ptolemy V (Epiphanes).
- 182. Ptolemy VI (Eupator).
- 182-146. Ptolemy VII (Philometor).

Daniel: Introduction: § 4. *Some characteristic features of the Book of Daniel.* As has been pointed out in § 1, the first part of the Book of Daniel (chs. 1-6) consists essentially of a series of didactic narratives; the second part of the Book (chs. 7-12) as also ch. 2, in so far as a succession of world-empires forms the subject of Nebuchadnezzar's dream, deals with what, viewed from Daniel's standpoint, is future, and is apocalyptic in its character. It will not be necessary to dwell further upon the narrative portions of the Book; but something remains to be said with regard to its apocalyptic parts, and also on some of the more characteristic doctrines which find expression in it. And firstly, as regards the symbolism and the veiled predictions, which form such conspicuous features in these parts of the Book. Symbolism is employed already by the later prophets to a greater extent than is the case with the earlier prophets. Thus in Ezekiel we have the allegories of the vine-tree (ch. 15), the abandoned infant (ch. 16), the two eagles and the vine (ch. 17), the lion's whelps (ch. 19), the two harlots (ch. 23), the flourishing tree (ch. 31), the shepherds and their flock (ch. 34); and in Zech. we find a series of visions, in which the prophet sees, for instance, the Divine horses, symbolizing the ubiquity of Jehovah's presence upon the earth (1:8-17), four horns symbolizing the powers of the world arrayed against Israel (1:18-21), a golden candlestick, representing the restored community (ch. 4), and chariots proceeding to the different quarters of the earth, symbolizing the fulfilment of Jehovah's judgements (6:1-8). But, as applied in Daniel, both the symbolism and the veiled predictions are characteristic of a species of literature which was now beginning to spring up, and which is known commonly by modern writers as *Apocalyptic Literature*.

The word "apocalypse" means *disclosure, revelation*; and though ordinary prophecy contains "disclosures," whether respecting the will of God in general, or respecting the future, the term is applied in particular to writings in which the 'disclosure,' or 'revelation,' is of a specially marked and distinctive character. The beginnings of this type of writing are to be found in those post-exilic prophecies of the O.T. relating to the future, which are less closely attached to the existing order of things than is usually the case, and which, though they cannot be said actually to describe it, may nevertheless be regarded as prophetic anticipations of the final judgement, and consummation of all things, as Is. 24-27, Zech. 14, Joel 3:9-17. (* Cf. Kirkpatrick, *Doctrine of the Prophets*, pp. 475 f., 481, 488 f.; and the present writer's *Joel and Amos* (in the *Cambridge Bible*), p.32.*) But at a later date, apocalyptic prophecy assumed a special form, and became the expression of particular feelings and ideas.

Apocalyptic prophecy arose in an age in which there were no longer any prophets of the older type, addressing themselves directly to the needs of the times, and speaking in person to the people in the name of God: and it consists essentially of a development and adaptation of the ideas and promises expressed by the older prophets, designed especially with the object of affording encouragement and consolation to faithful Israelites in a period of national distress. The call to repentance, and rebuke for sin, which formed the primary and central element in the teaching of the older prophets, assumed in the age now under consideration a secondary place: Israel was subject to the heathen, and the crying question was, When would its long and humiliating servitude be at an end? When would the older prophecies of future glory and

triumph over the heathen be fulfilled? How much longer would Jehovah's promised redemption be deferred? Hence, in the form of prophecy which now arose, a much more prominent place was taken than had formerly been the case by visions of the future: older, but hitherto unfulfilled, promises of Israel's destined glory were reaffirmed, and were made the basis of larger and broader outlooks into the future. Its mode of representation was artificial. The disclosures which were the most characteristic element of apocalyptic prophecy were not made by the author in his own person, they were placed in the mouth of some pious and famous man of old —an Enoch, a Moses, a Baruch, an Ezra: from the standpoint of the assumed speaker the future was unrolled, usually under symbolic imagery, down to the time in which the actual author lived: the heavens were thrown open, glimpses were given of the offices and operation of the celestial hierarchy: God's final judgement both upon His own people and upon the powers opposed to it was described: the approaching deliverance of the afflicted Israelites was declared: the resurrection and future lot alike of the righteous and of the wicked were portrayed in vivid imagery. The seer who is represented as the author of the book, sometimes beholds these things himself in a vision or dream, but often he holds discourse with an angel, who either explains to him what he does not fully understand, or communicates to him the revelations in their entirety. Naturally there are variations in detail: the subjects enumerated do not appear uniformly with precisely the same prominence; hortatory or didactic matter is also often present as well: but speaking generally some at least of them are present in every 'apocalypse,' and constitute its most conspicuous and distinctive feature. A brief account of two or three of the more important apocalypses may help to give substance to what has been said.

The *Book of Enoch* is the longest known work of the kind; and in its earliest parts (for it is evidently of composite authorship) is certainly the nearest in date to the Book of Daniel. It is said of Enoch in Gen. 5:24 that he 'walked with God'; and the expression was taken in later times to mean not only that he led a godly life, but also that he was the recipient of supernatural knowledge. The "Book of Enoch" gives an account of the knowledge which he was supposed in this way to have attained. The oldest sections of the book are chs. 1-36, 72, 108, probably (Dillmann, Schürer) c. 120 B.C., and chs. 83-90 may even, according to Charles, be almost contemporary with Daniel (B.C. 166-161). In chs. 1-36 Enoch first (ch. 1) tells how he had had a vision of future judgement: God would appear, "with ten thousands (10,000) of His holy ones" (Jude 14,15) on Mount Sinai, to punish the fallen angels, and wicked men, and to reward the righteous with peace and felicity. In chs. 17-36 he relates how he had been led in vision through different parts of the earth; and had been shewn by an angel, Uriel or Raphael, the fiery abyss prepared for the rebellious angels, Sheol, with four divisions set apart for different classes of the departed (22), Jerusalem (25-26), Gehenna (the valley of Hinnom) close by (27), and Paradise, with the tree of life, in the far East (32). The ultimate lot of the righteous, as depicted here, is not, however, eternal life in heaven, but long, untroubled life in an ideal Paradise on earth. In chs. 83-90 —perhaps, as just said, the oldest part of the book, Enoch recounts to his son Methuselah two visions which he has seen. The first vision (83-84) describes the approaching Deluge; the second (85-90) unfolds, in a symbolical form, the leaders of the chosen race being represented by domestic animals, bulls or sheep, and the Gentiles by different wild beasts and birds of prey, the entire history of the patriarchs and Israel, from Adam to

the author's own time; after that (90:18 ff.) God Himself appears to judge the world, Israel's oppressors are destroyed, and the Messianic kingdom is established. The events indicated by the symbolism are usually sufficiently clear; but sometimes (as in Daniel) there is ambiguity: indeed, the date of this part of the book depends upon whether the 'great horn' which grows upon one of the "sheep" in 90:9 is to be interpreted (with Dillm., Schürer, and others) of John Hyrcanus (B.C.135-105), or (with Charles) of Judas Maccabaeus (B.C. 165-161). As illustrating Dan. 10:13, 20,21, 12:1, it is worth noticing that Israel, after its apostasy, is committed to the charge of 70 "shepherds" (i.e. *angels*), who are held responsible for what happens to it, and are afterwards called up before God for judgement (89:54-90:17, 22-25).

Chs. 91-93, also addressed to Methuselah, contain another historical apocalypse: the history of the patriarchs and of Israel is divided into seven weeks, in the first of which lives Enoch, in the second Noah, &c. (but without any names being actually mentioned); at the end of the seventh week, which is described as an age of apostasy, the writer lives himself: the eighth week, that of 'righteousness,' sees the kingdom of God established in the land of Israel: in the ninth week it is spread over all the earth: in the tenth week will be the 'eternal judgement' upon the fallen angels; there will then follow 'weeks without number in goodness and righteousness, and sin will no more be mentioned forever' (93:1-10, 91:12-17). Chs. 104-105, addressed to Enoch's sons, consist of a series of woes pronounced upon sinners, intermixed with exhortations to follow righteousness and avoid the ways of sin and death.

In all the preceding sections of the book there is either no Messiah, or, at most (90:37), a Messiah who is merely a superior man, mentioned only in passing, very different from the glorious super-human Messiah of chs. 37-71.

Chs. 37-71, commonly known as the 'Similitudes,' date, according to Dillm., Charles, and others, from shortly before B.C. 64, according to Schürer, from the time of Herod. In these chapters the Messiah is a much more prominent and also a much more exalted figure than in the other parts of the book. The chapters consist of three 'similitudes,' or visions. In the first (38-44) Enoch sees the abodes of the righteous, and the 'Elect One' (the Messiah), the Almighty surrounded by myriads of angels, and with the four "presences," Michael, Raphael, Gabriel, and Phanuel, ever praying before Him, and is admitted also to the 'secrets of the heavens' (including the explanation of different natural phenomena, as lightnings, wind, dew, &c.). In the second vision (45-57) he beholds the Messianic judgement, the 'Elect One,' or the "Son of Man," beside the "Head of Days" (the Almighty), and afterwards sitting on the 'throne of His glory,' for the purpose of judging the world; after the judgement, the fallen angels and wicked kings are cast into a furnace of fire; a resurrection of Israelites takes place (51:1), the righteous 'become angels' (51:4), and crying everlasting felicity. In the third vision (58-69), but with many interpolations, interrupting the connexion) Enoch describes more fully the ultimate felicity of the righteous (58) in the light of eternal life (58:3), and in the immediate presence of the "Son of Man" (62:14), and the judgement of the Messiah upon angels and men (61-63, 69:26-29). The imagery of the 'Similitudes' is fine: and the thought is often an expansion of parts of Daniel (see the notes on 7:9,10, and p.106 f.).

The *Apocalypse of Baruch* was written probably shortly after the destruction of Jerusalem by Titus (A.D. 70), at a time when the problem which

seemed to the Jews so difficult of solution was, how God could have permitted such a disaster to fall upon His people. Baruch, after the Chaldaeans have carried off the mass of the people, having fasted (cf. Dan. 10:3) for seven days, is told to remain in Jerusalem in order to receive disclosures respecting the future; and, after a second fast (12:5), hears a voice telling him that the heathen also will receive their punishment in due time (13:5): he debates at some length with God respecting the prosperity of the wicked and the sufferings of the righteous, but is given to understand that these anomalies will be adjusted in a future life. After a third fast, and prayer (ch. 21), Baruch sees the heavens opened (Ezek. 1:1), and is assured, in answer to his further questionings, that the time of redemption is not now far distant: 'Behold, the days come, and the books will be opened in which are written the sins of all those who have sinned, and the treasures in which the righteousness of all those who have been righteous in creation is gathered' (24:1): the period of coming tribulation is divided into 12 times, each marked by its own woe (26-27); at the end of the twelfth time, the Messiah will be revealed, those who have "fallen asleep in hope" will rise again, and a reign of happiness will begin upon earth (29-30). Soon afterwards Baruch has a vision of a great forest, with a vine growing opposite to it: the forest was laid low till only a single cedar remained standing; this, after being rebuked by the vine for its iniquities, was destroyed by fire, while the vine spread, and the plain around blossomed into flowers. The forest is explained to signify the four empires which oppressed Israel: the vine was the Messiah, who should destroy the last empire (the Roman) for its impieties, and establish a rule of peace (36-40). On the strength of this revelation, Baruch exhorts the elders of the people to obedience and patience (44-46). In a fourth vision Baruch sees a great cloud rising up from the sea, and pouring down upon the earth black and bright waters alternately, twelve times in succession, the last bright waters being followed by waters blacker than any which had preceded, and these being followed by lightnings, and twelve rivers ascending from the sea (53). After a prayer (54), the interpretation of the vision is disclosed to him by the angel Ramiel: the twelve black and bright waters symbolize twelve evil and good periods in the history of the world: the eleventh dark waters symbolizing the Chaldaean disaster, the twelfth bright waters the restoration of Jerusalem, the blacker waters which followed, the future consummation of troubles, the lightning and the twelve rivers, the Messiah, and the felicity which he would bring (56-74).

A third apocalypse is the *Fourth (4th) Book of Esdras* (2nd Esdras of the English Apocrypha), written most probably under Domitian (A.D. 81-96). Chs. 1-2, 15-16, are Christian additions: the Apocalypse itself consists only of chs. 3-14. It contains seven visions, purporting to have been seen by Ezra whilst in captivity. In the first of these Ezra, having unfolded to God in prayer his perplexity at the sight of Israel suffering at the hand of a nation more wicked than itself, is told, in the course of a colloquy with the angel Uriel, that he is not in a position to judge of the dealings of Providence (3:1-5:13). In a second and third vision (5:20-6:34, 6:36-9:25), the same subject being continued, Ezra is taught (among other things) that the events of history must run their appointed course, and that in a future state the righteous and the wicked will each be rewarded according to their due: there will be 'seven ways' of punishment for the one, and 'seven orders' of blessedness for the other (7:79-99, R.V.). In the fifth vision Ezra sees in a dream an eagle rising up out of the sea, with 12 wings

and three heads: as he watched her spreading her wings over the earth, he perceived eight smaller wings growing up out of them: the 20 wings and the three heads bare rule over the earth in succession until a lion appeared, and in a loud voice rebuked the eagle for its tyranny and cruelty, and bade it disappear (11). The interpretation follows. The eagle is the fourth kingdom which appeared to Daniel, i.e. according to the interpretation adopted by the author (p.95, 99 n.), the Roman empire: the wings and heads are different Roman rulers": the lion is the "anointed one" (the Messiah), who should arise in the end of the days out of the seed of David, and reprove and overthrow these rulers, and give rest and peace unto his people, for 400 years (12:24; see 7:28 f.), until the final judgement. The sixth vision (13), of the one 'in the likeness of a man,' is summarized below, p.107 f. In the seventh and last vision (14), we have the curious story of the manner in which, the law having been burnt, the 24 books of the O.T., as well as 70 other 'apocryphal' books, were written, in the course of 40 days, by five scribes, at Ezra's dictation.

The *Assumption of Moses*, written, as 6:2-9 shews, within a very few years of the death of Herod, B.C. 4, --contains an 'apocalypse' of the history of Israel from their entry into Canaan till the days of Herod (chs. 2-5). Ch. 7 describes the rule of impious and scornful men, preceding the time of the end. Chs. 8-9, as the text at present stands, foretell a 'second visitation' destined then to befall the nation, which reads like a repetition of the persecution of Antiochus: indeed, it is possible that Dr Charles is right in supposing that it is really a description of that persecution, and that the two chapters have become displaced from their proper position after ch. 5. Ch. 10 is a Psalm of triumph over the approaching judgement. From the death of Moses till the final judgement there are assigned (10:12) 250 "times," or weeks of years, i.e. (cf. 1:2) it is placed A.M. 4250.

The so-called *Sibylline Oracles*, a heterogeneous compilation, in Greek hexameters, of materials of very different origin and dates, partly Jewish and partly Christian, --contain in Book III. (ll. 162-807) a long "apocalypse," in which the seventh Ptolemy (Physcon, B.C. 145-117) is more than once referred to (ll. 191-193, 316-318, 608-610), and which is considered by the best authorities to have been written c. 140 B.C. This apocalypse contains a survey of the history of Israel from the age of Solomon: Antiochus Epiphanes is referred to in all probability in ll. 388-400 (see p. 98), and certainly in ll. 612-615; the Sibyl also foretells the advent of the Messianic king, his vengeance on his adversaries, the prosperity which will prevail under him (652-731), and the signs which are to herald the end of all things (795-807)". (* The names are not given; and very different opinions have been held as to what rulers are meant. See Schürer, ii. 650ff. (ed. 3, 1898, iii. 236 ff.).*) (* See further, on both these and other "Apocalypses," Charles' translations of the *Book of Enoch*, the *Book of the Secrets of Enoch*, the *Apocalypse of Baruch*, and the *Assumption of Moses*; the introductions and translations in Kautzsch's *Pseudepigraphen des A.T.s* (1899); the art. **Apocalyptic Literature** in the *Encyclopaedia Biblica*; the arts. **Baruch**, **Enoch**, &c. in Hastings' *Dict. of the Bible*; Schürer, ii. 610-691, 790-807, § 32 (ed. 3, iii. 190-294, 420-450); Dillmann in Herzog", xii. 342 ff.; W. J. Deane, *Pseudepigrapha* (1891); and comp. the remarks of Wellhausen in his *Skizzen und Vorarbeiten*, vi. (1899), pp. 226-234.*)

These examples will illustrate sufficiently the general character of the Jewish 'Apocalypses.' While including an element of exhortation, and theological reflexion, they are in their most distinctive parts imaginative developments,

varying in detail, but with many common features, partly of the thought (which is usually placed as a 'revelation' in the mouth of an ancient seer) that the movements of history, including the course and end of the distress out of which the apocalypse itself arose, are predetermined by God; partly of the eschatological hopes which the writer expects to see realized as soon as the period of present distress is past, but which vary in character — being for instance more or less material, and being with or without a Messiah— according to the individual writer. And these are just the features which appear in the Book of Daniel. It is of course not for a moment denied that the Book of Daniel is greatly superior to the other 'apocalypses' that have been referred to, not only for example is its teaching more spiritual, but it is entirely free from the fantastic and sometimes indeed absurd representations in which the non-canonical apocalyptic writers often indulge: nevertheless, just as there are Psalms both canonical and non-canonical (the so-called 'Psalms of Solomon'), Proverbs both canonical and non-canonical (Ecclesiasticus), histories both canonical and non-canonical (1st Macc.), "midrashim" both canonical (Jonah) and non-canonical (Tobit, Judith), so there are analogously apocalypses both canonical and noncanonical; the superiority, in each case, from a theological point of view, of the canonical work does not place it in a different literary category from the corresponding non-canonical work or works. Probably, indeed, the Book of Daniel formed the model, especially in chs. 7-12, upon which the non-canonical apocalypses were constructed: it is at all events undoubted that there are many passages in the book which furnished in germ the thought or imagery which was expanded or embellished by subsequent apocalyptic writers.

Comp., for instance, not merely the general mode of representation by means of symbolism and visions, the latter being often explained to the seer by the intervention of an angel; but also, more particularly, in Enoch, the titles 'Most High' (see on Dan. 3:26), and 'watcher,' or wakeful one (see on 4:13), the representation of the Almighty as an aged man, seated as judge on His throne, surrounded by myriads of angels (7:9, and p.106 f.), the books in which the deeds of men are recorded (7:10), and those in which the citizens of the Messianic kingdom are registered (12:1), the resurrection and 'eternal life' (12:2), the 'son of man' (7:13, and p.106 f.), the saints compared to stars (8:10, and 12:3), the fear at the sight of the vision, and the restoration by an angelic touch (8:17,18, 10:8 f.), the revelation designed for the future, not for the present (8:26*b*, 12:4), the 10 'weeks' into which the history of the world is divided (En. 93, 91:12-15), the names and ranks of angels (more fully developed than in Dan.), with Michael appointed guardian over Israel (Dan. 8:16, 10:13); comp. in Baruch and 2nd Esdras, also, the fast, predisposing to a vision (Dan. 10:3.; see on vv. 5-9).

The Book of Daniel is also one of the sources of the imagery, or the expression, of the Book of Revelation: see on 3:4, 7:3, 7 ('ten horns': Rev. 12:3, 13:1, 17:3, 7, 12, 16), 8,9 ('white as snow'), 10 (thrice), 13 (Rev. 1:7, 13, 14:14), 21 (Rev. 13:7), 25 (Rev. 12:14; cf. also the 41 months of tribulation in 11:2, 13:5 (see v. 7), and the 1260 days of 11:3 and 12:6 each being equal to 3½ years), 27, 8:10 (Rev. 12:4), 10:6 (Rev. 1:14*b*, 15), 12:1, 7 (Rev. 10:5,6, 12:14). Comp. also p.97 f.

It remains to consider briefly certain doctrines and representations, which are characteristic of the Book of Daniel.

I. *The Kingdom of God.* One of the most fundamental ideas in the Book of Daniel is the triumph of the kingdom of God over the kingdoms of the world. This is the thought expressed already in Nebuchadnezzar's dream in ch. ii., where the stone 'cut out without hands,' falling upon the feet of the colossal image, and causing it to break up, and afterwards itself filling the entire earth, represents the triumph of the kingdom of God over the anti-theocratic powers of the world. It is the same ultimate triumph of the kingdom of God over the kingdoms of the world, which, with increasing distinctness of detail, and with more special reference to the climax of heathen hostility to the truth in the person of Antiochus Epiphanes, is depicted in chs. vii. xii.: upon a divinely appointed succession of world-empires follows at last the universal and eternal kingdom of the holy people of God, a kingdom which (ch. vii.) contrasts with all previous kingdoms, as man contrasts with beasts of prey. The book is thus dominated, 'not only by an unshaken confidence in the ultimate triumph of truth, but also by an over-mastering sense of a universal divine purpose which overrules all the vicissitudes of human history, the rise and fall of dynasties, the conflicts of nations, and the calamities that overtake the faithful.' (* Ottley, *Bampton Lectures*, 1897, p. 332.).

According to the Book of Daniel, when the need of the saints is the greatest, through the exterminating measures of Antiochus Epiphanes (7:11, 25, 8:24,25, 11:31-39, 12:7*b*), the Almighty will interpose: His throne of judgement will be set up, and the powers hostile to Israel will be overthrown (2:35, 44, 7:9-12, 22*a*, 26, 8:25 *end*, 11:45 *end*); everlasting dominion will be given to the people of the saints, and all surviving nations will serve them (7:14, 22*b*, 27); sin will be abolished and forgiven, and everlasting righteousness be brought in (9:24). The righteous dead of Israel will rise to an eternal life of glory; the apostate Jews will rise likewise, but only to be visited with contumely and shame (12:2,3). The inauguration of the kingdom of God will follow immediately upon the overthrow of the 'fourth empire' in the person of Antiochus Epiphanes.

This representation of the future kingdom of God, though it differs in details, and displays traits marking the later age to which it belongs, is, in all essential features the same as that which is found repeatedly in the earlier prophets. The earlier prophets, as Amos, Hosea, Isaiah, Jeremiah, Ezekiel, the Second Isaiah, all pictured the advent of an age, when the trials and disappointments of the present would be no more, when human infirmity and human sin would cease to mar the happiness of earth, when Israel, freed from foreign oppressors without and purified from unworthy and ungodly members within, would realize its ideal character, and live an idyllic life of righteousness and peace upon its own soil (see e.g. Hos. 14:4-8; Is. 1:26, 4:2-4, 29:18-24, 32:1-8, 33:24, &c.), and when the nations of the world would either be themselves incorporated in the kingdom of God (Is. 2:2, 19:18-25; Jer. 3:17; Is. 51:4,5, 56:7), or would be held in more or less willing subjection by the restored and invigorated people of Israel (Am. 9:12; Is. 11:14, 14:2, 14:14, 60:10, 14, 61:5), or, -which is more particularly the representation of the later prophets, in so far as they remained irreconcilably hostile, would be destroyed (Zeph. 3:8 [but contrast 3:9]; Ez. 38-39; Is. 60:12, 63:3-6, 66:15, 16; Joel 3:9-17; Zech. 14:12-13). (* On the prophetic pictures of the future kingdom of God, see more fully Kirkpatrick's *Doctrine of the Prophets*; the present writer's *Isaiah, his life and times*, or the third of his *Sermons on the Old Testament*.).

In comparing these representations with that contained in the Book of Daniel, there are two important points which ought to be borne in mind, one a point of difference, the other a point of resemblance. The point of *difference* is that the representation in Daniel is more distinctly *eschatological* than are those of the earlier prophets. The change did not take place at once; it was brought about gradually. At first the future contemplated by the prophets consisted of little more than a continuance of the existing state of society, only purged by a judgement from sin, and freed from trouble; but gradually it was severed more and more widely from the present order of things: whereas for long the prophets had been content to look at the destinies of the nation as a unity, without distinctly facing the question of the ultimate fate of individuals, in course of time the destinies of individuals began to claim consideration; the judgement which was to introduce God's kingdom assumed more and more the character of a *final* judgement, which, as soon as the idea of a resurrection began to be current, was regarded as held by God over the dead as well as over the living; and the expectation of a glorified *earthly* life of righteous Israelites, which was the prevalent ideal of the Old Testament, became gradually transformed into the belief in a spiritual or *heavenly* life of all righteous men in general, which is the ideal revealed in the New Testament. (* Comp. A. B. Davidson, art. Eschatology in Hastings' Dict. of the Bible, p. 738*b*.) Some of the later prophets, the Book of Daniel, and the Apocalyptic writers spring from the transition-period, in which the former of these ideals was gradually merging into the other, and in which the line of demarcation between the earthly and the heavenly ideal was not always clearly or consistently drawn, so that it is not always easy to be confident in particular passages which of the two ideals the writer means to express. The passages from the prophets in which the character of the representation is such as to suggest that it is beginning to be eschatological, are Is. 26:18-19; Joel 3:9-17; Mal. 4:2-3. The representation in Daniel is of the same intermediate character; it is more distinctly eschatological than the passages just quoted, but less so than, for instance, parts of the Book of Enoch. The scene of judgement in 7:9-14 belongs far more to the other world than any other representation of God's judgement to be found in the Old Testament; and in 12:2 the doctrine of a resurrection is taught more distinctly and definitely than is the case in any other Old Testament writing (see below, p. 92).

The characteristic point of *resemblance* between the representation of the kingdom of God contained in the Book of Daniel and that found in earlier prophets is this. It was a great and ennobling ideal which the prophets, as described briefly above, projected upon the future, and it was one which was portrayed by many of them in brilliant colours. But it was an ideal which was not destined to be realized in the manner in which they anticipated. The prophets almost uniformly foreshortened the future: they did not stop to ask themselves how national character was to be regenerated and transformed: and consequently they did not realize the length of period which must necessarily elapse, for God does not in such cases interpose by miracle, before corrupt human nature could be so transformed as to produce a perfect or ideal society. Isaiah and Micah pictured the Messianic age as commencing immediately after the troubles were past, to which their nation was exposed at the hands of the Assyrians (Is. 11:1-10, see 10:28-34; 29:19-26, see 5:31; 31:7, 32:1-8, see 31:8; Mic. 5:4; the prophets of the exile pictured it as beginning with the

restoration of Israel to Palestine. Neither of these anticipations corresponded to the event: in each case the somber reality contrasted strongly with the glowing delineations of the prophets. The same foreshortening of the future is characteristic, of the prophecies in the Book of Daniel. A careful study of Dan. 7-12 makes it evident that the reign of righteousness, and the everlasting dominion of the saints, are represented as beginning immediately after the fall of Antiochus: as in the case of the other prophets, the ideal consummation of history is thus conceived by the writer as being much closer at hand than actually proved to be the case.

The facts just referred to meet an objection which might otherwise perhaps be felt against the interpretation of the visions adopted in the present commentary, on the ground that the age of righteousness (7:27, 9:24), or the resurrection (12:2), did not actually follow immediately after the fall of Antiochus: the ideal glories promised by Isaiah and other earlier prophets were not realized, as these prophets in many cases plainly shew that they expect them to be realized, in the immediate future; the Book of Daniel, regarded from this point of view, is consequently in exact analogy with the writings of the earlier prophets. The non-agreement (as it seems) of the particulars contained in 11:40-45 with the event (see the notes) is also in exact accordance with the same analogies: the earlier prophets often foretell correctly a future event, e.g. the failure of Sennacherib's expedition against Jerusalem, or the capture of Babylon by Cyrus, though the *details* by which they imaginatively represent these events as accompanied do not form part of the fulfilment, but merely constitute the drapery in which the prophet clothes what is to him the important and central idea (see, for example, Is. 10:28-34, 23:15-18, 30:32,33, 46:1,2.) (* Comp. the writer's *Isaiah*, pp. 61, 73, 94, 106, 111-146*n*.) In the same way, Antiochus did actually meet his doom shortly, as foretold in Dan. 11:45*b* (cf. 8:25 *end*, 9:27 *end*), though the circumstances under which the writer pictures him as advancing towards it (11:40-45*a*) do not correspond to what we know of the historical reality. (* The idea that prophecy is 'history written beforehand' is radically false: it is a survival from an age in which the prophets were not studied in the light of history, and it is a source of many and serious misunderstandings of their meaning (comp. Kirkpatrick, *Doctrine of the Prophets*, pp. 15-17, 194-6, 401-6, 524 f.)*)

2. *The Resurrection.* The ordinary belief of the ancient Hebrews on the subject of a future life, was that the spirit after death passed into the underworld, Sheol, the 'meeting-place,' as Job (30:23) calls it, 'for all living,' good and evil alike (Gen. 38:35; Is. 14:8,9, 15), where it entered upon a shadowy, half-conscious, joyless existence, not worthy of the name of 'life,' where communion with God was at an end, and where God's mercies could be neither apprehended nor acknowledged (Is. 38:18; Ps. 6:5, 30:9, 87:10-12, 115:17, &c.). But the darkness which thus shrouded man's hereafter did not remain in the O.T. without gleams of light; and there are *three* lines along which the way is prepared for the fuller revelation brought by the Gospel. There is, firstly, the limitation of the power of death set forth by the prophets, in their visions of a glorified, but yet earthly, Zion of the future: 'For as the days of a tree shall be the days of my people, and the work of their hands shall my chosen ones wear out' (Is. 65:22; cf. 65:20, where it is said that death at the age of 100 years will be regarded then as premature); or

even its abolition altogether, 'He hath swallowed up death for ever' (Is. 25:8). There is, secondly, the conviction uttered by particular Psalmists that their close fellowship with God implies and demands that they will themselves be personally superior to death: 'Therefore my heart is glad and my glory (i.e. my spirit) rejoiceth: my flesh also dwelleth securely. For thou wilt not leave my soul to Sheol; thou wilt not suffer thy godly one to see the pit' (Ps. 16:9, 10; cf. 17:15, 49:15, 73:26; Job 19:26). (* The idea that prophecy is 'history written beforehand' is radically false : it is a survival from an age in which the prophets were not studied in the light of history, and it is a source of many and serious misunderstandings of their meaning (comp. Kirkpatrick, *Doctrine of the Prophets*, pp. 15-17, 194-6, 401-6, 524 f.)*). (* Not 'in Sheol' : the hope expressed by the Psalmist is not that he will rise again, but that he *will not die*.*) (*1 See further the notes on these passages in the *Cambridge Bible*; and the Introduction to the *Psalms*, pp. 75-78.)* And, thirdly, we meet with the idea of a *resurrection*, which, however, only takes shape gradually, and is at first a hope and not a dogma, national and not individual, and in the Old Testament, even to the end, is *limited to Israel*. The hope is expressed first, though dimly, in Hos. 6:2, where it is evidently national: 'After two days he will revive us: in the third day he will raise us up, and we shall live before him': and the promise in Hos. 13:14 is national likewise. (*3 Cf. Oehler, *Theol. of the O.T.*, § 215.)* The passage which comes next chronologically is Ezek. 37, the vision of the valley of dry bones, where, by the express terms of v. 11 ('*Son of man, these bones are the whole house of Israel*'), the promise is limited to Israel, and where also, as Prof. Davidson points out, what the prophet contemplates is a resurrection, not of individuals, but of the nation, it is a prophecy of the resurrection of the nation, whose condition is figuratively expressed by the people when they represent its bones as long scattered and dry. (* 'In his notes on the chapter in the *Cambridge Bible*.) In the next prophecy in which the idea occurs, the (post exilic) apocalyptic prophecy, Is. 24-27, there is, however, an advance, and the resurrection of *individual* Israelites is certainly contemplated, though rather as the object of a hope or prayer than as a fixed doctrine: the people confess that they could not effect any true deliverance themselves: '*We were with child, we writhed in pain, when we bare, it was wind, we made not the land salvation, neither were inhabitants of the world brought forth*'; they turned therefore to God: '*May Thy dead live! may my dead bodies arise!*,' and the prophet breaks in with the words of jubilant assurance: '*Awake, and sing aloud, ye that dwell in the dust; for a dew of lights [a dew charged with the light of life] is Thy dew, and the earth shall bring forth the Shades!*' The dwindled and suffering nation is thus represented as replenished and strengthened by the resurrection of its deceased members. 'The doctrine of the resurrection here presented is reached through the conviction, gradually produced by the long process of revelation, that the final redemption of Israel could not be accomplished within the limits of nature. It became clear that the hopes and aspirations engendered by the Spirit in believing minds pointed forward to the great miracle here described, and thus the belief in the resurrection was firmly bound up with the indestructible hopes of the future of Israel. The idea is represented in a form which is immature in the light of the New Testament,' but it marks almost the highest development of O.T. revelation on the subject. (* Skinner, in the *Cambridge Bible*, *ad loc.**) That the hope is limited to *Israel*, appears both from the words of the passage itself,

and also from v. 14, where it is denied of Israel's foes ('The dead live not (again), the Shades arise not').

The last passage in the O.T. in which the idea is expressed is Dan. 12:2, '**And many of them that sleep in the dusty ground shall awake, some to everlasting life, and some to reproaches and everlasting abhorrence.**' Here a resurrection of the *wicked* is taught for the first time, as also a doctrine of future rewards and punishments: both doctrines are, however, still applied only to Israelites, and (as the word 'many' shews) not even to all of these; the writer, it seems, having in view not individuals as such, but those individuals who had in an extra ordinary degree helped or hindered the advent of God's kingdom, i.e. the Jewish martyrs and apostates respectively, the great majority of the nation, who were of average character, neither overmuch righteous nor overmuch wicked, remaining still in Sheol (*Cf. the note *ad loc.*, and Charles, *Eschatology*, p. 180. The idea that the resurrection was to be limited to Israel appears also among the later Jews; indeed, it became ultimately the accepted doctrine that it was to be limited to *righteous* Israelites, the wicked being either annihilated, or confined in prison-houses of perpetual torment: cf. e.g. 2nd Macc. 7:9, 1, 36; Psalms of Sol. 3:13, 16, 13:9, 10, 14:6, 7, 30:13-15; Apoc. of Baruch 30; Joseph. Ant. XVIII. i. 3 (the creed of the Pharisees); and see Charles on Enoch 51:1, Weber, *Altsynag.Theol.* p.372 ff.*) The nature of the future reward and retribution is also left indefinite, the expressions used being quite general. (* See further, on the subject of the two preceding paragraphs, Salmond's *Christian Doctrine of Immortality*, ed. 3 (1897), pp. 233-267.*)

It does not fall within the scope of a Commentary on Daniel to trace the development of the doctrine in subsequent times; it must suffice to point out generally how, in the century or so following the age of the Maccabees, the religious imagination of pious Jews, meditating upon the intimations of a future life contained in the Old Testament, and combining them with different prophetic representations of the future triumph of the kingdom of God, arrived at fairly definite, though not always perfectly consistent, conceptions of a resurrection, a final judgement, a place of punishment (Gehenna), Paradise, and a future life (which is more or less spiritually conceived, according to the point of view adopted by the particular writer); and how, further, by this means currency was given to certain figures and expressions, in which even our Lord and His Apostles could clothe appropriately the truths enunciated by them. (* The writer has sketched the growth of belief in a future state, with special reference to the Book of Enoch and the Targums, in the fourth of his *Sermons on subjects connected with the Old Testament* (pp. 72-98); for more detailed particulars see Charles' *Eschatology, Hebrew, Jewish, and Christian* (1899), chaps. 5-8.*)

4. *Antiochus Epiphanes and Antichrist.* The Jews had suffered often at the hands of foreign rulers; but Antiochus Epiphanes was the first foreign king who persecuted them expressly on account of their religion, and not only forbade them, under pain of death, to practise any of its observances, but when they resisted him, avowed openly his determination to extirpate their nation (1st Macc. 3:35,36). By all loyal Jews he was regarded in consequence with far greater aversion than any of their previous conquerors or oppressors; and his hostility to their religion, combined with his ostentatious admiration of Hellenic deities, and the assumption by himself of Divine honours (see p.191), caused

him to be viewed by them as the impersonation of presumptuous and defiant impiety. These are the traits which appear prominently in the descriptions of 7:8*b*, 20*b*, 21, 25, 8:10-12, 25, 11:36-38. Many of the older interpreters supposed the description in ch. 7, and also that in vv. 36-45 of ch. 11, to refer not to Antiochus Epiphanes, but to the future 'Antichrist.' The figure of 'Antichrist,' the future ideal arch-enemy of the Messiah and of Israel, is ultimately of Jewish origin; but it was appropriated at an early date by the Christian Church, and received a Christian colouring. (*Cf. 2nd Esdr. 5:6; Apoc. of Baruch 40:1,2. If chaps. 8-9 of the Assumption of Moses are not displaced (p.83), the writer expected the time of the end to be preceded by a period of persecution almost exactly resembling that of Antiochus.*) St John, though he spiritualizes the idea, applying it to tendencies already at work, attests its currency even in the Apostolic age (1st John 2:18, 23, 4:3; 2nd John 7); and St Paul (2nd Thess. 2:3-10) develops it with fuller details. This interpretation of the passages of Daniel is indeed, upon exegetical grounds, untenable: never the less, it is true that Antiochus, as described in Daniel, is to a certain degree a prototype of the future Antichrist, and that traits in St Paul's description have their origin in the Book of Daniel. (*Cf. pp. 65, 99 f., 193.*) In 2nd Thess. it is said that the coming of Christ is to be preceded by a great falling away ('apostasy' --(*hē apostasia*)), in which the '*man of sin*' (or, according to what is probably the better reading, 'the man of lawlessness') will be revealed, who opposeth and exalteth himself against all that is called 'God' or that is worshipped, so that he sitteth in the temple of God, setting himself forth as 'God' (cf. Dan. 11:36, 37): there is something (vv. 6,7) which for the time prevents his appearance, though, when he does appear, he will be slain by the Lord Jesus, with the 'breath of his mouth' (cf. Is. 11:4). (*Where, according to an old, though of course incorrect, Jewish exegesis, the 'wicked' is the future arch-enemy of the Jews.*) The beast having seven heads and ten horns, who in Rev. 13:1-8 rises out of the sea, and has given him '**a mouth speaking great things and blasphemies**,' who receives authority 'to do (his pleasure) [*poi nsaī*] during forty and two months' (= 3½ years), and '*to make war with the saints and overcome them*,' and whom all inhabitants of the earth (except those whose names are written in the 'book of life') 'will worship' (cf. vv. 12-r 5, xix. 20), is in all probability 'Nero redivivus'; but traits of the representation, as will be evident from the words quoted, are suggested by the descriptions in Dan. 7:8, 20,21, 25, 8:24 [LXX. Theod. (*poi nsei*)], xi. 28 and 30 [*poi nsei*], 36, of Antiochus Epiphanes". (* See further the article '**Man of Sin**' in Hastings' *Dict. of the Bible*, and (with fuller details) '**Antichrist**' in the *Encyclopaedia Biblica*.) Many of the Fathers, also, drew afterwards pictures of Antichrist, formed by a combination of the representations in Dan. vii. and xi. 36-45 (according to the interpretation mentioned above) with those contained in the New Testament"; but it lies beyond the scope of the present introduction to pursue the history of the subject further. (* See e.g. Iren. v. 25; Hippolytus (c. 220 A.D.), ed. Lagarde, pp. 101-114, &c.*)

Daniel 7: ***Additional Note on the Four Empires of Daniel II, VII.***

It is generally agreed that the four empires represented by the composite image in ch. 2 are the same as those represented by the four beasts in ch. 7;

there is also no doubt that the first empire in ch. 7 is the same as the first empire in ch. 2, which is expressly stated in 2:38 to be that of Nebuchadnezzar, and that the kingdom which is to succeed the fourth is in both chapters the kingdom of God: but the identification of the second, third, and fourth empires in the two chapters has been the subject of much controversy. It is also further a question, to which different answers have been given, whether the same three kingdoms in these two chapters are or are not identical with those denoted by the two horns of the ram, and by the he-goat in 8:3-5, i.e. (as is expressly explained in 8:20,21), with the kingdoms of Media, Persia, and Greece. The following tabular synopsis (based upon that of Zündel) of the two principal interpretations that have been adopted, will probably assist the reader in judging between them.

A.

Chapter 2. = Chapter 7. = Chapter 8.

C.2: **Golden Head** = C.7: Lion & Eagle's Wing's = C.8: -?- = Babylonian Empire

C.2: **Silver Breast & Arms** = C.7: Bear & Mouth & 3 Ribs = C.8: Ram & 2 Horns (Short & Long) = Medo-Persian Empire.

C.2: **Bronze Belly & Arms** = C.7: Leopard & 4 Wings = C.8: Goat & 1 Horn & 4 Horns & 1 Horn & 4 Horns = Grecian Empire (Alexander & Successors).

C.2: **Iron Legs & Feet & Toes Mixed Iron-Clay** = C.7: Beast & Iron Teeth & 10 Horns & 1 Little Horn. = C.8: -?- = Roman Empire.

B.

Chapter 2. = Chapter 7. = Chapter 8.

C.2: **Golden Head** = C.7: Lion & Eagle's Wing's = C.8: -?- = Babylonian Empire

C.2: **Silver Breast & Arms** = C.7: Bear & Mouth & 3 Ribs = C.8: 1st Ram's Horn: Shorter = Median Empire.

C.2: **Bronze Belly & Thighs** = C.7: Leopard & 4 Wings = C.8: 2nd Ram's Horn: Longer = Persian Empire.

C.2: **Iron Legs & Feet & Toes Mixed Iron-Clay** = C.7: Beast & Iron Teeth & 10 Horns & 1 Little Horn. = Goat & 1 Horn & 4 Horns & 1 Little Horn = Grecian Empire (Alexander & Successors).

The difference between the two interpretations comes out most markedly in the explanation given of the fourth empire: A, for convenience, may, therefore, be termed the *Roman* theory, and B the *Grecian* theory.

A. This interpretation is first found¹ in the apocryphal book of 2nd Esdras (written probably under Domitian, A.D. 81-96), 12:11 f., where the eagle, which Ezra is supposed to see in his vision and which unquestionably represents the imperial power of Rome, is expressly identified with the fourth kingdom which appeared to Daniel: though (it is added) the meaning of that kingdom was not expounded to Daniel as it is expounded to Ezra now. (* It is implied also (apparently) in Joseph. Ant. x. xi.7.*) The same view of the fourth kingdom is implied in Ep. Barnab. 4:4-5 (c. 100-120 A.D.), where the writer, in proof that the time of trial, preceding the advent of the Son of God, is at hand, quotes the words from Dan. 7:7,8, 24, respecting the little horn abasing three of the ten horns. (* The writer seems to have understood by the 'horn' the Roman

emperors: but there is great difficulty in determining precisely which are meant; see in Gebhardt and Harnack's edition (1878), p. 69 f.*) Hippolytus (c. 220 A.D.) expounds Dan. 2 and 7 at length in the same sense (ed. Lagarde, 1858, pp. 151 ff., 171 ff., 177 ff.). The same interpretation was also general among the Fathers; and it is met with likewise among Jewish authorities. Among modern writers, it has been advocated by Auberlen, Hengstenberg, Hofmann (*Weissagung und Erf llung*, 1841, p.276 ff.), Keil, Dr Pusey, and others.

Upon this view, the fourth empire being the Roman, the ten toes, partly of iron and partly of clay, of the image in ch. 2, and the ten horns of the fourth beast in ch. 7, represent ten kingdoms, into which the Roman empire is supposed to have broken up, each retaining to a certain extent the strength of the Roman, but with its stability greatly impaired by internal weakness and disunion: the 'mouth speaking great things,' which is to arise after the ten kingdoms and to destroy three of them, being Antichrist, who is identified by some with the Papacy, and by others is supposed to be a figure still future. (Cf. Hippolytus, p.172, 'The legs of iron are the Romans, being as strong as iron; then come the toes, partly of iron, partly of clay, in order to represent the democracies which are to arise afterwards (similarly, p. 152); p.153, 'the little horn growing up among the others is Antichrist.'*)

Thus Dr Rule writes: (*Historical Exposition of Daniel the Prophet*, 1869, p.195 ff.)

(('This little horn is too like the Papacy to be mistaken for anything else; and taking, this for granted, as I believe we may venture to do, ten kingdoms must be found *that came into existence previously to the establishment of the Pope's temporal power in Italy.*' Accordingly the ten kingdoms enumerated by him are:

1. Kingdom of the *Vandals* in Africa, established A.D. 439.
2. *Venice*, which became an independent state in A.D. 452, and long maintained an extremely important position in the affairs of Christendom.
3. *England*, which, properly so called, was founded in A.D. 455, and in spite of the Norman Conquest still retains her independence.
4. *Spain*, first Gothic, A.D. 476, then Saracenic, and *still Spain*.
5. *France*. Gaul, conquered by the Romans, lost to Rome under the Visigoths, and transferred to the Franks under Clovis, A.D. 483.
6. *Lombardy*, conquered by the Lombards, A.D. 568.
7. The exarchate of *Ravenna*, which became independent of Constantinople in 584, and flourished for long as an independent state.
8. *Naples*, subdued by the Normans about 1060.
9. *Sicily*, taken by the Normans under Count Roger about 1080.
10. *Rome*, which assumed independence under a Senate of its own in 1143, and maintained itself so till 1198. "The tumultuary revolution headed in Rome by Arnold of Brescia, tore away the ancient city from its imperial relations and brought the prophetic period of the ten kingdoms to its close."

The little horn diverse from the ten, having eyes and a mouth speaking very great things,' is Pope Innocent III. (A.D. 1198-1216), who immediately after his consecration restored, as it was called, the patrimony of the Church, by assuming absolute sovereignty over the city and territory of Rome, and exacting of the Prefect of the city, in lieu of the oath of allegiance which he had hitherto sworn to the Emperor of Germany, an oath of fealty to himself, by which he bound himself to exercise in future the civil and military powers entrusted to

him, solely in the interests of the Pope. 'Here is the haughty speech, and here are the watchful eyes to survey the newly usurped dominion, and to spy out far beyond.' Of the three 'horns' which fell before Innocent III and his successors, the first was thus the Roman Senate and people, with the so-called patrimony of St Peter, in the year 1198; the other two were the two kingdoms of Naples and Sicily, which having in 1060 and 1080 fallen under the rule of the Dukes of Normandy, were afterwards offered by Urban IV to the Duke of Anjou, to be held by him in subjection to the Church, with the result that ultimately, in 1266, 'the two Sicily's,' as they were afterwards called, fell under the subordinate rule of a branch of the house of Bourbon, and so remained until recent times. The war on the saints is referred to the Inquisition, organized by Innocent III and carried on by his successors, and abetted "by every device of oppressive legislation, and artful diplomacy." "Concerning the change of times and laws, a few words will suffice. **"He shall think to change times"** by the substitution of an ecclesiastical calendar for the civil. He shall ordain festivals, appoint jubilees, and so enforce observance of such times and years as to set aside civil obligations, and even supersede the sanctification of the Lord's days by the multiplication of saints' days. With regard to laws he will enforce Canon Law in contempt of Statute Law, and sometimes in contradiction to the Law of God."

Auberlen, on the other hand", points more generally to the many different ways in which the influence of Rome has perpetuated itself even in modern Europe. (* *Der Prophet Daniel* (1857), pp. 252-4.*) The various barbarian nations out of which have developed gradually the states of modern Europe, have, he observes, fallen largely under the spell of Roman civilization. 'Roman culture, the Roman church, the Roman language, and Roman law have been the essential civilizing principles of the Germanic world. The Romance nations are a monument of the extent to which the influence of Rome has penetrated even into the blood of the new humanity: they are the products of the admixture **"by the seed of men."** But they do not cohere together: the Roman element is ever re-acting against the Germanic. The struggles between Romans and Germans have been the determining factor of modern history: we need mention only the contests between the Emperor and the Pope, which stirred the Middle Ages, and the Reformation, with the consequences following from it, which have continued until the present day.

The fourth empire has thus a genuine Roman tenacity and force; at the same time, since the Germans have appeared on the scene of history, and the iron has been mixed with the clay, it has been much divided and broken up, and its different constituent parts have shewn themselves to be unstable and fragile (Dan. 2:41,42). The Roman element strives ever after universal empire, the German element represents the principles of individualism and division." Hence the ever fresh attempts, whether on the part of the Pope, or of a secular prince, as Charlemagne, Charles V., Napoleon, and even the Czar, to realize anew the ideal of Roman unity. Against these attempts, however, the independent nationalities never cease to assert, as persistently their individual rights. Politically and religiously, the Roman, the German, and the Slavonic nationalities stand opposed to one another: in the end, however, after many conflicts, they will resolve themselves into ten distinct kingdoms, out of one of which Antichrist --a kind of exaggerated, almost superhuman, Napoleon-- will arise, and realise, on an unprecedented scale, until Providence strikes him down, the 'daemonic unity' of an empire of the world.))

So far as the mere symbolism of the vision goes, there is no objection to this interpretation. The kingdom which is to '**tread down and break in pieces**,' with the strength of iron, "**the whole earth**' (7:23; cf. 7:7, 2:40) might well be the empire of the Romans, who by their military conquests subdued, one after another, practically all the nations of the then known world; and it has been contended, not without some show of plausibility, that the imagery of the second kingdom agrees better with the Medo-Persian than with the Persian empire: the bear, it is urged, with its slow and heavy gait would be the most suitable symbol of the Medo-Persian empire, of which 'heaviness,' as exemplified by the vast and unwieldy armies which its kings brought into the field", was the leading national characteristic, while the three ribs in its mouth are more naturally explained of three provinces absorbed by the empire of the Persians", than of any conquests made by the Medes. (* Darius Hystaspis was said to have led 700,000 men into Scythia: Xerxes' expedition against Greece numbered 2,500,000 (2 1/2 mil.) fighting men: Darius Codomannus, at the fatal battle of Issus, commanded 600,000 men (Pusey, p.71).*) (* Media, Assyria, and Babylonia Hippolytus); Persia, Media, and Babylonia (Jerome, Ephr, Syr.); Lydia, Babylonia, and Egypt (Hofmann, Keil. Pusey1 p. 70).*) These explanations of the imagery, however, though they *fall in* with the interpretation in question, cannot be said to be so certain, upon independent grounds, as to *require* it: Alexander's military successes were also such that he might be spoken of as subduing the whole earth; and we do not now that the suggested interpretation of the symbolism of the bear is really that which was in the mind of the writer of the chapter.

The great, and indeed fatal, objection to this interpretation is, however, that it *does not agree with the history*. The Roman empire, the empire which conquered and ruled so many nations of the ancient world, (* 'Empire' is of course used here generally in the sense of 'power': at the time when many of these conquests were made, the Romans, as is well known, were under the rule of neither 'emperors' nor 'kings'.*) --whether it be regarded as coming to its close when in A.D. 476 Romulus Augustulus, at the bidding of Odoacer, resigned his power to the Emperor of the East, or whether that act be regarded merely as a transference of power from the West to the East, and its real close be placed, with Gibbon, at the capture of Constantinople by the Turks in 1453, or whether, lastly, it be held, with Bryce, to have prolonged a legal existence till in 1806 the Emperor Francis II resigned the imperial crown, --has passed from the stage of history; nor, whichever date be assigned for its close, and, in the natural sense of the word, the 'Roman empire' ceased to exist at the first of these dates, can any "ten' kingdoms be pointed to, as in any sense arising out of it? The non-natural character of the 'praeterist' explanation of Dr Rule must be patent to the reader. "Futurist' expositors suppose that the kingdoms represented by the ten horns are yet to appear". (* Auberlen, as cited above; Keil, p. 224; Dr Pusey, p.78 f.)* But these kingdoms are to 'arise out of the fourth empire (Dan. 2:24); clearly therefore the fourth empire must still exist when they appear; but the Roman empire is beyond controversy an empire of the past. Auberlen's explanation, ingenious as it is, cannot be deemed satisfactory". (* It is remarkable, if Daniel's vision really extends so far as to embrace the history of Europe, that the first coming of Christ, and the influences wrought by Christianity, should be ignored in it. The explanation

that Daniel, "being a statesman and an Israelite, saw nothing of the Church" (Auberlen, p. 252) is surely artificial and improbable.)*

The interpretation under discussion is in fact one which, in view of the circumstances of the age, might readily have suggested itself to Christian expositors of Daniel, while the Roman empire was still the dominant power in the world; but it is one which the progress of history has shewn to be untenable. The early Christians believed that they were living in an age in which the end of the world was imminent; and it was in this belief, as Mr. (now Bishop) Westcott has pointed out, that the interpretation in question originated. "It originated at a time when the triumphant advent of Messiah was the object of immediate expectation, and the Roman empire appeared to be the last in the series of earthly kingdoms. The long interval of conflict which has followed the first Advent formed no place in the anticipation of the first Christendom; and in succeeding ages the Roman period has been unnaturally prolonged to meet the requirements of a theory which took its rise in a state of thought which experience has proved false. (* Smith's *Dict. of the Bible*, s.v. '**Daniel**'.*)

B. This interpretation appears first in Ephrem Syrus (c. 300-350 A.D.); ((* Or at least, for the first time distinctly; for a passage in the so-called 'Sibylline Oracles' (see the Introduction, p.83) makes it probable that the 'ten horns' were understood of the Seleucidae as early as c. 140 B.C. After describing (iii. 381-7) how Macedonia will bring great woe upon Asia, and overcome Babylon (alluding manifestly to Alexander the Great), the Sibyl continues (388 ff.): ((* [I substitute Driver's Greek citation with Milton S. Terry's English Translation (1899), & quote from 380-395, doubled & single lines, every 5th line marked with an *.]:

****Woe, woe, to thee, O Libya, and woe, woe: O sea & land! Ye daughters of the West:***

How shall ye come upon a bitter day! & ye shall come pursued by cruel strife:

Dreadful and harsh; dire judgment will set in: *And by force ye will all to ruin come:

Because ye marred the Immortal's mighty house: & with iron teeth ye chewed it terribly.

So shalt thou see thy land full of the dead. By war, & every spirit of violence,

****Famine, and pestilence, & barbarous foes: Thy land all desert & the city waste.***

And there shall shine at evening-time a star: Which they will call a comet, baleful sign

To mortals of dire famine, sword, and death: *And ruin of great leaders & chief men.

The '**man clad with purple, fierce, unjust fiery, lightning-born**'; who is to enslave Asia is, it seems, Antiochus Epiphanes (whose invasion of Egypt is certainly referred to in II 611-615). The race which he wishes to destroy, but by which his own race will be destroyed, is that of his brother Seleucus IV (B.C. 187-175), whose son, Demetrius I, caused the 'one root' which Antiochus left, viz. his son and successor, Antiochus V. Eupator (164-162), to be put to death (1st Macc. 7:1-4): this the writer expresses by saying, 'the destroyer (Ares, the god of war) will cut him off out of ten horns', i.e. as the last of ten kings. The

(illegitimate) 'plant' planted beside him is Alexander Balas, who defeated and slew Demetrius I, the "warrior father of a royal race" in 150 (1st Macc. 10:49 f.), and usurped the throne of Syria from 150 to 146. In 146, however, Alexander Balas (l. 399) was attacked and defeated by Demetrius II, son of Demetrius I, and his father-in-law, Ptolemy Philometor, and soon afterwards murdered (1st Macc. 11:8-19; Jos. A. rut. xiii. iv. 8). The 'horn' growing alongside, that was then, to rule, is the *parvenu* Trypho, guardian of the youthful Antiochus VI, who having procured the death of his ward, held the throne of Syria from 142 to 137 (1st Macc. 12:39, 13:31 f., 15:37). If this highly probable interpretation is correct (and it is accepted by Schürer), the "ten horns," though not entirely, are nevertheless largely (see p.101 f.) the same Seleucid princes as in Dan.; and it is reasonable to regard the passage as indicating the sense in which the 'horns' of Dan. were at the time when it was written (see further Schürer, ii. p.798 f.). 2nd Esdr. 12:11 (cited p.95), where the interpretation of Dan. vii. 7:7,8 given in vv. 23-26 seems to be corrected, may also perhaps justify the inference that this interpretation had previously been the prevalent one: it would be but natural that, when the empire of the Greeks had passed away, without the prophecy being fulfilled it should be re-interpreted of the Romans (cf. Charles, *Eschatology, Hebrew, Jewish and Christian*, p. 173). *) (* See the Commentary on Daniel in vol. ii. of his Syriac works (ed. 1740).*) it was adopted afterwards by several later and mediaeval scholars; more recently it has been advocated in England by Mr (now Bishop) Westcott, and Prof. Bevan; and on the Continent by Ewald, Bleek, Delitzsch", Kuenen, Meinhold, and others". (* In his art. '**Daniel**', in the 2nd edition of Herzog's Real-Encyclopädie (1878): It is also adopted by Buhl in the corresponding article in the 3rd edition (1898) of the same work.)* (* It is adopted also in the art. 'Daniel', in Hastings' Dict. of the Bible, by Prof. E. L. Curtis, of Yale, and in that in Black's Encyclopaedia Biblica (col. 1007), by Prof. Kamphausen, of Bonn.)* The strongest arguments in its favour are derived (1) from the positive objections stated above, to the "Roman" interpretation, for an intermediate view, which has been suggested, viz. that the four empires are the Babylonian, the Medo-Persian, the Macedonian, and the Syrian, has little to recommend it: and (2) from the description of the 'little horn' in Dan. 7, viewed in connexion with what is said in other parts of the book. In ch. 8 there is a 'little horn,' which is admitted on all hands to represent Antiochus Epiphanes, and whose impious character and doings (8:10-12, 25) are in all essentials identical with those attributed to the 'little horn' in ch. 7 (7:8 *end*, 20,21, 25): as Delitzsch remarks, it is extremely difficult to think that where the description is so similar, two entirely different persons, living in widely different periods of the world's history, should be intended. It is true, there are *details* in which the two descriptions differ, ch. 8 dwells for instance a good deal more fully on the *particulars* of Antiochus' assaults upon the faith: but entire identity would be tautology; the differences affect no material feature in the representation; and there is consequently no better reason for supposing that they point here to two different personalities than for supposing that similar differences in the representations of ch. 2 and ch. 7 point there to two different series of empires. Again, the period during which the persecution in ch. 7 is to continue is "a time, times, and half-a-time" (i.e. 3 1/2 years) --exactly the period during which (12:7: cf. v. 11; and on 9:27) the persecution of Antiochus is to continue: is it likely that entirely different events should be measured by precisely the same interval of time? And thirdly, if the overthrow of Antiochus Epiphanes is in 12:1-3 (see

the notes) followed immediately by the Messianic age, is it probable that in chs. 2 and 7 this should be represented as beginning at an indefinite date in the distant future? The age of Antiochus Epiphanes is in fact the *limiting horizon of the book*. Not only does the revelation of chs. 10-12, culminate in the description of that age, which is followed, without any interval, by the period of final bliss, but the age of Antiochus himself is in 8:19 (as the sequel shews) described as the 'time of the end': can there then, asks Delitzsch, have been for Daniel a 'time of the end' *after* that which he himself expressly describes as the 'end'? "There might have been if the visions which *ex hyp.* represent the Roman age as following that of Alexander and his successors, were *later* in date than those which do not look beyond the period of the Seleucidae. In point of fact, however, the dream of ch. 2, and the vision of ch. 7, are both of earlier date than the visions of ch. 8 and ch. 9." (* The arguments in the preceding paragraph are substantially those of Delitzsch, in his article just referred to, p. 474.)

For these reasons it is impossible to think either that the 'little horn' of ch. 7 represents any other ruler but Antiochus Epiphanes, or that the fourth empire of ch. 2 and ch. 7 is any other than the Greek empire of Alexander's successors. That the symbolism of the two visions leaves "nothing to be desired" upon this interpretation, has been shewn by Delitzsch. "By the material of the feet being heterogeneous is signified the division of the kingdom, in consequence of which these offshoots ('*Ausläufer*') of it arose (cf. 11:5); by its consisting of iron and clay is signified the superior strength of the one kingdom as compared with the other (11:5); by the iron and clay being mingled, without being organically united, is signified the union of the two kingdoms by matrimonial alliances (11:6, 17), without any real unity between them being attained. And how naturally are the silver breast and arms referred to the Median empire, and the brazen belly and loins to the Persian '**After thee,**' says Daniel to Nebuchadnezzar (2:39), "**will arise another kingdom, inferior to thine.**' Was then the Persian empire inferior to the Chaldaean? It may be answered that it was so in its Median beginnings. But what justification is there for referring the word 'inferior' to the beginnings of the second empire, rather than to the period when it displayed most fully its distinctive character? The reference is to the Median Empire which because it was in general of less importance than the others, is passed by in the interpretation (2:39) in few words. Of the third empire, on the contrary, it is said (*ibid.*) that it will "*bear rule over all the earth.*" That is the Persian empire. Only this is again a universal empire, in the fullest sense of the term, as the Chaldaean was. The intermediate Median empire, weaker than both, merely forms the transition from the one to the other. (* Delitzsch had already shewn, substantially as is done above, in the note on 2:39, that, according to the representation of the Book of Daniel, there was a Median empire, following the Chaldaean, and at the same time distinct from the Persian.*)

What, however, upon this interpretation of the fourth empire, is denoted by the "ten horns"? The most probable view is that they represent the successors of Alexander upon the throne of Antioch, the line out of which Antiochus Epiphanes, the 'little horn,' ultimately arose. 'That all ten appear simultaneously is a consequence of the vision [comp. in ch. 2 how the four successive empires appear as parts of the same image], and does not authorize the conclusion that all were contemporary, though of course the three uprooted

by Antiochus must have been contemporary with him (Delitzsch). The first seven of these successors are: (1) Seleucus (I) Nicator (B.C. 312-280); (2) Antiochus (I) Soter (279-261); (3) Antiochus (II) Theos (260-246); (4) Seleucus (II) Callinicus (245-226); (5) Seleucus (III) Ceraunus (225-223); (6) Antiochus (III) the Great (222-187); (7) Seleucus (IV) Philopator (186-176). The last three are reckoned differently. According to some, (* Bertholdt, von Lengerke, Ewald, Meinhold; cf. Delitzsch, p. 476.*) they are (8) Heliodorus, the chief minister of Seleucus Philopator, who, having poisoned his master, aimed at the throne for himself, and would, no doubt, have secured it, had not Antiochus Epiphanes returned from Rome in time, with the help of Attalus and Eumenes of Pergamum, to prevent it (see further on 11:20); (* Cf. Appian, *Syr.* 45: (*ton de Hēliodōron...eis tēn archēn biazomenon ekballousin*); and (of Antiochus) (*tēs archēs harpazomenēs hupo allotriōn basileus oikeios ōphthē*).*) (9) Demetrius, son of Seleucus Philopator and nephew of Antiochus Epiphanes, who after his father's murder was the legitimate heir to the throne, but who was detained as hostage at Rome in lieu of Antiochus Epiphanes, and only actually succeeded to the throne after Antiochus Epiphanes' death; (10) Ptolemy (VII.) Philometor, king of Egypt, also nephew of Antiochus Epiphanes (being son of his sister Cleopatra), whom, according to Jerome, a party in Syria desired to place on the throne, but whom Antiochus 'by simulating clemency' displaced: (* The statement, sometimes made, that Cleopatra herself claimed the throne of Syria for her son, is only matter of inference (cf. Pusey, p.150). It is, however, true that the claim was afterwards (148-147 B.C.) raised, and even acted on by the Roman senate (Polyb. xxxiii. 16), on behalf of Philometor's son-in-law, Alexander Balas; and that Philometor, having marched into Syria to assist Alexander in enforcing his claim, was actually for a short time king of Syria (1st Macc. 11:13; Polyb. xl. 12; Jos. *Ant.* xiii. 4: see Mahaffy, *The Empire of the Ptolemies*, p.366, and the configured on p.376).*) Philometor afterwards laid claim to the Syrian provinces of Coele-Syria and Palestine, but being attacked by Antiochus, he fell into his uncle's hands, and had it not been for the interference of the Romans, would, in all probability, have permanently lost the crown of Egypt (see more fully on xi. 21). These three men, as Ewald points out, were all politically prominent at the time; they all stood in Antiochus's way, and had in one way or another to be put aside before he could secure his crown: they might thus, in the imagery of the vision, be well described as '**plucked up** (7:8), "**falling down**" (7:20), or 'abased' (7:24), before him. Others, arguing that the fourth beast represents the Greek supremacy as a whole, consider that Alexander, the first king, should not be excluded from the enumeration: they accordingly begin the list with him, obtaining then (8) Seleucus Philopator; (9) Heliodorus; (10) Demetrius: upon this view it is supposed that the murder of Seleucus Philopator, though in fact the work of Heliodorus, was attributed popularly at the time to the suggestion, or instigation, of Antiochus (who, indeed, almost immediately succeeded his brother, and consequently was the one who, to all appearance, benefited most materially by his removal). The exclusion of Ptolemy Philometor from this enumeration, is thought to be a point in its favour; for before the accession of Antiochus, he was not, it is pointed out, king of Syria, and it is doubtful (p.101, note) whether even any claim to the throne was then made on his behalf. Others, again, doubt whether Demetrius is rightly included among the ten kings (for though he was the lawful heir after his father's death, he was not actually king at the time here referred to), and prefer, therefore, (8)

Seleucus Philopator; (9) Heliodorus; (10) an unnamed brother of Demetrius, who, according to a fragment of John of Antioch, was put to death by Antiochus". One or other of these alternatives may be reasonably adopted, as sufficiently satisfying the requirements of the case; our knowledge of the times does not, unfortunately, enable us to decide with confidence which deserves the preference.

(Bleek supposed that the ten horns represented the parts of Alexander's empire which, after his death, became independent kingdoms, the number ten being chosen in view of the generals who, in the partition of B.C. 323, obtained the chief provinces, viz. 1) Craterus (Macedonia), 2) Antipater (Greece), 3) Lysimachus (Thrace), 4) Leo. matus (Little Phrygia on the Hellespont), 5) Antigonus (Great Phrygia, Lycia, and Pamphylia), 6) Kassander (Caria), 7) Eumenes (Cappadocia and Paphlagonia), 8) Lao medon (Syria and Palestine), 9) Pithon (Media), 10) Ptolemy Lagi (Egypt). However, according to Justin (13:4) the entire number of provinces was not 10, but 28, and the principle upon which 10 are selected out of them appears to be arbitrary; moreover, these provinces were not independent kingdoms, but satrapies of an empire still regarded as one and undivided (see Pusey, p. 153 ff).)

Additional Note on Prophecy of Seventy (70, LXX) Weeks. Daniel 9.

Probably no passage of the Old Testament has been the subject of so much discussion, or has given rise to so many and such varied interpretations, as this. Already Jerome wrote", (* *Comm. on Dam., ad loc.* (ed. Vallarsi, v. 681; ed. Migne, v. 542). They may be seen summarized in Zöckler, p.187. None of the interpretations which he mentions has found a sponsor in modern times.)* "*Scio de hac quaestione aberuditissimis viris varie disputatum et unumquemque pro captu ingeniisui dixisse quod senserat*" [I know that this cherished [crude, rude] poison changes disputes, and solely by his capacity who ingeniously asserts what is perceived (Whitaker ?)]; after which he proceeds to give, in some cases quoting the explanations in full, nine different interpretations: though, deeming it "dangerous" to decide between the opinions of *magistri Ecclesiae* and to prefer one above another, he leaves it to his reader to determine which he will adopt. Since the time of Jerome the number of divergent interpretations has greatly increased. They differ primarily in the *terminus ad quem* which it is desired, or which it is thought possible, to reach; this necessitates differences in the *terminus a quo* adopted, and also in the manner of calculating the 'weeks,' which have been treated sometimes as consisting of solar years, sometimes of lunar years, sometimes as jubilee-periods of 7x7 years, sometimes as mystic or symbolic periods, not necessarily equal in length; the order 7+62+1, implied apparently by the text, has been inverted, and altered into 62+7+1, or 62+1+7; the 62 weeks, instead of following the 7, have been made to begin concurrently with them; intervals, not taken account of in the prophecy, have been assumed in the period covered by it; the author, it has been supposed, has followed an erroneous chronology. The reason why commentators have had recourse to these varied and often singular expedients is that, understood in the plain and obvious meaning of the words, the 'week' being naturally allowed to signify a week of years, the prophecy *admits of no explanation, consistent with history, whatever*; and hence, if it is to

be explained at all, an assumption, or assumptions, of some kind or other, must be made; and the only question that can arise is, What assumption is the least violent one, or most adequately meets the requirements of the case? It will be unnecessary to review at length the bewildering mass of explanations that have been offered"; the majority are so artificial, or extravagant, that they cannot be regarded as having a serious claim on the reader's attention. (* A synopsis will be found in Zöckler's *Comm.* (1870), p.185 ff.; and in Van Lennep's *De Zeventig Jaarweken van Daniel*, 1888, p.99 ff.)* The two principal explanations will however be noticed in some detail; and specimens of others will be placed before the reader.

Two exegetical conditions may be premised, which it seems reasonable that any sound interpretation ought to satisfy: (1) the '*weeks*' must have the same value throughout; (2) they must be distributed in the order in which they appear in the prophecy, i.e. 7, 62, and 1. It is the plain intention of the prophecy to answer Daniel's questionings and supplication (vv. 2, 18, 19, 22), by assigning certain dates, marking stages in the future history of Jerusalem and ending with the consummation of the Divine purpose towards it; and if these dates were to be fixed by variable standards, or if the stages were to be taken as following one another in an inverted order, not indicated in the terms of the text, no definite information would be conveyed by the vision, and the intention of the prophecy would be frustrated.

(i) The traditional explanation of the passage makes it a prediction of the Advent (v. 25) and Death (v. 26) of Christ, of the abolition of Levitical sacrifices by His sacrifice, once for all, upon the Cross (v. 27), and of the destruction of Jerusalem by the Romans under Titus (v. 26). There are, no doubt, expressions in the version of Theodotion and the Vulgate, and still more in the Authorized Version, which directly suggest this interpretation, for instance, "**to anoint the most Holy**" (*tou chrisai hagion hagiōn, ut...ungatur sanctus sanctorum*), "**unto the Messiah the Prince**" (*heōs christou hēgoumenou, usque ad Christum ducem*), "**shall Messiah be cut off, but not for himself**" (*occidetur Christus; et non erit eius Populus, qui eum negaturus est*; Theod. here (*exolothreuthēsetai chrisma, kai krima ouk estin en autō*)) (* i.e. (*mashach*) for (*mashiach*): so LXX. (*apostathēsetai chrisma kai ouk esta*).*) "**and he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease**" (Theod. and Vulg. here, somewhat less pointedly, (*kai dunamōsei*), *confirmabit autem pactum multis hebdomada una; et in dimidio hebdomadis deficiet hostia et sacrificium*); but these renderings are interpretations, of which one ('**but not for himself**') is impossible, while the others are, to say the least, exegetically doubtful, and certainly in no case necessary (see the notes *ad locc.*). Thus, to take here but one expression, the crucial term 'Messiah' depends upon a wholly uncertain exegesis: nowhere else in the O.T. does '*māshīach*', used absolutely, denote the ideal, or even the actual, ruler of Israel: the expression used is always either "Jehovah's anointed," or 'my, thy, his anointed'; and though the later Jews unquestionably used the term '*meshīchā*' '*the anointed one*' (*the 'Messias'* of the N.T.) to denote Israel's expected ideal king, it is just the question when this usage began, and whether it was current as early as when the book of Daniel was written: certainly, if the book was written by Daniel

himself, its appearance in it would be extremely unlikely. Even, indeed, if more than this were conceded, and it were granted that the word *might* have this sense in Daniel, there would be no proof that it *must* have it, and the rendering would still remain exegetically a matter of uncertainty.

When, moreover, the passage is examined in detail, positive objections of a serious, not to say fatal kind, reveal themselves.

(1) If the Crucifixion (A.D. 29) is to fall (v. 27 A.V.) in the middle of the last week, the 490 years must begin c. 458 B.C., a date which coincides with the decree of Artaxerxes, and the mission of Ezra (Ezr. 7), and which is accordingly assumed as the *terminus a quo* by Auberlen, Pusey, and others. Unfortunately, however, this decree is silent as to any command to "restore and build Jerusalem"; nor was this one of the objects of Ezra's mission to Judah. Others, therefore, adopting the same general view of the meaning of the prophecy, assume as the *terminus a quo* the permission given by Artaxerxes to Nehemiah, in his 20th year, to visit Jerusalem for the purpose of rebuilding the walls (Neh. 1-3). To urge the objection that at this time Jerusalem itself was already rebuilt (cf. Hag. 1:4), and that the work of Nehemiah was only to rebuild the walls of the city, might be deemed hypercritical: it is a more substantial objection that Artaxerxes' 20th year was B.C. 445, which brings the *terminus ad quem* 13 years too late, a serious discrepancy, when the prediction is a minute one, and given (*ex hyp.*) by a special supernatural revelation. In so far also as this interpretation is usually adopted by those who believe the book to have been written by Daniel himself, it can hardly be considered probable that the *terminus a quo* should be a point some 80 years or more subsequent to the date (B.C. 538) at which the prophecy itself is stated to have been given (ch. 9:1).

(2) The interpretation depends: upon the unnatural interpunction of 8.25 adopted in A.V., viz. 'unto an anointed one, a prince, shall be seven weeks, and threescore and two weeks ; it shall be built again, with broad place and moat, and that in strait of times' : the division of the 69 weeks into 7 weeks and 61 weeks, without the mention of anything to mark the close of the 7 weeks, is improbable, while at the same time some mention of the time at which or during which the city is to be 'built again' is desiderated. Those who adopt this interpretation generally suppose the 49 years (which would end c. 409 B.C.) to mark the close of the rebuilding of Jerusalem which was begun by Nehemiah: but there is really no ground for the supposition that this work continued till then. Nehemiah rebuilt, not the city, but the walls, and that, not after the destruction by Nebuchadnezzar, but after some more recent catastrophe; the work was accomplished rapidly (Neh. 6:15), and even on the occasion of his second visit to Jerusalem in 432 (Neh. 13:6 ff.), there is no indication that any rebuilding, whether of the city or the walls, was still going on. (* See Ryle on Neh. 1:3. On Neh. 2:5 *end*, and 7:4, see also Ryle's notes.*) With the interpretation and rendering of = v. 25 adopted in R. V., the possibility ceases of identifying the 'anointed one, the prince' of v. 25 with the 'anointed one' of v. 26, and also of referring either-except upon such strained interpretations as those quoted below, pp. 148, 149-to Christ.

(3) Christ did not '**confirm a covenant with many for one week**' (= 7 years); His ministry lasted at most somewhat over 3 years; and if, in the years following, He is regarded as carrying on His work through the agency of His apostles, the limit, 'seven years,' seems an arbitrary one; for the apostles con-

tinued to gain converts from Judaism for many years subsequently. The preaching of the Gospel to the Samaritans (Acts 8), which may have happened 3-4 years after the Crucifixion, and which has been suggested as the limit intended in the prophecy, did not mark such an epoch in the establishment of Christianity as could be naturally regarded as closing the period during which the Messiah would '**make a firm covenant with many.**'

(4) The destruction of Jerusalem by Titus (A.D. 70), which is supposed upon this view to be predicted in v. 26*b*, follows the date of the Crucifixion by 40-41 years. It not only, therefore, is out of place before v. 27, but does not even come within the limits of the 490 years at all. Were the prophecy perfectly general in its terms, it would, no doubt, be unreasonable to press an objection of this kind; but where periods of 7 and 34 years, in the distant future, are (*ex hyp.*) exactly discriminated, *a fortiori* a period of 40 years should be so discriminated. Auberlen, it is true, argues that the final destruction of Jerusalem is rightly excluded from the 70 weeks, because after Israel rejected the Messiah it was no longer an object of sacred but only of profane history; but if such an argument be a sound one, it surely ought to apply to the prophecy, not less than to the history, and the event in question ought not to be referred to in the prophecy at all. It is, however (*ex hyp.*), referred to in it; and is there, to all appearance, placed before the commencement of the 70th week.

(5) If the R.V. of v. 27 be correct, and it is certainly the natural meaning of the Heb., a reference to the death of Christ is excluded altogether; for the verse does not then describe the final *abolition* of material sacrifices, but their temporary *suspension* for '

(ii) The principal alternative interpretation is the one adopted in this Commentary in the notes on ix. 24-27. According to this view the *terminus a quo* is B.C. 587—6, the probable date of the promises that Jerusalem should be rebuilt contained in Jer. xxx. 18, xxxi. 38-40; the 7 weeks of v. 25 end with B. c. 538, the date of the edict of Cyrus (the "**anointed one, the prince**" of this verse); the 62 weeks, reckoned from 538, end with B.C. 171 (the date of the murder of Onias III., the '**anointed one**' of v. 26); the last week extends from B.C. 171 to B.C. 164, the reference in vv. 26*b*, 27, being to Antiochus Epiphanes, and to his acts of violence and persecution against the Jews. This interpretation does entire justice to the terms of the text: but it labours under one serious difficulty. The number of years from 538 to 171 is not 434 (=62 '*weeks*'), but 367; the number assigned in the prophecy is thus too large by 67. The difficulty is usually met, on the part of those who adopt this explanation, by the supposition that the author of Daniel followed an incorrect computation. There is no intrinsic improbability, it is urged, in such a supposition: for

(1) the difficulty of calculating dates in the ancient world was much greater than is often supposed. Until the establishment of the Seleucid era, in B.C. 312, the Jews had no fixed era whatever; and a writer living in Jerusalem (*ex hyp.*) under Antiochus Epiphanes would have very imperfect materials for estimating correctly the chronology of the period here in question; the continuous chronology of the O.T. ceases with the destruction of Jerusalem B.C. 586, or at least (2nd Kings 25:27) with the 37th year of the captivity of Jehoiachin (= B.C. 562); and though mention is made in the O.T. of the 70 years of the Chaldaean supremacy, or (cf. on ch. 9:2) of the desolation of Judah, the length of the period between Cyrus and Alexander the Great could be ascertained exactly only by means of a knowledge of secular history which a

Jew, living in such an age, was not likely to possess. There would thus be nothing unreasonable in the assumption of a mis-computation for the interval between 538 and 171. Cornill makes the clever suggestion that, in the absence of any fixed era for the period before B.C. 312, the 490 years were arrived at by a calculation based on the generations of high-priests. From the destruction of Jerusalem to Onias III there were just 12 generations in the high-priestly family: 1. Jehozadak (1st Ch. 6:15); 2. Jeshua (Ezr. 3:2); 3. Joiakim; 4. Eliashib; 5. Joiada; 6. Jonathan; 7. Jaddua (Neh. 12:10,11); 8. Onias I (Jos. Ant. xi. viii.7); 9. Simon I the "Just" (ib. XII. ii. 4); 10. Onias II (ib. xii. iv. 1); (* Son of Simon I, though not his immediate successor in the high-priestly office: being an infant at the time of his father's death, he was preceded in the office first by his own uncle Eleazar, and then by Eleazar's uncle, Manasseh (*Ant.* xii., ii. 4, iv. 10).) 11. Simon II; and 12. his son Onias III (ib. xii.iv. 10): and a generation being reckoned at 40 years, 12 generations (=480 years) might readily suggest 69 weeks (= 483 years) for the period from the destruction of Jerusalem to the date of the death of Onias, and 70 weeks (= 490 years) for the entire interval contemplated by the author.

(2) It is remarkable that, as has been pointed out by Schürer", precisely similar chronological mistakes are made by other Jewish writers. (* *Gesch. des Jüd. Volkes im Zeitalter Jesu Christi*, ii. 616 (Engl. tr. II. iii. p.54).*) Thus Josephus (*B.F.* VI. iv. 8) says that there were 639 years between the second year of Cyrus (B.C. 537 or 536) and the destruction of Jerusalem by Titus (A.D. 70): the real interval was thus reckoned by him as longer by some 30 years than it should be. Further, the same writer reckons (*Ant.* XX. x.) 434 years from the Return from the Captivity (B.C. 538) to the reign of Antiochus Eupator (B.C. 164-162), i.e. 374 years, and (*Ant.* XIII. xi. 1) 481 years from the same date to the time of Aristobulus (B.C. 105-4) i.e. 433 years, --the former calculation being 60 years, and the latter nearly 50 years, in excess of the true amount. The Hellenistic Jew, Demetrius (Clem. Al. *Strom.* i. 21, § 141), reckons 573 years from the Captivity of the Ten Tribes (B.C. 722) to the time of Ptolemy IV (B.C. 222), i.e. 500 years; he thus overestimates the true period by 73 years. (* As Behrmann, however, has pointed out, this mistake is not quite certain; for in the figures of Demetrius, as quoted by Clement, there is some confusion: he reckons, viz., from the Captivity of Israel to that of Judah 128 years, 8 months, and from that of Judah to Ptol. IV 338 years, 3 months, both together thus equaling 466 years, 11 months; and yet for the whole period from the Captivity of Israel to Ptol. IV. he assigns 573 years, 9 months! --König (*Expos. Times*, 1899, p. 256 f.) explains a curious (early mediaeval) example of the opposite error (327 years from Uzziah to Alexander, and the Persian period contracted to 52 years).*) There seems in fact, as Schürer has remarked, to have been a traditional error in the ancient chronology of the period here in question: it was over-estimated, --by Demetrius to approximately the same extent as by the author of Daniel. There is thus nothing astonishing in the fact 'that an apocalyptic writer of the date of Epiphanes, basing his calculations on uncertain data to give an allegoric interpretation to an ancient prophecy, should have lacked the records which would alone have enabled him to calculate with exact precision' (Farrar, Daniel, p. 291).

What may be termed a modification of this interpretation has been adopted by Hilgenfeld*, also by Behrmann, the most recent commentator on Daniel. According to this view, the *terminus a quo* is B.C. 606 or . (* *Die Jüdische*

Apokalyptik (1857), p. 29 f.*) 605, the date of Jer. 25, the promise contained in vv. 11 f. being the 'word' of v. 24 here; the 7 weeks (= 49 years) end with B.C. 558; the 62 weeks (434 years), reckoned, not as following the 7 weeks, but as beginning from the same point that they do, end correctly with 171, the year in which Onias was murdered; and the last week ends with 164, the year of Antiochus's death. The 7 weeks are thus included in the 62 weeks, and the entire number of weeks, reckoned consecutively, is not 70, but 63; it is, however, urged that the stress lies not upon the length of the period concerned in itself, but upon the events embraced in it, in so far as these depend upon a Divine decree; and so the sum of the years remains 70, even though the years do not follow consecutively. No doubt, it is not expressly stated either that the 7+62 + 1 weeks of vv. 25-27 make up the 70 weeks of v. 24, or that the 62 weeks of v. 25 begin at the close of the 7 weeks mentioned in the same verse; nevertheless, it may be doubted whether an explanation which assumes the contrary is altogether natural. It might further be objected to this interpretation, (1) that a promise for the rebuilding of Jerusalem is not contained in Jer. 25:11 f., except, at most, implicitly; and (2) that for the first 7 'weeks' of the 62 (B.C. 606-558) no attempt whatever was made to 'rebuild' Jerusalem.

Van Lennep seeks to solve the difficulty by combining the historical with the symbolical interpretation: 60 weeks of years would have corresponded more exactly with the period from B.C. 588 to 164, but it would not have had the symbolical completeness of 70×7 (Gen. 4:24; Matth. 18:22): the 7×7 years at the beginning, and the 7 years at the end, though both agree substantially with the actual periods (B.C. 588-538, and B.C. 171-164), are also primarily symbolical; 7×7 years is a jubilee-period (Lev. 25:8 &c.), at the end of which Israel returns to Palestine, as the slave returns to his home; and the 7 years of trial are analogous to the 7 years of famine (Gen. 41:30; 2nd Sam. 24:13; 2nd Ki. 8:1), or the seven 'times' of Nebuchadnezzar's madness, or the seven troubles of Job 5:19: the 62 intermediate weeks of years have thus no independent significance of their own, but are simply the residue which remains after the subtraction of $7 + 1$ from 70.

Specimens of other interpretations:—

(1) Wieseler (1846): *terminus a quo*, 4th year of Jehoiakim (Jer. 25), B.C. 606*: 62 weeks thence end B.C. 172'; the last week is 172-165* (vv. 26-27). (*Different authorities vary by a year or so in the dates assigned by them to the same events.*) The '7 weeks' extend from 172 to the coming of Christ (the "**anointed one, the prince**"), and represent a jubilee-period (Is. 61:1,2), to be understood in a spiritual sense, and not limited to 50 literal years.

(2) Delitzsch (1878): *terminus a quo*, Jehoiakim's fourth year, B.C. 605 (Jer. 25): 62 weeks thence end with 171 (the deposition and murder of Onias, v. 26); one week thence carries us to the death of Antiochus in 164 (v. 27). The '**7 weeks**' follow the 62 + 1: the '**anointed one, the prince**' of v. 25 is the Messiah; as, however, the Advent of Christ did not take place 7 weeks (= 49 years) after B.C. 164, Delitzsch owns the "riddle" of the 7 weeks to be insoluble.

The '**70 weeks**,' however, are "quadratic sabbath-periods," each consisting of $7 \times 7 = 49$ years; there are thus $49 \times 70 = 3430$ years from B.C. 605 to the Advent of Christ (the first and second advents being not distinguished). This result, it is added, is recommended by the fact that, as there were 3595 years from the Creation to Jehoiakim's fourth year, the entire duration of the world would be not appreciably in excess of 7000 years.

(3) Kranichfeld (1868)': *terminus a quo*, c. 592 (Jer. 29) or 588 (destruction of Jerusalem). (* *Das Buch Daniel erklärt*, 1868.*) The 7 weeks end in 539 (the year of Daniel's vision). The "**anointed one, the prince**" is Cyrus. The 62 weeks begin in 539, and end with the death of Christ (the '**anointed one**' of v. 26). Certainly, in point of fact the 62 weeks end with B.C. 105, vv. 26b, 27 referring to the time of Maccabees: there is thus a *lacuna* of 135 years (from B.C. 105 to A.D. 30), which Daniel, in accordance with the laws of 'perspective' prophecy, did not see.

(4) Von Orelli (1882): *terminus a quo*, B.C. 588: end of 7 weeks, B. c. 536; end of 62 weeks, A. D. 29 (the death of Christ, to whom the "**anointed one**" in both v. 25 and v. 26 refers); 434 years from 536 is indeed only c. B.C. 100, but the '**weeks**' are typical weeks, and are not to be taken as mere mathematical quantities. (* *O.T. Prophecy*, Engl. tr. (1885), p. 434 f.) The 'redactor' of the Book of Daniel (who lived in the age of Antiochus Epiphanes) identified the last "**week**" with his own time; and it seems to be Orelli's opinion that he modified the terms of vv. 26,27 so as to introduce into them allusions to the events of B.C. 171-164.

(5) Nāgelsbach (1858): *terminus a quo*, B.C. 536; end of 7 weeks, the dedication of the walls of Nehemiah (Neh. 12), B.C. 434-2; end of 62 weeks thence, the birth of Christ; the last week, from birth of Christ to destruction of Jerusalem, A.D. 70. (*shbu`*), '**week**,' upon this theory may denote any 'heptad,' not one of 7 years only, but also one of any multiple of 7; in the first 7 weeks, it is of about 14 years; in the last week, of about 70 years.

(6) Kliefoth (1868), and Keil (1869): *terminus a quo*, the edict of Cyrus, B.C. 537; the weeks are to be understood symbolically, not of chronologically definite periods of time. The seven weeks extend from 537 to the advent of Christ; the 62 weeks from Christ to the appearance of Antichrist; during this time Jerusalem (in a spiritual sense, i.e. the Church) is built; the last week is the period of the great apostasy, ending with the second Coming of Christ. The words, "**an anointed one shall be cut off**," refer to the ruin of Christ's kingdom upon earth in the days of Antichrist (the '**prince that shall come**'); v. 27 (the 70th week) relates throughout to the high-handed dealings of Antichrist; v. 24 to his final overthrow.

(7) Julius Africanus, the chronographer (c. 200 A.D.), *ap. Jerome, l.c.*: *terminus a quo*, the 20th year of Artaxerxes (B.C. 445); end of 70 weeks (reckoned as 490 lunar years of 354 days = (nearly) 475 solar years), death of Christ. This view has been revived recently, in a slightly modified form, by Dr Robert Anderson, according to whom the 'year' of Daniel was the ancient luni-solar year of 360 days; reckoning, then, 483 years (= 69 '*weeks*'), of 360 days each, from 1st Nisan B.C. 445, the date of the edict of Artaxerxes, Dr Anderson arrives at the 10th of Nisan, in the 18th year of Tiberius Caesar, the day on which our Lord made His public entry into Jerusalem (Luke 19:37 ff.). (* *The Coming Prince*, ed. 5 (1895), p.123 ff.)* Upon this theory, however, even supposing the objections against B.C. 445 as the *terminus a quo* (see above) to be waived, the 70th week remains unexplained; for the 7 years following the Crucifixion are marked by no events tallying with the description given in v. 27. }} }

21. Wilson.

Studies in the Book of Daniel. A Discussion of the Historical Questions (1st Series) by Robert Dick Wilson, Ph.D., D.D. WM. H. Green Professor of Semitic Languages & Old Testament Criticism. Princeton Theological Seminary. G.P. Putnam's Sons. New York. 1917.

Introduction: this volume is concerned especially with the objections made to the historical statements contained in the book of Daniel, and treats incidentally of chronological, geographical, and philosophical questions. In a second volume, it is my intention to discuss the objections made against the book on the ground of philological assumptions based on the nature of the Hebrew and Aramaic in which it is written. In a third volume [this was not to be, in volume 2, some selections are given after these from vol. 1, & in vol.2 Wilson covers his intent for both volumes 2 & 3], I shall discuss Daniel's relation to the canon of the Old Testament as determining the date of the book, and in connection with this the silence of Ecclesiasticus with reference to Daniel, the alleged absence of an observable influence of Daniel upon post-captivity literature, and the whole matter of apocalyptic literature, especially in its relation to predictive prophecy.

The method pursued is to give first of all a discussion of some of the principles involved in the objections considered in the pages following; then, to state the objections with the assumptions on which they are based; next, to give the reasons why these assumptions are adjudged to be false; and, lastly, to sum up in a few words the conclusions to be derived from the discussion. As to the details of my method, it will be observed that I have sought in the case of every objection to confront it with documentary evidence designed to show that the assumptions underlying the objection are contrary to fact. When no direct evidence is procurable either in favor of or against an objection, I have endeavored to show by analogy, or the production of similar instances, that the events or statements recorded in Daniel are possible; and that the objections to these events, or statements, cannot be proved by mere assertion unsupported by testimony..... survey of Chapters 1-18.....

Hoping that this volume may confirm the faith of any wavering ones in the historicity of a book which was so highly prized and so often quoted by our Lord and his apostles, and that it may show particularly to men who have a due regard for the laws of evidence, how flimsy are the grounds on which some would reject the testimony and impugn the veracity of the writer of Daniel, I send it forth upon its mission in the world. If it shall have served no other purpose, it has at least accomplished this: —it has convinced the writer that the methods pursued by many so-called higher critics are illogical, irrational, and *unscientific*. They are illogical because they beg the question at issue. They are irrational because they assume that historic facts are self-evident, and that they can set limits to the possible. They are unscientific because they base their conclusions on incomplete inductions and on a practical claim of omniscience.

Before closing my introduction, a few words ought to be said about the sources from which I have derived my evidence. Generally, it will be observed that I have appealed to the standard editions of texts in the original languages in which they are written. When there exist good translations as in the case of some of the classical historians, I have made free use of these translations, always, however, after comparison with the original texts. In the case of others, I have secured as

good versions as possible, my son, Philip Howard Wilson, A.B. (died June 27, 1913), honor man in classics of the class of 1911 at Princeton University, being responsible for many of the translations from the classical writers whose works have not yet been rendered into English.

In the case of Assyrian and Babylonian documents, I have made use, where possible, of the *Keilinschriftliche Bibliothek* (denoted by *K.B.*), translating from the German version, revised in the light of the transliterated Assyrio-Babylonian text. In doubtful and important connections I have consulted the original texts, so far as they are published. This method has been pursued, also, with all other original documents; that is, I have used the best version available, but always in comparison with the original texts.

My hearty thanks are due to the Rev. Prof. Jesse L. Cotton, D.D., of Louisville, to the Rev. Oswald T. Allis, Ph.D., of Princeton, and to the Rev. J.B. Willson, M.A., B.D., for the invaluable assistance which they have given me in the preparation of this volume.

R.D.W. Princeton, N. J., April, 1917.

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Chapter I: Argument from Silence.

I shall begin the consideration of the historicity of Daniel and of the book of Daniel with a discussion of the argument from silence, not merely because of its intrinsic importance, but because of its bearing upon many of the objections made against the existence of Daniel himself and against the authenticity and genuineness of the book which bears his name. Before considering these objections, it may be well to state explicitly what is meant in this connection by an argument from silence. When the argument from silence is invoked against a statement of a record of any kind, it is implied that the statement is probably not true because

there is no evidence to be gathered from other sources of information in support or confirmation of it. It is a purely negative argument. For example, our Lord is said to have accompanied his parents to a feast at Jerusalem in his twelfth year and to have been present at several feasts in the same place during the years of his ministry. Nothing is said in the gospel records about his attendance at the feasts during the period intervening between his twelfth year and the beginning of his Judean ministry. It would be an argument from silence to maintain that Jesus was never at a feast at Jerusalem during this long period of his life, inasmuch as no mention of his having been there is to be found either in the gospels, or in any other credible document. But the argument is clearly inconclusive and unsatisfactory because it may be used as well to show the probability that he was there at many, or all, of the feasts of the intervening years, — that it was his habit to attend the feasts. Certainly, the fact that his presence at a feast in his twelfth year is mentioned in but one of the gospels does not render that statement improbable. Nor does the fact that his attendance at certain other feasts during the years of his ministry is stated in but one of the four" gospels render such an attendance improbable. The commands laid upon the Israelites to go up three times a year to the feasts, the rigid observance of these commands by other Israelites of that period, and the well-known obedience of our Lord to the injunctions of the law, would make it probable that he observed the feasts. The fact that he is said to have been present at several of them would imply that he probably was present at more. But the mere failure of more than one of the sources, or even of all of them put together, to mention his attendance at a given feast during the whole period from his twelfth year onward, cannot be regarded as proof of his absence from it.

The failure, therefore, of any given authority to mention an event recorded in another, or the fact that a given event is recorded in only one authority, while others pass it by in silence, does not prove that the event did not occur. Most events of antiquity of which we have any knowledge are mentioned in but one contemporary source of information. For most of the history of Cyrus, Cambyses, Smerdis, Darius, and Xerxes, we are absolutely dependent for our information upon Herodotus, often at best a second-hand and unreliable source. For Artaxerxes I, Darius II, and the first part of the reign of Artaxerxes II, we have the fragments of Ctesias, the partial accounts of Xenophon, and allusions and short references in Thucydides and a few other writers. For the history of Assyria and Babylonia, and for that of Syria, Phenicia, and Egypt before 500 B.C., we have no historian, strictly so-called, either native or foreign, who was contemporaneous with the events which transpired. For the history of the Hittites and for that of Elam, Lydia, Media, and Persia, we have no native historians, of any age, whether contemporaneous or not. For the history of all of these countries from 500 B.C. to 300 B.C., we are limited as to contemporaneous historians to the Greeks, especially to Herodotus, Ctesias, Thucydides, and Xenophon. About 300 B.C., a native Egyptian, Manetho by name, wrote in Greek what purported to be a history of Egypt from the earliest times, which, he asserted, he had derived from the records of the Egyptians. About the same time, also in Greek, Berosus wrote a history of the Babylonians; Menander, a history of Tyre; and Nicolaus, a history of Damascus. Unfortunately, fragments only of these historians have been preserved to us, mostly excerpts found in Josephus and Eusebius.

But while, strictly speaking, we have no histories from any of the nations who came into contact with the ancient Israelites, we have from some of them a large number of documents affording us for certain periods the sources, or materials, from which to construct a more or less continuous history, and to obtain for certain epochs and individuals a more or less satisfactory knowledge of their civilization and especially of their political conditions and relations. The relative and even the absolute chronology of the times in which the Israelites flourished is becoming clearer and more definite. The geographical terminology and limitations are becoming known. The laws, manners, customs, science, art, and religion are becoming revealed. Some kings of Assyria, such as the Tiglath-Pileasers, the Shalmanesers, Ashumasirpal, Sargon, Sennacherib, Esarhaddon, and Ashurbanipal have left us annals which supply the place of histories and cause these kings to stand out before us as real characters. Hammurabi, Merodach-Baladan, Nebuchadnezzar, and Nabunaid, kings of Babylon, have left us inscriptions from which we can in a measure construct their biographies. The inscriptions of Nabtmad, Cyrus, and Darius Hystaspis enable us, also, to supplement what the Greek historians and the biblical writers have to say about the early days of Persia; while the Egyptian and Phenician records, though not as satisfactory, give us at least a chronological background and check for much of the history. The records of the Hittites, Lydians, and Elamites, also, are being resurrected in part from the graves of oblivion, and even the Arabian deserts are yielding up their long-buried secrets.....

XIV. Lastly, it must be remembered, that, when all has been said, we have discovered but a very limited proportion of the ancient documents which once existed. This is true as to both public and private documents. For example, of the kings of Persia, we have no public documents of Cambyses, Smerdis, Darius II, Xerxes II, Sogdianus, Arses, and Darius III, and only one each of Artaxerxes I and III, two, possibly, of Cyrus, and two of Artaxerxes II, six of Xerxes I, and about a dozen all told of Darius Hystaspis. Of private documents from the time of the Persian kings we have few after the time of Artaxerxes II, and the ones we have are nearly all from Babylonia. There are at most two in Babylonian from the time of Artaxerxes II, who reigned from 404 to 359 B.C. (* Tablet 86 of the Morgan collection, part I, is from the fifth month of the 41st year of Artaxerxes. Since Artaxerxes I reigned less than 41 years and Artaxerxes II about 46 years, this tablet must be from the reign of the latter. Some of the astronomical tablets mention Artaxerxes II and one at least Artaxerxes III. See Kugler: Sternkunde und Sterndienst in Babel, i, 70-82. *)

The places also where the records of Babylon and Persia have been found are comparatively few in number compared with the numerous places where they must have existed; and in these places, but a very few of the whole number that once existed have come down to us. Thus, there were doubtless many banking firms, like the *Murashu* and the *Egibi* houses at Babylon and many storehouses for contracts; but most of the contracts known have come from a few localities. Aramaic papyri were probably composed in a score of other Jewish colonies, but unfortunately only the one great find of Elephantine has thus far been made. The letters to Amenophis III and IV found at Tel-el-Amarna were most likely not the only ones ever sent by the vassals of the Egyptian kings to their sovereign lords. The reports to Assyrian kings thus far discovered are doubtless but a small part of those which must have been sent to Nineveh during the 500 years from Tiglath-Pileser I to Ashurbanipal.

Conclusion.

In concluding these general remarks upon the so-called argument from silence, and having in view our almost absolute lack of first-class evidence bearing upon the historicity of the statements made in the Old Testament in general and of Daniel in particular, we refuse to accept as true the indiscriminate charges and multitudinous specifications entirely unsupported by evidence which are often made against the truthfulness of the Old Testament writings. A man is presumed to be innocent until he is proven guilty. A book, or document, is supposed to be true until it is proven false. And as to particular objections made against the historicity of a person or event mentioned in the book of Daniel on the ground that other authorities fail to notice them, would it not be well for us to possess our souls in patience, until such charges are supported by some direct evidence bearing upon the case? Why not give Daniel the benefit of the doubt, if doubt there be?.....[*As to proof & veracity, a thing is not proven till it has not been disproven; a thing is true after it is shown to be not false. Only when we test & examine anything do we get proof & truth; therefore 'test or prove all things'. Hence the Bible, & Daniel stands solid.*]

Chapter 18:Conclusion:

In the above discussion we have shown that the six assumptions mentioned on page 370 are all false and that the objection to the historicity of the book of Daniel on the ground that a strict Jew cannot have been made chief of the heathen sages of Babylon, nor initiated into their class, is unsupported by the evidence drawn from the Jews themselves, as well as from the monuments, as to what the character of the wise men really was. We have shown, further, that the objection, if valid, would militate as much against the ideas of the pious Jews in the second century B.C., as against those held by them in the sixth century B.C.; inasmuch as the literary conception of such a character and the reception of a work based on such a conception would be as much against their ideas as the historical existence of such a man would be. Moreover, we have shown that the confused notions about Daniel in his relations to the wise men of Babylon, as well as about these wise men, are true not so much of the author of Daniel as of those who criticize the statements of the book in reference to them. And finally, we have shown that there is no reason for believing that Daniel may not have been and done all that the book of Daniel says that he was and did. without any infringement of the law or the prophets, or contravention of the religious ideas of the Jews at any time of their history.

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Chapter VIII. Prophecies of Daniel Fourth Kingdom: (Studies in the Book of Daniel, Series One, pp. 128-238 for the fuller account.)

It is assumed by the critics that the fourth kingdom of Daniel is the Greek instead of the Roman empire. (* Prince, Commentary on Daniel, p. 71.*) This involves the further assumption that not merely 11:20-45 but also 2:31-34, 40-43, 7:9, 19-27, 8:9-14, 23-26 refer to Antiochus Epiphanes.

The assumption that Alexander and his successors, especially the kingdom of the Seleucids, represent the fourth kingdom of Daniel, depends on the further

assumption that the second kingdom was Median, an assumption that has no foundation in the Book of Daniel. (* For a full discussion of the assumption that the second kingdom was Median the reader is referred to the writer's Studies in the Book of Daniel, Series One, pp. 128-238.*) To be sure Darius is called a Mede (6:1), and is said to have received the kingdom of Belshazzar; and the two horns of the ram spoken of in 8:20 are said to denote the kings of Media and Persia. But since Belshazzar was not king of Media but of Babylon and probably of Accad and Chaldea, it is to be presumed that Darius the Mede received the kingship over that comparatively small part of the empire of Cyrus that had been ruled over by Belshazzar the Chaldean. There is absolutely no foundation for the assertion of the critics that Daniel makes Darius the Mede to have ruled over Babylon before the accession of Cyrus. (* So Bevan, Commentary on Daniel, p. 20.*) He is said in 6:1 to have "received" (*kabbel*) the kingdom and from whom could he have received it except from Cyrus? (* The verb *kabbel* means "receive," not "take by force." Brockelmann in his Syriac Dictionary renders it by *accepit*, that is *annehmen*, not *einnehmen*. In the Targum of Onkelos, it always has the sense of "receive," the sense of "taking by force" being expressed by *kevash* and '*chad*. *)

In 9:1, it is said that Darius was *made* king (*homlak*) over the realm of the Chaldeans. Who could have made him king but Cyrus? Hitzig, indeed, says that this does not mean merely that he was made king by God, but that he must by human action have been made king of Babylon and that this action was taken by the army led by Cyrus. (* Commentary on Daniel, p. 145.*) It seems convenient for Bevan and Prince to ignore these two passages in their discussions of Darius the Mede, an admirable way for a special pleader to escape the necessary conclusion to be derived from indisputable evidence against his side of the case! (* Bevan assumes that *kabbel* means "take possession," (Comm., p. 109), but he does not attempt to prove it.*) They confuse the issue by making long dissertations on irrelevant matters connected with the Median kingdom of Deioces and his successors down to Astyages whom Cyrus overthrew. For example, Prince affirms, that "Babylon was captured by Cyrus the Persian, who, sometime previously, had obtained possession of Media and its king Astyages." (* Commentary on Daniel, p. 44.*) He then discusses the theory formerly advanced by some that Darius the Mede was "identical with Cyaxares, son of Astyages, mentioned in Xenophon's Cyropaedia." (*id. pp. 45, 46.*) He then compares "the data of Xenophon regarding the last Median kings with those of Herodotus on the same subject," and notices in passing that "neither Berosus nor any other ancient author knows of a Median ruler after the fall of Babylon." (*id. p. 47.*) He next states that the Annals of Nabonidus and the Cyrus Cylinder make no mention "of any ruler of Media between Astyages and Cyrus nor of any king of Babylon intervening between Nabonidus and Cyrus." (*id. p. 48.*) He then continues to discourse at length on the Cyaxares of Xenophon, the Darius of Eusebius, and the coin *darik*, and gives a resume of the history of Media from Deioces to Cyaxares and finally gives his views as to the probable origin of the conception of Darius the Mede as given in Daniel. (*id. pp. 48-55.*) He concludes by saying that Darius the Mede "appears therefore to have been a product of a mixture of traditions" of the "destruction of Nineveh by the Medes" and of the "capture of Babylon by Darius Hystaspis," (*id. p. 55.*) and thinks that "it seems apparent that the interpolation of Darius the Mede must be regarded as the most glaring inaccuracy in the Book of Daniel." (*id. p. 56.*)

Second Kingdom Not Median

We readily give Professor Prince the credit of having produced the most scholarly and up to date presentation of the case of the critics *versus* Daniel that has so far been published. We think that most of his statements as to facts are undeniable, that Cyrus did conquer Babylon, that Xenophon and Herodotus differ as he says, that Berosus and the other ancient authors know nothing of a Median ruler after the fall of Babylon, that the Annals of Nabonidus and the Cyrus Cylinder make no mention of a Median king of Babylon, that there is doubt as to who the Cyaxares of Xenophon was and as to the Darius of Eusebius; but he will pardon us for the inability to perceive that his views and conclusions are justified by the facts and the evidence that he has produced. Our reasons for differing from his conclusions are the following:

1. All authorities are agreed that Cyrus took Babylon. Herodotus and Xenophon say so expressly. Isaiah implies it. The Cyrus Cylinder confirms it, but adds that his general Gubaru took it for him and that Cyrus himself did not enter the city till four months later. Gubaru, according to the Cylinder, was made "governor" (in Aramaic *malaka* "king") of the city by Cyrus, a position which he seems to have held for at least twelve years. (* See tablet published by Pinches in The Expository Times for 1915.*)

2. Whether there was a Cyaxares the son of Astyages and what his relationship to Cyrus may have been, are interesting questions; but the Book of Daniel says nothing bearing directly on either question. (* Since the Ku of the Greek Kuaxares corresponds to Eva in the Persian cuneiform of the Behistun inscription, it might be possible that the Hebrew and Aramaic Ahasuerus represents the axares of Cyaxares. In this case, Darius the Mede would be the son of Cyaxares, the son of Astyages, the son of Cyaxares; or he might be descended from the father of Astyages. In the Behistun Inscription the Median claimants to the throne call themselves the sons of Cyaxares. If Darius the Mede were the son of Cyaxares the son of Astyages, he could be called "of the seed of Media," that is, of the royal family of Media, without his father or himself having really been king of Media.*)

3. Since Daniel does not say that a Median king independent of Cyrus ruled over Babylon after the Chaldean empire was destroyed, the silence of Berosus and other ancient authors on this subject agrees with the silence of Daniel. The statement that Darius was a Mede no more proves that he was king of Media than does the statement that Napoleon was a Corsican prove that he was king of Corsica. Besides he may have been a king of Media and still have been subordinate to Cyrus king of Persia. Murat was a Frenchman who was made king of Naples and was subordinate to a Corsican Italian who had become emperor of the French. (* Again Darius the Mede may have been the son of Cyaxares, predecessor of Astyages, king of Media. Since he was sixty-two (62) years old when he was made king of Babylon (by Cyrus?), he would have been born in 600 B.C. If Sayce is right in supposing that Astyages was a Scythian who conquered Media, Darius the Mede may have been the heir of Cyaxares. The defection of the Medes under Harpagus during the battle between Astyages and Cyrus would be accounted for if we could be certain that Astyages was a Scythian conqueror of the Medes. The Medes in this case were simply going over to their kinsmen the Persians and throwing off the yoke of the foreign despot who had subdued them.*)

4. Prince points out that the Annals of Nabonidus and the Cyrus Cylinder make no mention of a ruler of Media between Astyages and Cyrus. In this they agree with Daniel.

5. The Annals of Nabonidus and the Cyrus Cylinder are said to make no mention of any king of Babylon intervening between Nabonidus and Cyrus. To this statement we take exception because of the ambiguity of both terms of the phrase "king of Babylon," and because of the use of the word "intervening." As has been shown elsewhere, the Aramaic word for king may denote the son of a king, the ruler of a city, of a province, or of an empire. (* Studies in the Book of Daniel, Series One, pp. 90-94.*) Babylon, also, may mean the city of Babylon, or the lower region of the Euphrates-Tigris valley, or the whole Babylonian empire. Now, it is true that the records of Nabonidus and Cyrus do not mention a king of the empire as intervening between Nabonidus and Cyrus; but the records of Nabonidus and Cyrus do speak of many kings as reigning in subordination to them. Thus, in the Abu-Habba Cylinder (I, 45), Nabonidus refers to the kings, princes, and governors which the gods had made subject to him, and in I, 27, speaks of Astyages and the kings who helped him; and Cyrus in his Cylinder Inscription says that all the kings from the upper to the lower sea came to Babylon and kissed his feet. In the Chronicle, also, the kings of the sea-land (i.e. Phenicia) who were subject to Nabonidus are mentioned. (* Reverse 3.*) In the Abu-Habba Cylinder, (I, 29), Cyrus king of the land of Anzan is called the "little servant of Astyages." In the Chronicle (lines 15-17), Cyrus king of Persia is said to have crossed the Tigris below Arbela and to have killed a king who must have been a sub-king to Nabonidus, king of Babylon. Neriglissar in the Cambridge Cylinder (I, 14) calls himself the son of Belshumishkun king of Babylon. This Belshumishkun must have been king of the city of Babylon at some time when Nabopolassar or Nebuchadnezzar was king of the empire; for the Chaldean empire began in 626 B.C., and the reign of Neriglissar began in 559 B.C. (* Of course if he were sixty-seven or over when he began to reign, his father may have been king of Babylon before Nabopolassar. In this case he must have been sub-king to Shamashshumukin or to Ashurbanipal king of Assyria; for the latter was overlord of Babylon till his death in 626 B.C. *) It is probable that a son of Nabonidus of the same name and title as his father was king of Harran while his father and overlord was still reigning as king of the empire of Babylon. (* See the Eshki-Harran Inscription edited by Pognon. *) Belshazzar is treated as king when his name is used in an oath along with that of his father. Besides, his father invokes the gods to bless him just as he invokes them to bless himself. Antiochus in like manner joins his son Seleucus with him and expressly calls his son king. (* Keilinschriftliche Bibliothek, III, u, 139. *) The "son of the king" who commanded Nabonidus' armies in Accad was probably Belshazzar and in the 10th year of Nabonidus this son seems to have been made governor (Aramaic, *malka* "king") of Erech. (* Id., 133. *) He would be the natural successor in the kingship over Babylon as soon as his father was made prisoner by Cyrus at Sippar. Gubaru the governor (*pihu*) of the land of Gutium took Babylon for Cyrus and was then made governor (*pihu*) of the city of Babylon, a position which he seems to have been occupying as late as the 4th year of Cambyses. (* cf. Footnote 14 supra. *) Finally Cyrus and Cambyses were both kings of Babylon at once. (* See, Studies in the Book of Daniel, Vol. 1. 132 f. *)

The above evidence proves that Nabonidus, Astyages, and Cyrus were all kings of kings, and that in the two accredited instances of Belshumishkun and Cambyses these sub-kings were called on the Babylonian monuments and in the Babylonian language king (*sliarru*) of Babylon. Gubaru, also, although he is not called *sharru* is called *shaknu* of Babylon and this would in Aramaic be equivalent to *malka* "king" of Babylon. "Out of the mouth of two or three witnesses shall every word be established." The necessity for supposing that, if Daniel is true, there must

have been a king *intervening* between Nabonidus and Cyrus does not exist. Like many other objections to the statements of the Bible, it is not merely unsupported by the evidence we possess, but is absolutely contrary to it. 6. Who the Cyaxares of Xenophon may have been, or whether he existed at all, is a question of importance for students of Xenophon, or historians of Media or Cyrus; but we agree with Professor Prince that there is not sufficient evidence to justify us in supposing that he was the same as Darius the Mede of Daniel. The same may be said of the Darius of Eusebius.

7. As to the word *darik*, it is now generally agreed that it has probably no connection with the name Darius, since it occurs in a contract tablet from the reign of Nabonidus. (* Strassmaier : Inschriftcn von Nabonidus, 1013, 26.*)

The conclusion, then, to be derived from this long discussion of Darius and the Medes is that Darius the Mede is one of the hundreds of sub-kings who reigned over parts of the great empires of the Assyrians, Babylonians, Medes, and Persians, whose name has been rescued from oblivion because of his connection with the prophet Daniel. Who he was and what he was we may never definitely determine. Most probably, he was either the same as Gubaru to whom Cyrus entrusted the government of Babylon immediately after its capture, or a greater sub-king who ruled over Media as well as Assyria and Babylonia and Chaldea, or a subordinate of Gubaru who we know was governor of Gutium before he was given the government of Babylon. But, whoever he was and whatever the extent of his government, there is no intimation in Daniel, or elsewhere, that he ever ruled over an independent kingdom, or that he ever was king of the Medes, or that his kingdom intervened between that of Nabonidus and Cyrus. Consequently, that the second empire of Daniel was that of the Medes is a figment of the critics' imagination. With no evidence in support of its existence, it should be dropped from all serious discussion of the meaning of the predictions of Daniel. Having thus ruled out the supposititious Median empire, the four kingdoms of Daniel's visions will be the Babylonian, the Persian, the Greek, and the Roman, as has been held by most of the ablest Christians interpreters from the earliest times to the present. (* It seems, also, to have been the view of our Lord ; for he speaks of "the abomination of desolation spoken of by the prophet Daniel" as being about to be fulfilled in its true import in the time future to his own (Matt. xxiv, 15). No new evidence has appeared since the old commentaries were written that could cause us to change the traditional interpretation. On the contrary, the new evidence is preponderatingly in favour not merely of the historicity of Daniel, but of the old view of the meaning of his predictions.*)

Darkness & Light in Daniel's Predictions.

It is assumed by the critics, (1) that the part of Daniel which treats of the Ptolemies and Seleucids down to the year of the death of Antiochus Epiphanes is substantially correct, and (2) that all before and after this is enveloped in darkness. (* Bevan, Comm. p. 162; Cornill, Introduction, p. 384.*)

1. With the first statement, all conservative scholars will agree. The part of Daniel concerned with Antiochus Epiphanes is correct as far as we can judge, but it is frequently enveloped in the same kind of darkness that is supposed to characterize the rest of the book. In their commentaries, the radical critics admit this "darkness." In their attempts at interpretation of the passages referred to Epiphanes, they indulge in such words as "probable," "incorrect," author's

"ignorance of facts," and obscurity "owing to our ignorance regarding the history of Israel at this period." (* See Prince, Commentary, pp. 171-188.*) They disagree among themselves and resort to many violent changes of the text in order to make it suit their conception of what it ought to be. The most damning evidence of their inability to make the account of Antiochus Epiphanes harmonize with their view of the date of Daniel occurs in 11:40-45. DeWette-Schrader put the time of writing Daniel at between 167 and 164. (* Einleitung, p. 507.*) Driver at some time about 168 B.C.; 30 and Cornill asserts that it must have been written between the end of December 165 and June 164, thus probably in January 164. (* L.O.T., p. 497.*) (*id., p. 390.*) But the commentators of the radical school say that the campaign against Egypt spoken of in verses 40-43 never occurred. (* Prince, p. 186 ; Bevan, p. 198.*) Yet we are expected to believe that the people of Israel were such a lot of innocents (?) and ignoramuses as to accept shortly after it was written this book as a genuine and authentic work of a great prophet living 400 years before ! It was, says Cornill, "the work of a pious Jew, loyal to the Law, of the time of Antiochus Epiphanes, who was animated with the desire to encourage and support his persecuted and suffering comrades." (* Introduction, p. 388.*) Bevan asserts that "everything combines to show that the Book of Daniel is, from beginning to end, an exhortation addressed to the pious Israelites in the days of the great religious struggle under Antiochus Epiphanes." (* Comm. p. 23.*) Prince makes it a "consolation to God's people in their dire distress at the time of Antiochus Epiphanes. (* Comm. p. 24. *) Bevan asserts that it was "read aloud in public." (* Comm. p. 25. *) All are agreed that it was known in the Maccabean times, for the author of First Maccabees cites from it. (*1st Mac. 2:59,60.*)

And yet, we are asked to believe, that those men who had lived through the whole reign of Epiphanes and must have known all about his various campaigns accepted a work as historical and its predictions as having been fulfilled, when it speaks of a whirlwind conquest of Egypt which never took place at all! Why, it is fifty-three (53) years since the American war of secession, and there are tens of thousands of us now living who were boys in 1865 and thousands of veterans of the blue and of the grey who would laugh to scorn a historian who attempted to palm off on us a third Bull Run, or to add to the campaign of Antietam and Gettysburg a third great invasion of the Northern States under the command of General Lee! But if the historian camouflaged himself as a prophet of the Lord and sought to encourage us in these troublous times by stating that in his third campaign, Lee had captured Washington, Baltimore, and Philadelphia, but had suddenly turned back across the Potomac because of rumours which he had heard from the west and from the south, we would peremptorily reject his whole series of stories and visions as a tissue of lies and would refuse to be comforted by all his exhortations and consolations. We would inevitably conclude that a book claiming to have been written four hundred years ago and narrating the marvellous interventions of God in behalf of his people in the days of old and predicting the persecutions and triumphs of the nation in our own times for our encouragement and support was an impudent and baseless forgery, provided that we saw clearly that the author was incontrovertibly wrong in his alleged prognostications with regard to the events which were transpiring before our very eyes.

But, one can hear the supermen of Germany and their English and American scholars cry out in amazement, "You must not suppose that the Jews of Maccabean times were men of intelligence like us of to-day --Our people have *die Kultur, la civilisation*, the university professor, to guard them from the acceptance of such

forgeries; but the Jews of Maccabean times were ignorant peasants, knowing nothing of criticism and sources." In such an opinion there is some measure of truth. The average man of to-day has doubtless more both of learning and scientific knowledge than the average man then possessed. But this is not a matter of education but of memory and common sense, and in these two particulars there is no evidence to show that the men of to-day are superior to what they were two thousand years ago. At that time, when there were fewer books, the memories of men were most highly cultivated. Besides, there never was a man not an idiot who did not remember the great events of his own lifetime.

Further, Daniel was not received by the common man alone, but by the leaders of the nation, by men like the Maccabees who had fought the armies of this same Antiochus Epiphanes and with zealous care had watched all his wicked machinations against their people from the beginning of his tyrannical conduct unto the end of his career. This was a time also when the Greek learning was spread all over the countries that had been conquered by Alexander. Most of the Old Testament books had already been translated into Greek by Jewish scholars who were competent for their task. It was the age when Jewish writers of ability like Aristobulus, and Jason of Cyrene, and the Ben Siras, and the writers of First and perhaps of Second Maccabees, and Wisdom and Judith and parts of Enoch flourished. The Jews of Egypt, Cyrene, Syria, Cyprus, and other parts of the Diaspora had adopted Greek as their language. A Hellenizing party had arisen even in Palestine itself which was ready to accept the innovations imposed by the Syrian king and prided itself on its Greek citizenship and customs. Alexandria and Antioch with their teeming Jewish populations were already the rivals of Athens and the centres of Greek learning. The critics of Alexandria were discussing the text of Homer and the works of Plato and Aristotle, and some at least of their Jewish scholars would be acquainted with their methods. Polybius, that great historian of Rome, was writing his unsurpassed discussion of how history should be written and condemning in unsparing terms the false statements of Timaeus, Calisthenes and the others of their kind. In order to prevent interpolations, the works of AEschylus, Sophocles, and Euripides had been collected at Athens in a standard edition which later was secured through fraud by Ptolemy Philadelphus for his library at Alexandria. As to the sacred writings of the Jews, they were most certainly looked upon with the deepest veneration long before the time of Antiochus Epiphanes. This is attested, not merely by the fact that most of them at least had been translated into Greek before this time, but also by the fact that the astute tyrant saw the necessity of destroying the books if he would destroy the religion based upon them, and by the further fact that the Jews preferred death to the giving up of their sacred writings.

Now, the radical critics, without any direct evidence to support them, profess to believe that, into the midst of these sacred writings for which men readily died, a forged document of unknown authorship and (according to the critics) full of easily detected errors and of doctrines unrecognized in the Law and the other books of the Prophets was quietly admitted as a genuine and authentic writing of a prophet hitherto unknown to history. They would have us believe that this fictitious volume became immediately the model of a vast amount of similar literature and they admit that in the New Testament its influence is apparent almost everywhere and that "no writing of the Old Testament had so great a share in the development of Christianity." (* Bevan, Comm., p.15, quoting Westcott.*) They admit, also, that in early times its canonicity and truthfulness were never seriously disputed by Jews or

Christians. Truly, the credulity of these critics is pitiable in its eccentricities! They cannot believe in miracles and predictive prophecy which involve nothing but a simple faith in a wise and mighty and merciful God intervening in behalf of His people for His own glory and their salvation; but they can believe that a lot of obstreperous and cantankerous Jews who through all their history from Jacob and Esau down to the present time have disagreed and quarreled about almost everything, or nothing, could have accepted, unanimously and without a murmur, in an age when they were enlightened by the brilliant light of Plato's philosophy, and Aristotle's logic, and the criticism of the schools of Alexandria, a forged and fictitious document, untrue to the well-remembered facts of their own experience and to the easily ascertained facts concerning their own past history and the history of the Babylonians, Medes, Persians, and Greeks of whom the author writes. Such a psychological improbability, devoid of any direct evidence in its support, let the critic believe if he can. Your unsophisticated servant prefers his belief in predictive prophecy to any such quixotic and scholastic attempts to belittle and besmirch a book simply because we cannot understand the why and the how of all the extraordinary deeds and doctrines that are recorded there.

2. As to the second part of the assumption of the critics, to wit, that all the records of Daniel before the time of the Seleucids and after June 164 B.C., is "enveloped in darkness," the whole of the first volume of Studies in the Book of Daniel is intended to show that this is not true of the historical part which treats of the reigns of Nebuchadnezzar, Belshazzar, Darius the Mede, and Cyrus. As to the predictions which touch matters subsequent to June 164 B.C., the visions and interpretations of Daniel were no more veiled in darkness to those who lived in the sixth century B.C., than were those of Jacob, Moses, Balaam, Nathan, David, Isaiah, and Zechariah to those of their time, or than the predictions of Jesus, Peter, Paul, and John to the men of the first century A.D. The prophets, we are told on the highest authority, foretold many things which they themselves did not fully understand, let alone their hearers, but which they "*desired to look into*." (*1st Peter 1:10,11.*) To the question of the disciples as to when the things of which Jesus spoke should be, the Lord replied: No man knoweth these things but the Father. (*Mat. xxiv, 3, 36.*) The predictions of Daniel in regard to the resurrection, the judgment, the world kingdoms, and the Messiah, are no more obscure or difficult of interpretation than are some of those in the Gospels, the Epistles, and the Book of the Revelation of St. John. Of course, those who do not believe in God, nor in a revelation from God to man, nor in any superhuman prediction of future events, will reject alike the predictions of Daniel, Jesus, Paul, and John. But for those who call themselves Christians to deny the resurrection, the judgment, the second coming, and other predicted events, is absurd enough to make all the logicians in Hades laugh and all the angels weep. To reject a book from the sacred writings because it contains such statements with regard to the future, is to reject that in the book which most of all makes it sacred. For the distinguishing characteristic of sacred as contrasted with profane writings is this very fact, that they do contain, or are related to, such predictions. The most precious promises of the gospel from the protoevangelium to the last verses of the Book of the Revelation of St. John all refer to that blessed future which now we see through a glass darkly, but where we are assured sorrow and sin and death shall be no more. To the true Christian those things to come are the brightest things in all the universe, the anchor of the soul sure and steadfast; but the 'god' of this world has blinded the eyes of the children of disobedience, lest seeing with their eyes they should believe and be converted. Woe

to the so-called Christian who under the pretence of a science falsely so-called denies the reality of revelation. Like Esau, he has sold his birthright of the hope of eternal glory for a mess of pottage, the beggarly elements of worldly wisdom and pride. (* For a thorough discussion of this subject, see Pusey's Lectures on Daniel, pp. 60-233.*)

Importance of Antiochus Epiphanes.

The time has now arrived to grapple with the most insidious and treacherous attack that has been made upon the Book of Daniel. It is insidious because it claims to be philosophical and scientific. It is treacherous in so far as it is made by professing Christians. A philosopher who believes that God wound up the universe, like a clock, and then let it run its course without any interference, must refuse to accept the Book of Daniel as true. So, also, must one who thinks that nothing contrary to the ordinary course of human or natural events can be proved by testimony. A scientist (or shall we say sciolist?) who thinks he knows that the laws of nature are binding on their Creator and that a modern chemist or psychologist or animal trainer can manipulate the elements, or the minds of men, or of lions, better than the Almighty, will not hesitate to reject Daniel because of the extraordinary events recorded there as having been wrought by God. But a Christian who necessarily accepts the principles of theism, and who consequently believes in God's intervention in the affairs of men, and in predictive prophecy as well as miracle, cannot refuse to accept the Book of Daniel as historical and reliable, as authentic, genuine, and veracious, simply because of the character of its predictions. Now, in works already published (* Especially in *Studies in the Book of Daniel*, Series One (1916).) and elsewhere in this volume we have endeavoured to show, that the objections against Daniel based upon the alleged inaccuracy of its statements about the age of Nebuchadnezzar and Cyrus are unfounded, that the argument from silence as illustrated in Ecclesiasticus and other cases is fallacious, that the argument from Daniel's place in the present Hebrew Bible has no basis to rest on, and that the origin and influence of its ideas and its background including its language are in harmony with its claims to have been written in the sixth century B.C. in a Babylonian environment. (*See above, Introduction p. 51) There remains but one important obstacle standing in the way of the Christian who desires to follow Christ and the apostles in their apparent acceptance of the Book of Daniel as being what it purports to be. It is the fact that Antiochus Epiphanes looms so high in the mind of the prophet. It is difficult to account for the prominence given to this "contemptible" monarch in the midst of a narrative that opens with an account of Nebuchadnezzar the king of great Babylon that he had built, that thinks Cyrus the founder of the Persian empire to be worthy of the merest reference, and that alludes to Alexander the Great in the most cursory fashion. Why should Epiphanes be selected from all the successors of Alexander, the Ptolemies, the Seleucids, Perdiccas, Eumenes, Antigonos, Demetrius Poliorcetes, and the rest? Why should he be given forty verses, or more, of a book which barely squints at the Persian kings, and never gives but a glimmering intimation that the Roman fleets and legions were to become in his time the masters of the world? Why should a vision predicting with such accuracy and detail the campaigns of the kings of the North and the South never allude to that unequalled family of heroes who were to begin at Modin the liberation of God's people and scatter like the leaves of Vallombrosa the numerous and frequent hosts of deadly enemies who were to desolate the homes and attempt

to suppress the religion of that Jehovah in whose name the prophet spoke? Why above all was his detailed vision to cease with the renovation of the temple and fade off into dim outlines when it passed beyond that time into the more distant vistas but the more glorious hopes of the Messianic kingdom? Why especially should he describe the true course of events in Epiphanes' expedition against Egypt till the year 169 and then picture another campaign which according to the critics never occurred at all?

These and similar questions have vexed the righteous souls of many who would like to believe in the real Daniel and who have no prejudices against the possibility of the kind of predictive prophecy alleged to be found in the book. They can accept the first six chapters which record the striking occurrences in the lives of Daniel and his companions. They can accept the principle of the possibility and the fact of divine revelation of future events. But they hesitate at accepting the whole, at least, of Daniel, because they see no good and sufficient reason why he should have narrated with such length and clearness the history of the Seleucids up to the death of Epiphanes and have given so much emphasis to the deeds of this tyrant while barely mentioning such superlatively and relatively important events as the resurrection, the judgment, and the kingdom of the Messiah.

Now, in order to remove this hesitation, it may seem to some sufficient to affirm our belief that these predictions might have been made by God through Daniel, even though we could perceive no good reason for them. We think, however, that we can perceive a good and sufficient reason for them, one at least that justifies them in our estimation, and we shall proceed to state it, in order that if possible we may make the ways of God appear just to the men of little faith.

It appears to us, then, that the persecution of Antiochus Epiphanes was one of the most important events in the history of the church. It can be rivalled only by the call of Abraham, the giving of the Law, the Captivity, and the Incarnation. Among all the crises to which the people of God have been subjected, it can be compared only with the dispersion in the time of Nebuchadnezzar. The return of the exiles had been definitely foretold by Jeremiah, and Jeremiah's prediction was known and pondered by Daniel. (* See Dan. 9:2.*) He was not needed, nor was it given to him, to supplement the work of his great predecessor. But he performed a greater and more lasting service for the church. He showed clearly that all the tyrants of the earth were under the control of the God of heaven, that the kingdoms of this world were foreordained by Him and should at last be superseded by the Kingdom of the Messiah and his saints, and he encouraged the people not merely of his own time but of all time to be steadfast in the midst of fiery trials and deadly perils of all kinds in view of the certainty that God could and would eventually circumvent or crush the tyrants and deliver the innocent for time and for eternity.

Now, the deadliest peril that the church has ever confronted was the attempt of Antiochus Epiphanes to suppress it utterly. For reasons of state, and perhaps also of religion, he determined to enforce conformity of worship throughout his dominions. His plan of operations was the most astute that has ever been devised. He ordered the cessation of circumcision, the sign of the covenant between the people and their God and that which held them together as a race. He stopped the services in the temple and instituted in their stead the worship of Jupiter. He set up idol altars in every city and demanded that every Jew should sacrifice according to the heathen ritual which he had introduced. He commanded that the holy writings should be destroyed so that the laws and customs and institutions might be gradually but surely forgotten and eliminated. And for all who refused to accept

these severe and stringent regulations and requirements he pronounced the penalty of death; whereas he crowned with honours and emoluments all who apostatized and renounced the God of their fathers. The result of his well calculated machinations was almost complete enough to equal the most sanguine expectations. Most of the Jewish people seem to have cast away without any apparent qualm the hereditary claims of race and country and religion, and to have grasped with eagerness the proffered hand of the subtle enemy of their faith. The blood-thirsty tyrant executed his threats of death upon all who opposed his will. Men, women, and children were ruthlessly slaughtered. Whole families were extirpated for the guilt of one of their number. The chosen people were on the point of being annihilated and the promises and the hopes of the covenant of being annulled forever.

There never was, before or since, such a period of desperation and despondency in the history of the church. Pharaoh's aim had been to destroy the race, but the promise to Abraham had been fulfilled through Moses and Joshua. Nebuchadnezzar had carried the people captive and destroyed Jerusalem and the temple; but the sacred books had been preserved, apostasy was rare, and through God's servants, the kings of Persia, the people and the temple were at length restored to their former worship, as it had been foretold by the prophets. But, now, under Epiphanes, was attempted what had never been proposed by Babylonian conqueror or Persian friends, the entire destruction of people and religion at one fell blow. Prophecy had ceased. The tribes of Israel were scattered over the earth, some foreign cities like Alexandria and Antioch having more Jewish inhabitants than Jerusalem. The Holy Land was largely in possession of the Gentiles. The Jews themselves had become indifferent to the Law. The High Priests were murdering each other and one of them when deposed at Jerusalem built a rival temple in Egypt. The whole polity of the Jews was disintegrated, all their fortresses and cities were in the hands of the enemy, they had no army and no leaders, and all seemed lost.

Then it was that one man stood up and defied the haughty king. His name was Mattathias. He lived at a village named Modin. The heathen had constructed an altar. The priest was ready to sacrifice the victim when Mattathias slew him and made a fiery appeal to his fellow citizens to take arms against the tyrant. To hearten them, he called to mind the great deeds of their fathers and the faith that had inspired them. In the climax of his speech he referred to the fiery furnace and to Daniel in the den of lions. This recalled to them that their God could and would save those who put their trust in Him. They rallied round Mattathias and his five noble sons, the most valiant and able of them all. The pious sprang to arms and after many a hard fought fight the Syrians were overcome, and the kingdom of the Jews was reestablished under the Asmonean rulers. Had the attempt of Antiochus succeeded, the preparation for the coming of the Messiah could not have been completed. A people waiting for his appearing would not have been existent. A Diaspora eager to receive and disseminate the gospel would not have been ready. In short, the continuity of the church would have been destroyed, the records of the Old Testament might have disappeared as utterly as the archives of Tyre and the memoirs of Hannibal, the New Testament could not have been written, the life of Jesus would have been entirely different, the method of the early propagation of the gospel must have been altered and the whole plan of salvation changed.

But, it will be said, how did the time when these alleged predictions of Daniel were written affect all this? Only in this respect, that it affords sufficient reason for

their having been made so many years before. Just as the deliverance of the three children from the fiery furnace and of Daniel from the lions' den on account of their faith in Israel's God gave Mattathias a fitting climax in his speech inciting the people to steadfastness in their trials, so the knowledge that their evil condition had been foretold nearly four hundred (400) years before would strengthen the hearers' confidence that the rest of the prediction would be fulfilled in the overthrow of the oppressor and in the ultimate triumph of the kingdom of God. The stupendous crisis justified the prediction; the prediction justified the expectation of deliverance. Because the hearers of Mattathias knew about the three children and Daniel, they were incited by Mattathias' speech to emulate their conduct and to imitate their faith. Because the learned leaders of the Jews believed that the visions were really those of Daniel, they accepted the book as true and received it as canonical. Had the history been fictitious, Mattathias would not have cited from it and the people would not have been roused by it. Had the visions not been considered genuine, the educated church of that day would not have acknowledged the book as holy and its teachings as divine. Had the book not been deemed authentic, it would have been condemned as a forgery and would have failed in that purpose of consolation and encouragement to which all critics ascribe the reason of its existence. Because both people and rulers and literati esteemed the book to be authentic, genuine, and veracious, they placed it among those holy writing for whose preservation they willingly gave up their lives.

No other satisfactory explanation of the canonization and influence of Daniel has ever been given. The theories that the Jews received into their canon all of their national literature, or all that was written in their own language, or all that was religious in character, all break down in view of the Book of Ecclesiasticus alone; for it was written in Hebrew and is exceedingly religious and nationalistic. It is impossible also to see why First Maccabees and Tobit and the first and third sections of Enoch should have been rejected on the ground of not possessing these qualifications. Moreover, Jubilees, Judith, and the Testimony of the Twelve Patriarchs are religious and nationalistic in an eminent degree. We are shut up, therefore, to the conclusion that the sharp-witted and intensely conscientious Jews of the second century B.C., who determined the limits of the canon, investigated thoroughly the origin, purpose, and contents, of the books which they accepted as authoritative as a rule of faith and practice, and that Daniel, if a forgery, could not have escaped detection and rejection when subjected to their intelligent and searching scrutiny.

It is utterly irrelevant to assert that there were many "pious frauds" that were put forth during the second century B.C. and later, and that consequently Daniel must have been a fraud. There are three inadmissible assumptions in this proposition.

1. It is assumed that the proof that one document is a forgery, or fraud, or fiction, shows that another is of the same character. You might as well assume that all coins are counterfeit because some are. You might as well assume that Polybius was a liar as he asserts that Ephorus and Timaeus were; that Cicero's and Pliny's letters were not authentic, because the epistles of Phalaris have been demonstrated by Bentley to have been written 500 years after Phalaris was dead; that all the tragedies of Euripides were falsely ascribed to him, because some are acknowledged to have been written by other and unknown authors; that the four canonical gospels were identical in origin with the gospel of Peter and those of the Infancy; that the lives of Augustine and Jerome were of the same character as those of St. Anthony and St. Christopher; that the decrees of Constantine, Theodosius, and

Charlemagne in favour of the papacy were forged because the decretals of Isodore are false; that all parts of Ashurbanipal's Annals are unreliable because some parts certainly are; that Caesar's Commentaries on the Gallic War are spurious because his Commentaries on the Civil War may be. In short the argument is absurd. For counterfeits involve the existence of the genuine; forgeries presuppose similar documents that are authentic; fictions are but the shadows of very similitude. The Jewish religious authorities accepted the Book of Daniel because they believed it to be authentic, genuine, and true. They rejected Tobit, Judith, Enoch, Jubilees, The Testaments of the Twelve Patriarchs, and the other apocryphal and pseudepigraphical writings, because in their judgment they were lacking in one or more of these features.

It may be attempted to escape this judgment by affirming that the Jews who accepted Daniel as canonical were deceived, or befooled, so that they decided wrongly with reference to this particular book. But this affirmation cannot be established as true. For the Jews who made the decision were living and present at the very time when the critics allege that Daniel was written and when the events described in the eleventh chapter, upon which the allegation is based, were enacted. Many of them had taken part in the glorious conflict for freedom and religion, and could no more be deceived as to what had happened than could the common soldiers of the Grand Army of the Republic who participated in the campaigns of Meade or Grant be deceived about the results of Gettysburg and Appomattox. As to the customs, they certainly would recognize anachronisms, incongruities, and inconsistencies better than we can do to-day after two thousand years have passed. As to the languages also, it is passing strange, if they contain so many marks of Hebrew and Aramaic of Maccabean times as the critics claim, that the Hebrew purists did not recognize the anachronisms; and, on the other hand, if the book were designed for a stimulus to the common people, how does it come to contain so many uncommon words and so many difficult constructions as to have rendered it largely "unintelligible" (to use Bevan's word) to the Hebrews who, shortly after it was written (if we accept the critics' date), translated it into Greek. It must have been hard to fool a people as to what was good Hebrew in the age that produced the Ben Siras, for the grandfather certainly knew how to write good Hebrew, unadulterated with foreign words and clear in its rhetoric and grammar; and the grandson knew both Hebrew and Greek well enough to make a magnificent version of his grandfather's work. As to the Aramaic portions of the book, if they were, as Bevan suggests to be probable, a version of the original Hebrew by the author himself, the decision as to the date of the original would be made regardless of the peculiarities of the Aramaic version. If, however, the Aramaic was the original, it seems hard to account for the use, in a work designed to comfort the people, of so many words that must have been unintelligible to them; for there is no proof in favour of, and the analogies are all against, the probability of the presence of so many Babylonian and Persian words in an Aramaic composition of the second century B.C. (* See the writer's article on "Babylon and Israel" in the Presbyterian and Reformed Review for April 1903, pp. 239 f. *) To say that the author, like another Chatterton, had dived into the records of the past and drawn from them a number of antique expressions in order to give credence to his forgery and to deceive his readers, breaks down because of three considerations: (1) a scholar with learning enough to investigate such ancient documents in order to give an antique colouring to his writings would certainly have used the antique spelling and pronouns, whose absence from Daniel is the strongest objective argument against its early date; (2)

he would have used the eastern forms of the verb, if, as the critics affirm, those eastern forms were different from those of Palestine; and (3) he could hardly have known so much of the character of the ancient documents without having more knowledge of the times in which they were written than the critics ascribe to him.

3. There remains, then, only the hypothesis that the writer of the book and those who accepted it as true were united in an endeavour to impose upon the common people. The chief objection to this hypothesis is that there is not a single item of evidence in its favour. It is absurd to suppose that men who were willingly giving up their lives for the preservation of their holy writings from destruction would have been participants in a fraud to perpetuate the Book of Daniel as one of their holy writings. But since such general charges of fraud without specifications and proofs are beneath the notice of a sober, scientific, historian, we leave the consideration of the charge of fraud until such time as the critics advance a specific charge with alleged proofs in its behalf. The investigation and arraignment of unexpressed motives and plausible possibilities are hereby relegated to the speculative philosopher and the examiner of psychological phenomena; the undeniable fact is that history knows nothing of the alleged composition and publication and canonization of the Book of Daniel in the Maccabean age. When it first emerged into historic view, it was already stamped with the same authority as the other books of the Old Testament. Its authenticity, genuineness, and veracity have never been denied except by those who have disbelieved in miracle and predictive prophecy and by some weak-kneed Jews and Christians of these later decades who have thought that they were scientific when they were merely blind followers of the blind. Scientific? This word implies knowledge. And where did they get their knowledge? Let the critics produce it. Where are their facts in evidence? The great jury of Christendom demand that they be produced. History and philology and archaeology have been searched for centuries and they have failed to present a single fact of direct evidence in support of the critics' positions. The time is past when a German professor can pound his desk and overawe his submissive students with the shout, "*Meine Herren, es ist unmöglich,*" or "*Es ist ganz selbstverständlich.*"

We Christians demand some facts to prove that the Book of Daniel is false before we will admit the charge from any man. We still believe that Christ and the Apostles and the Maccabean and Rabbinical Jews knew more about the origin and veracity and authority of Daniel than the critics do or can know. The vociferous and continuous cry of "all scholars agree" has weight only with those who are ignorant of what these scholars really know. As a fact, they know very little about Daniel, or any other Old Testament book, except what the book testifies as to itself. Against this firsthand and direct testimony they put forth a host of conjectures and opinions and ask the world to accept them as the testimony of science and scholarship. They set up their golden calves of what they call history and criticism and cry out: *These be thy gods, O Israel, which brought thee out of the land of Egypt, out of the house of bondage.* They make a golden image of their own reason and imagination and command that all men shall bow down and do homage, in pain of being cast into the fiery furnace of their professional contempt and branded as bigots and ignoramuses. But the church of Christ will never bow down to this image, and God will deliver it from all evil and in the fiery furnace of the world's criticism there will always be one like unto the Son of God to save it from all its foes. In the case of Daniel, Daniel is with us and Christ is with us. *Caveat criticus!*

22. Seder Olam Rabba. Brief Explanation of Daniel Chapter 9. Jewish Rabbinical Views: Daniel 9:24-27.

{ { I. Seder Olam Rabba. "The Succession of Ages the Greater." An Ancient Hebrew Chronicle. Translated at the Expense of the Chronological Institute of London. Revised & Edited, with Explanatory Notes, etc. by John Williams, F.S.A. Honorary Secretary of the Institute. London. 1861. gs [Great World Order (Chronology); Universal (Timeline) History of Ages (Generations); Major Biblical Chronology.]

Chapter XXVIII: Daniel. 1st Temple & Jerusalem Destruction. Babylonian Exile & 70 Years Captivity. Darius & Cyrus Decrees. Remnant Return & Rebuild Jerusalem & Temple.

"And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." (Dan. 2:1). It does not appear how it can be said **"in the second year."** But the Scripture reckons the years from the destruction of the Temple, as also the months from the same event. In like manner it is written, **"And it came to pass, in the seven-and-thirtieth (37th) year of the captivity of Jehoiachin, king of Judah, in the twelfth (12th) month, in the five-and-twentieth (25th) day of the month, that Evil-merodach,"** &c. (**"lifted up the head of Jehoiachin, king of Judah, and brought him out of prison"**) (Jer. 52:31). In another place of Scripture it is said (speaking of the same event), **"In the 27th day of the month."** (2nd Kings 25:27). What therefore is signified by the twenty-fifth (25th) and the twenty-seventh (27th)? Because on the twenty-fifth (25th) day of the month Nebuchadnezzar, his adversary, died, and was buried; and on the twenty-sixth (26th) day Evil-merodach had his body torn out of the sepulchre and dragged about, by which act his decrees were abolished, that it might be fulfilled, as is written of him, **"But thou art cast out of thy grave like an abominable branch,"** &c. (Isa. 14:19). (* According to Aburbanel this was because he feared Nebuchadnezzar might possibly return to life, and again take upon himself the administration of affairs, as, after having been **"driven from men and eating grass as oxen,"** (Dan. 4:33), he had done before.) But on the 27th day **"he lifted up the head of Jehoiachin."** (Jer. 52:31).

At the same time Zedekiah died, concerning whom this lamentation was made, Alas! King Zedekiah is dead, who has drunk the dregs of all former ages, that this Scripture might be fulfilled, **"But thou shalt die in peace,"** &c. (Jer. 34:5.) From this we may understand that those with whom all things are prosperous should fear a reverse; and, on the other hand, however deep they may be sunk in adversity, they should not despair of a good and prosperous change. Whence, I ask, have we this? It may be gathered from (the history of) Jehoiachin and Zedekiah.

Nebuchadnezzar reigned 45 years; Evil-merodach, his son, 23; Belshazzar, the son of the last-named, three (3) years.

"In the first (1st) year of Belshazzar, king of Babylon, Daniel had a dream," &c. (Dan. 7:1.) **"In the third (3rd) year of the reign of King Belshazzar, a vision appeared unto me, even unto me Daniel, after that which appeared to me at the first."** (Dan. 8:1.) **"Belshazzar the king made a great feast to a thousand (1000) of his lords, and drank wine before the thousand (1000). Belshazzar commanded to bring the vessels,"** &c., **"that**

they might drink therein. Then they brought the golden vessels that were taken out of the house of God," &c. "They drank wine, and praised the gods of gold," &c. "In the same hour came forth fingers of a man's hand (and wrote over against the candlestick " &c. "Then the king's countenance was changed," &c. (Dan. 5:1-6.)

Thus was this Scripture fulfilled, **"And he cried, A lion, my Lord," &c. "The burden of Dumah. He calleth to me out of Seir, (Watchman, what of the night?)" &c. "The watchman said, The morning cometh (and also the night)," &c. (Isa. 21:8-12.)** Who is intended by this watchman? God, holy and blessed, as we read, **"Behold, He that keepeth Israel shall neither slumber nor sleep." &c. "The Lord shall preserve thee from all evil," &c. (Ps. 121:4.)** And thus with the entire psalm. Wherefore was this watchfulness? Lest nation should rise against nation, and kingdom against kingdom, lest even a thread should be taken away. But the kingdom whose time of ruin is to happen by day, shall fall in the daytime, and that whose danger threatens by night shall fall and perish in the night, as the prophet declares, **"And Koph shall have distresses daily," &c.; "at Tehaphnehes also the day shall be darkened," &c. (Ezek. 30:16-18.)**

This is that which is declared, **"In that night was Belshazzar, the king of the Chaldeans, slain; and Darius the Mede took the kingdom, being about threescore and two (62) years old."** (Dan. 5:30,31.) What, I ask, does this signify, about threescore and two (62) years old? It signifies, that Darius was raised up as an enemy to Nebuchadnezzar at the very time when he seized on the Temple, in the days of Jeconiah. In the same manner, on the day that Jehu was anointed in Ramoth Gilead, Hazael, his enemy, was also anointed. (2nd Kings 8; 9.)

Thus are fulfilled the 70 years from the time when Nebuchadnezzar began to reign, and 70 less one from the time when he subdued Jehoiakim. But Darius remained yet one year in Babylonia, according to this, **"In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans."** (Dan. 9:1.) *Here, in the original, the following note occurs, relating to the 70 years:—*

But we may wonder how it can be affirmed that *seventy years were fulfilled from the time when Nebuchadnezzar began to reign*, when there were really not more than 69 years; for when you reckon 37 years from the captivity of Jehoiakim, which occurred in the eighth year of his reign, to Evil-merodach, and reckon backward the years of Nebuchadnezzar, seven only remain; and Nebuchadnezzar appears from this to have reigned only 44 years, even when imperfect or incomplete years are included. (* The mode of reckoning appears to be this: Jehoiakim reigns: 7 years. Years of captivity: 37. Making together years of Nebuchadnezzar: 44. Evil-merodach reigns: 23. Belshazzar reigns: 2 = 69 yrs total).

The text goes on with —Neither do you find in the Scriptures any other year than this ascribed to the Mede.' (* i.e. that mentioned, Dan. 9:1, as above.) *A second note follows—*

It also appears wonderful to me that, when in this book (the *Seder Olam*), chap. 29, it is stated that Cyrus the Mede held the kingdom for three years, not, however, complete years, it should be here said that *'No other year can be found in the Scriptures, ascribed to the Mede, than this.'* How, then, can we say, in *Megilla*, fol. 11, 2, that the years of Darius and Cyrus were five, when we can find only four? It may be answered that the third year of Belshazzar, which preceded Darius the Mede, had not been completed, and that this year is to be considered as the first of

Darius. Therefore, in the preceding section, as this third year had been attributed to Belshazzar, according to that which is written, **"In the third (3rd) year of the reign of king Belshazzar a vision appeared unto me"** (Dan. 8:1), the author was unwilling to assign it to Darius; and of his second year, which is the fourth of Darius (it should be, **"of Belshazzar"**), which, however, was after his death, the Scripture says, **"In the first (1st) year of Darius, the son of Ahasuerus."** (Dan. 9:1.) It appears, however, he had then reigned two years, so that the Talmudical writers in the tract *Megilla* assign five years to Darius and Cyrus, although no other year is attributed by the Scriptures to the Mede besides this only, which, in reality, was the *second* year of Darius. It, therefore, appears that Darius remained in Babylonia one year, in which he completed the second year of his reign, and which indeed is the first properly ascribed to him. This much is to be noted.

The text goes on with: Thus Jeremiah says (51:46), **"And lest your heart faint, and ye fear for the rumour that shall be heard in the land,"** that is, for the rumor respecting Belshazzar, **"A rumour shall both come one year,"** that is to say, of Darius. **"And after that in another year shall come a rumour,"** of that which is predicted (Isa. 13:19), **"And Babylon, the glory of kingdoms,"** &c. **"shall be,"** &c. **"And there shall be violence in the land,"** that is, in Jerusalem. **"And a conqueror,"** Cyrus, king of Persia.

"Also I in the first year of Darius, the Mede, even I stood to confirm and strengthen, and now I will show thee the truth. Behold, there shall stand up yet three kings in Persia." Dan. 11:1,2.) That is, Cyrus, Ahasuerus, and Darius, who rebuilt the Temple. But what is signified when it is said, **"And the fourth shall be far richer?"** That is to say, the fourth from Darius the Mede.

And Daniel continued even unto the first (1st) year of king Cyrus. (Dan. 1:21.) At what time were these things said? "At the beginning of this supplication the commandment came forth," &c. **"Seventy (70) weeks are determined upon thy people,"** &c. **"Know, therefore, and understand that, from the going forth of the commandment,"** &c., **"shall be seven (7) weeks, and afterwards sixty-two (62)weeks?"** (Dan. 9:23, 27.) The *seven weeks* are those which they passed in exile and went up. (* This mode of expression relates to the return from captivity.)

The *sixty-two (62)* are those in which they remained in the land of Israel after their return. But *one week* is that in which they were partly in the land and partly out of the land. And after these sixty-two (62) weeks, Messiah shall be cut off, &c. **"And he shall confirm the covenant with many (for one week.)"** (9:27.)

Rabbi Jose teaches us that the 70 weeks are to be reckoned from the destruction of the first Temple to that of the later one by the Romans. That is to say, 70 years during which it remained broken down and destroyed, and 420 during which it stood when rebuilt. But what do you mean by 70 weeks, when 70 years of the destruction had been already accomplished? It may be truly said that that decree had been ordained 70 years before (although now first revealed to Daniel.) In the same manner we read, **"His days shall be 120 years."** (Gen. 6:3.) As, however, it is afterwards said, **"In the 600th year of Noah's life, in the second month, the 17th day of the month,"** &c., **"the fountains of the great deep were broken up,"** &c. (Gen. 7:11), it may, therefore, be considered as implying that that sentence was to be understood as having been decreed 120 years before that relation. Of the same kind also is this, **"And within threescore and five years shall Ephraim be broken that it be not a people."** (Isa. 7:8.) But the year in which these things were asserted was the fourth (4th) year of Ahaz.

It may be said, therefore, that this sentence was decreed by the Lord, not at the time when this was written, but in the days of Amos, **"two years before the earthquake"** (Amos 1:1), as is written, **"For this Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land"** (Amos 7:11), and that it was a second time revealed to Isaiah.

Chapter XXIX: Ezra & Esther.

"Now in the first year of Cyrus, king of Persia (that the word of the Lord by the mouth of Jeremiah might be fulfilled), the Lord stirred up the spirit of Cyrus," &c. **"Thus saith Cyrus, king of Persia,"** &c. **"Then rose up the chief of the fathers of Judah and Benjamin,"** &c. (Ezra 1:1-5.) **"The whole congregation together was forty and two thousand three hundred and threescore (42,360), besides their servants,"** &c. (2:64,65.) Altogether, I say, there were 42,360, but taking them separately, only 30,360 are to be found; where, then, are the 12,000? They consisted of those truly who went up from the other tribes, and set up the altar upon his bases, &c. They gave money also unto the masons, &c. (3:3-7.)

Cyrus held the kingdom for three (3) years, not, however, complete years.

And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem, &c. Then ceased the work of the house of the Lord. (4:6, 24.) In the third (3rd) year of his reign he made a feast unto all his princes and his servants, &c. Esth. 1:3.) For four (4) whole years Esther was kept in Shusan, in the royal city. Afterwards Esther was taken unto king Ahasuerus into his palace, in the 10th month (which is the month Tebeth), in the 7th year of his reign (2:16.) For five (5) whole years Haman had conceived in his mind the destruction of Mordecai. **"In the first (1st) month, that is the month Nisan, in the twelfth (12th) year of king Ahasuerus, he commanded them to cast lots,"** &c. **"On the 13th of the month Nisan, Haman sent letters to destroy, to kill, and cause to perish all Jews,"** &c. (3:7, 13.) On the 15th of Nisan (1st mnth), Esther came into the presence of the king, &c. On the 16th of that (1st) month they hanged Haman on the gallows. (5; 7.) On the 23rd of the third (3rd) month, which is called Sivan, Mordecai wrote letters that he might revoke the letters of Haman. The 13th of the month Adar (the day on which (the Jews were destined to be destroyed), the Jews smote all their enemies with the stroke of the sword, &c.; and in Shushan the palace, the Jews slew five hundred (500) men, and they hung the ten (10) sons of Haman, because they had written an accusation against the inhabitants of Judah and Jerusalem. On that day, the number of those that were slain in Shushan, the palace, was brought before the king. (8:9; 9:1, 5, 11.) At that time, in the following year, that of which we read happened; **"Then Esther the queen, the daughter of Abihail (and Mordecai the Jew), wrote (with all authority to confirm this second letter of Purim.)"** (9:29.)

The 70 years of which Jeremiah prophesied (Jer.29:10), **"After 70 years be accomplished at Babylon I will visit you,"** are reckoned from the destruction of Jerusalem. For 52 years after the destruction of Jerusalem the Israelites passed their lives in the kingdom of Chaldea, then they were visited and went up. (* See note p. 66.) We have also three years of Cyrus, 14 of Ahasuerus, and two of Darius [19 yrs total], in whose second (2nd) year the Temple was built. Hence Zachariah speaks thus, **"Then the angel of the Lord answered and said, O Lord of Hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah,**

against which thou hast had indignation these threescore and ten years?" (Zech. 1:12); this was on the 24th day of the 11th month, in the second year of Darius (7).

For four consecutive years the Temple was building, as Ezra witnesses, **"And this house was finished on the third day of the month Adar, which was in the sixth (6th) year of the reign of Darius the king."** (Ezra 6:15.)

At the same time in the following year, Ezra went up from Babylon with another company of exiles, according to that which is said, **"This Ezra went up from Babylon, and he was a ready scribe in the Law of Moses, which the Lord God of Israel had given,"** &c. **"And there went up some of the children of Israel, and of the priests, and the Levites,"** &c., **"in the seventh (7th) year of Artaxerxes the king. And he came to Jerusalem in the fifth month, which was in the seventh (7th) year of the king. For upon the first day of the month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem,"** &c. **"For Ezra had prepared his heart to seek the Law of the Lord,"** &c. (Ezra 7:6-10.) **"And he came and separated Israel from strange wives."** (10:17.)

Chapter XXX: Nehemiah to End of Second Temple. Jerusalem's Wall Repaired.

"The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the 20th year, as I was in Shushan the palace," &c. (Neh. 1:1.) Nehemiah remained

12 years in the land of Israel; he repaired the wall, and restored to the Israelites their city and their possessions. As he testifies, **"But in all this time was not I at Jerusalem, for in the two and thirtieth (32nd) year of Artaxerxes king of Babylon came I unto the king,"** &c. (13:6.) That is, from the 20th year unto the 32d —twelve (12) years. (v. 14.) Behold, Ezra says, **"And the elders of the Jews builded, and they prospered,"** &c. **"according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius, and Artaxerxes king of Persia."** (Ezra, 6:14.) But no kings of Persia can be found in the Scriptures excepting two, Cyrus and Darius, and two (kings) of the Medes, Darius and Ahasuerus. I say, therefore, that Cyrus as well as Darius (in this passage of Ezra), may have been the Artaxerxes (named by him), seeing that the whole kingdom, or rather all the kings were named Artaxerxes.

The sum of all the years of the kings of Media and Persia amounts to 250 years (in the place of 250 we ought to write 52 [$2 + 50 = 52$] years). (* This appears to be a correction of the original text.)

"So the priests, and the Levites, and the porters, and the singers, and some of the people, and the Nethinims, and all Israel, dwelt in their cities," &c., **"And all the people gathered themselves together as one man into the street,"** &c. A little after, **"And all the congregation of them that were come again out of the captivity, made booths and sat under the booths, for since the days of Joshua the son of Nun, unto that day had not the children of Israel done so, and there was very great gladness,"** &c. (Neh. 7:73; 8:2, 17.) But does it not appear that it could not be said that the same had not been done since the days of Joshua? But truly, he compares the entrance of the Israelites into their land in the days of Ezra with their entrance into it in the days of Joshua. Thus, as in the days of Joshua, they were bound to pay tithes, to observe the years of remission, and the Jubilees, and also the walled cities were sanctified,

so at their entrance in the time of Ezra they were bound by the laws to pay tithes, to observe the years of remission, and the Jubilees, and they also sanctified their walled cities, and there was great gladness before the Lord, as is eloquently written, **"And there was very great gladness."** (8:17)

Thus, in comparing the Scriptures, we find it spoken, **"And the Lord thy God will bring thee into the land which thy fathers possessed (by inheritance), and thou shalt also possess it (by inheritance),"** &c. (Deut. 30:5.) Here **"thy possession"** (in the time of Ezra) is compared with **"the possession of thy fathers"** (in the time of Joshua). As thy fathers possessed this land by hereditary right, with the setting forth of all these things, so shall you possess it, with the renewal of all these things. If you say that Moses may have spoken of the third time of the acquisition of the inheritance, this place of Scripture will teach you the contrary, inasmuch as it says, **"Which thy fathers possessed by inheritance, and thou also shalt possess it by inheritance."** This implies a first and second possession of the inheritance, but not a third.

Moreover, **"the rough he-goat is the king of Greece, and the great horn that is between his eyes is the first king."** (Dan. 8:31.) **"And a mighty king shall stand up, that shall rule with great dominion,"** &c.; **"and when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven."** (11:3,4.) This is Alexander of Macedon, who reigned 12 years.

So far the prophets have prophesied by the Holy Spirit. From this time forth, as is written, **"Bow down thine ear, and hear the words of the wise (and apply thine heart unto my knowledge), for it is a pleasant thing, if thou keep them within thee,"** &c., **"that thy trust may be in the Lord."** And it is added, **"Have I not written to thee excellent things,"** &c., **"that I might make thee know the certainty of the words of truth?"** &c. (Prov. 22:17-21.) How is it we also read, **"Ask thy father, and he will show thee, thy elders, and they will tell thee?"** (Deut. 32:7.) What persons does he (Moses) mean by the word **"elders?"** Do not suppose he means those insignificant and common people who are to be met within the highways and public places, for he adds, **"And they will tell thee."** He, therefore, denotes persons distinguished for their wisdom and knowledge.

Rabbi Jose asserts that the Persian empire flourished thirty and four (34) years after the building of the Temple. The empire of the Greeks lasted 180 years, the rule of the Asmoneans (the Maccabees) 103 years, and the kingdom of the Herods also 103 years. Now, take out these numbers, and compute from the destruction of the Temple (by the Romans). To the captivity also is ascribed the era of contracts, being reckoned from the beginning of the kingdom of the Greeks.

These are the eight kings of the Greeks: "Alexander of Macedon, Phirton, Selimon, Seleucus, Santarok, Antioch, Antiochus, Gaskalus. (* Most of these names are so much corrupted that it is almost hopeless to attempt to set them right. Phirton, however, may be Philip Aridaeus; Selimon, Ptolemy; Santarok, Cassander; Antioch, Antigonus; and Gaskalus, Lysimachus.) From the war of Asur Pul to the war of Vespasian (are) 80 years, during which the Temple was standing. (* Qu. what war was this?) From the war of Vespasian to the war of Titus 24 years (it should be 4 years); from the war of Titus to the war of Ben Cosiba, 16 years; the war of Ben Cosiba lasted two years and a half; and thus 22 years were completed after the destruction of the Temple.

Rabbi Jose says, Reward was granted in the day of deserving, and punishment in the day of sinning; for instance, when the Temple was first destroyed, that day was the eve of the Sabbath, and also was at the end of the seventh year (that of remission). It was also the watch and week of Jehoiarib, and the ninth day of the month Ab (July). In like manner, thus it was, when the second Temple was destroyed. On both these occasions the Levites stood on their platforms, and sang the chant. But what was the chant they sang? This: **"And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness,"** &c. (Ps. 94:23.) In the fourth month, on the ninth day of the month, the city was demolished, in the first destruction; and, on the 17th of the same month, in the second. "Blessed be the Lord God, the God of Israel, forever. And let all the people say, Amen. Hallelujah." **"Blessed be God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever,"** &c. (Ps. 72:18,19.)

"And he changeth the times and the seasons, he removes kings," &c. (Dan. 2:21,22.) *Times*, that is the time of Sodom. The word **seasons** denotes the time of Jerusalem, that it may be restored shortly; to which wish let all reply, Amen. **"He removes kings,"** that is, king Jehoiakim. **"And setteth up kings,"** i.e. Nebuchadnezzar, king of Babylon. **"He giveth wisdom unto the wise,"** to Moses our master, the father of wisdom and knowledge. **"And knowledge to them that know understanding,"** to Joshua the son of Nun of whom we read, **"And Joshua the son of Nun was full of the spirit of wisdom."** (Deut. 34:9.) Another interpretation, **"He giveth wisdom unto the wise,"** to Joseph the just son of Jacob, of whom it was said, **"There is none so discreet and wise as thou art."** (Gen. 41:39.) **"And knowledge to them that know understanding,"** to Daniel and his companions, of whom it is written, **"Then was the secret revealed unto Daniel in a night vision."** (Dan. 2:19.) **"He revealeth the deep and secret things,"** these are to be understood of the wheels of Ezekiel. **"He knoweth what is in the darkness."** Understand by this the punishment which is inflicted upon the wicked in hell. **"And the light dwelleth with him,"** and by this the reward given to the just in a future state. Yet another exposition, **"He giveth wisdom to the wise,"** To Joshua, the son of Nun, of whom you find it written, **"And Joshua, the son of Nun, was full of the spirit of wisdom."** (Deut. 34:9.) **"And knowledge to them that seek understanding,"** to Jeremiah, of whom this is written, "Before I formed thee in the belly I knew thee," &c. (Jer. 50:5.)

If, however, you say that God knows things foretold only when they happen, you may learn the contrary from this passage, "This is the book of the generations of Adam." (Gen. 5:1) By this the Scriptures teach that the Holy and Blessed God showed to the first man all succeeding ages, and their leaders and governors, their prophets in all ages, their holy men in all ages, their wise men in all ages, their pastors in all ages, their judges in all ages, their prophets in all ages. (* Generations.) The just of each generation, the number of their names, the computation of their days, [the calculation of their hours, and the whole of their steps, (* The length of their lives.) (* Their actions.) as it is written, **"For now thou numberest my steps, dost thou not watch over my sin?"** (Job 14:17.) and elsewhere, **"And this was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy servant's house for a great while to come,"** &c. (2 Sam. vii. 19.) Again, **"Thine eyes did see my substance,"** &c. **"And in thy book all my members are written,"** &c. **"How precious also are thy**

thoughts unto me, O God," "If I should count them they are more in number than the sand; when I wake I am still with thee." (Ps. 139:16, 18.)

(sliq' lh thni' dsedr) (Thus endeth the teaching of the Seder Olam Rabba.) }}

II. Daniel 9: True Biblical Interpretation. Rabbi Bentzion Kravitz.
jewsforjudaism.org

{{ A Brief Explanation of Daniel Chapter 9:

The book of Daniel is filled with Messianic illusions and calculations that even left Daniel pondering their meanings. Additionally, a large proportion of the book is written in Aramaic rather than the traditional Hebrew adding to the complexity of these biblical texts. Is there something about the Jewish Messiah?

The ninth chapter has been of particular interest to both Jews and Christians. The message of a merciful God communicated in verse 18, **"for not because of our righteousness do we pour out supplications before You, but because of Your great compassion."** has been a foundation of a Jews personal and spiritual relationship with God. Christians, on the other hand, tend to focus on verses 24 -26. The following is the Christian translation of those verses:

24) **Seventy (70) weeks are determined upon your people and upon your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.**

25) **Know therefore and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince will be seven weeks and sixty-two weeks (62); it will be built again with plaza and moat but in troubled times.**

26) **Then after sixty-two (62) weeks the Messiah will be cut off but not for himself and the people of the prince who is to come will destroy the city and the sanctuary.**

Many Christians assert that these passages are a prophecy that predicts the exact dates that the Messiah will come and also die. They believe that Jesus fulfilled these predictions. Before examining these verses it is important to point out that: 1) Based on the Hebrew original and context, Jews have very valid reasons for rejecting the Christian interpretation and 2) the New Testament authors never quote these passages and calculations as a proof-text.

To understand this chapter, we must begin with an explanation of the term **"weeks."**

Daniel chapter 9 uses the Hebrew word (*shb'im = Shavuim*) to represents a period of time multiplied by seven. For various reasons this word is translated as **"weeks"** and means a multiple of seven years rather than a multiple of seven days.

a) We see a similar use in the verse, **"You shall count (shb' shbthth hshnim) seven Shabbaths of years, seven years seven times... forty-nine (49) years."** Leviticus 25:8

b) A Shabbath is a period of seven days and shares the same Hebrew root for the word

(shby'h = Shavuah) that means "**week**".

c) Normally the plural of week would be (*shb'yth* = *Shavuot*) in Daniel it uses the masculine "*im*" ending for (*shb'im* = *Shavuim*) similar to (*years* = *shnim*). This indicates that (*shb'im* = *Shavuim*) is referring to a multiple of seven years.

d) Both Jews and Christian agree that this is referring to a multiple of years.

Therefore in Daniel chapter 9, each week is a period of seven years.

Christian polemicists interpret these passages in the following way. These passages are being spoken by Daniel after the destruction of the Temple in Jerusalem by the evil Babylonian empire. At some point after the destruction, there will be a "**decree**" issued to restore and rebuild Jerusalem. Starting from the issuing of that decree, 7 and 62 weeks totaling 69 weeks of years (483 years), will pass and then the Messiah will come and in that same seven year period "**week**" he will be cut off, but not for himself, but for the sins of mankind. Then the city and sanctuary will be destroyed. Christian assert that their calculation proves that Jesus fulfilled this prophecy to the exact day.

After the Babylonians destroyed Jerusalem, any Jews that survived the Babylonian slaughter were exiled from their land. Daniel, for example, lived in Babylon. Eventually, the Babylonians were conquered by the Persian Empire. Christians claim that the decree mentioned in Daniel 9:25 was issued by the Persian King Artaxerxes in the year 444 BCE, based on Nehemiah 2:1-8. These passages speak about the king giving Nehemiah "letters" (*'igruth* = *Iggrot*) for safe passage and permission to rebuild the Temple.

The building of Jerusalem was started and halted several times, and there are three additional decrees mentioned earlier in the Bible.

1) Ezra 1:1-4, King Cyrus issues a proclamation (*qol* = *Kol*) and writings (*mkthb* = *Michtav*) granting the Jews permission to return to Jerusalem and rebuild the Temple.

2) Ezra 6:12-13, King Darius issues a decree (*t'am* = *Taam*) granting permission to rebuild the Temple.

3) Ezra 7:11-16, Artaxerxes, issues a decree (*t'am* = *Taam*) granting permission to rebuild the Temple. (Artaxerxes is a Persian title of royalty and can refer to different leaders. This is similar to the way Pharaoh is the title of rulers of Egypt)

We will see latter that it is significant that in these verses there are four different words used to describe these proclamations, and none of them match the Hebrew word used in Daniel 9 which is (*debar* = *Devar*) that means "**word**."

With four different proclamations, there is no historical justification to choose the one mentioned in Nehemiah 2 and there is no reliable source stating that it occurred exactly in 444 BCE. It seems that Christians picked this passage out of convenience and assigned it this specific date, because if you start at 444 BCE and count 69 weeks of years (483 years) you reach 39 CE. Whatever their reason for choosing Nehemiah's reference and attributing it as having occurred in 444 BCE it is still seven years off from the year 32 CE when Jesus supposedly died.

This seven-year discrepancy is resolved by Christian theologians who redefined the definition of a "**year**." They claim that prophecies like Daniel's are to be understood in "*Prophetic years*" that have 360 days rather than 365 ¼ days. The argument that Daniel might be speaking to Babylonians who may have had a 360 year is unsubstantiated and refuted by the fact that this particular passage is spoken in Hebrew to Jews who had a different calendar than Babylonians who spoke Aramaic.

Prophetic Year vs Solar Year.

One Christian attempt to prove this concept of Prophetic years is from the New Testament: ***“They will tread underfoot the holy city for 42 months, and they will prophesy for 1260 days.”*** Revelations 11:2-3

By dividing 1260 (days) by 42 (months) you get 30 days per month, they claim that each month is 30 days and a Prophetic Biblical year would therefore be being 360 days ($30 \times 12 = 360$). An additional proof-text utilizes the events surrounding the flood. The following verses are quoted to show how biblical months were periods of 30 days, ***“the water prevailed upon the earth 150 days”*** Gen 7:24 and the flood started on, ***“the 17th day of the second month”*** Gen 7:11, and ended on, ***“the 17th day of the seventh month.”*** Gen 8:4.

They argue that by taking this exact five month period and dividing it into the 150 days, you will see that there must be five months of 30 days each and therefore a year would be 360 days. The Christian argument continues that the difference between a solar year of $365 \frac{1}{4}$ days and the so-called prophetic year of 360 days is what caused the seven-year discrepancy in their interpretation of Daniel 9, and the resolution of the problem is accomplished by converting the time period from *“biblical”* years to solar years.

They argue that that by multiplying 360 days by 483 years (69 weeks of years) you get 173,880 prophetic days. To convert this to solar years, you divide the 173,880 days by $365 \frac{1}{4}$ (days), and you will get 476 years. 444 BCE plus 476 years will give you the year 32 CE, which they claim is the year that Jesus not only made his triumphant entry into Jerusalem (Messiah’s arrival) but was also crucified (cut off).

Before explaining why this line of reasoning is absolutely false and a simply an act of desperation to resolve their 7 year miscalculation, we must explore the correct meaning of Daniel 9 and the concept of a Jewish calendar year.

Translating Daniel Correctly.

It is essential to a correct understanding of Daniel 9, to point out that it is incorrect to read this passage as if it were speaking about the Messiah. This may appear [not] obvious to Christians since their translations has the word ***“Messiah”*** mentioned twice in this chapter; however this is the result of a blatant and intentional mistranslation of the Hebrew word (*mshich* = *Moshiach*).

This word literally means “anointed” and is an adjective as in the 1 Samuel 10:1-2 where the word clearly means an act of consecration. It is not a personal pronoun that refers to a particular individual called ***“The Messiah.”*** The word (*mshich* = *Moshiach*) is used throughout Jewish Scriptures no less than 100 times and refers to a variety of individuals and objects. For example:

Priests: Leviticus 4:3

Kings: 1 Kings 1:39

Prophets: Isaiah 61:1

Temple Alter: Exodus 40:9-11

Matzot = Unleavened Bread: Numbers 6:15

Cyrus = a non-Jewish Persian King: Isaiah 45:1

Even in Christian translations, the word Moshiach is translated 99% of the time as ***“anointed.”*** The only exception is twice in Daniel 9 verses 25 and 26. This inconsistency is even more blatant since Christian translators translate the word (*mshich* = *Moshiach*) as “anointed” one verse earlier when it is used in Daniel 9:24. In this instance, it is referring to anointing the innermost chamber of the Holy

Temple known as the **"Holy of Holies,"** (*qdshim qdsh = Kodesh Kedoshim*). It is incorrect to translate this, as some missionaries do, to mean the **"most holy one"** in an attempt to have this refer to the Messiah rather than a place.

Therefore, in Daniel, the passages should be correctly translated as:

Daniel 9:24 **"Until an anointed prince"** and not as **"Until Messiah the prince."**

Daniel 9:25 **"an anointed one will be cut off"** and not as **"the Messiah will be cut off."**

Additionally, in verse 25 there is no definite article (*Hey = h*) before the word (*mshich = Moshiach*), and it is incorrect to translate this as **"the Messiah"** or **"the anointed one"** as if it were speaking about one exclusive individual. When translating correctly as an **"anointed individual,"** the passages could be referring any one of a number of different individuals or objects that were anointed and not necessarily **"the Messiah."**

A careful examination of Daniel 9 will lead to a clear understand of exactly to whom and what this chapter is referring. An additional mistake made by Christians is the translation of 7 and 62 weeks as one undivided unity of 69 weeks. The Christian version makes it sound as if the arrival and **"cutting off"** of the **"Messiah"** will take place sixty-nine (69) weeks (483 years) after a decree to restore Jerusalem. They add the 7 and 62 weeks together and have one person (the Messiah) and two events occurring towards the end of the 69th week.

Actually, according to the Hebrew the 7 and 62 weeks are two separate and distinct periods. One event happens after seven weeks and another event after an additional 62 weeks. Simply put, if you wanted to say 69 in Hebrew you would say **"sixty and nine."** You would not say **"seven and sixty two."**

Furthermore, in Daniel it is written **"7 weeks and 62 weeks"** rather than **"7 and 62 weeks."** The use of the word **"weeks"** after each number also shows that they are separate events. The use of the definite article (*h = Hey*) that means **"the"** in verse 26, **"and after the 62 weeks shall an anointed one be cut off,"** is sometimes deleted in Christian translations, but it's presence in the Hebrew original clearly indicates that the 62 weeks is to be treated as separate period of time from the original 7 weeks.

The correct translation should be: **"until an anointed prince shall be 7 weeks (49 years)," "then for 62 weeks (434 years) it (Jerusalem) will be built again but in troubled times."** **"Then after (those) the 62 weeks an anointed one shall be cut off."** Daniel 9:24-25

Two separate events and anointed ones, 62 weeks (434 years) apart.

Christians also incorrectly translated the Hebrew (*V'ayn Lo = lo w'ain*), at the end of Daniel 9:26. They translate it that he will be cut off **"but not for himself,"** as if it refers to someone being cut off not for himself but cut off for us and indicating a form of vicarious attainment. However the Hebrew original means **"and he will be no more"** literally **"and no more of him"** and indicates the finality of his demise. Interestingly the Hebrew word (*kares = krth*) translated as **"cut off"** biblically refers to someone who has sinned so grievously that they are put to death [or cast out, excommunicated; see all the occurrences] by heavenly decree as a divine punishment for their own transgressions.

An awareness of these eight mistranslations is essential to understanding the ninth chapter of Daniel. To recap:

1. (*qdshim qdsh*) mean **"holy of holies"** not the **"most holy one"**.

2. (*dbr* = *Devar*) that means “**word**” not decree.
3. (*mshich* = *Moshiach*) means “**anointed**” not “**Messiah**” verse 23.
4. (*mshich* = *Moshiach*) means “**anointed**” not “**Messiah**” verse 24.5
5. “**seven weeks and sixty-two (69)** ” means two events one at 7 weeks and the other 62 weeks later not one event after a cumulative 69 weeks.
6. (*Hey* = *h*) mean “**the**”.
7. (*V'ayn Lo* = *lo w'ain*) mean “**will be no more**” not “**not for himself**”.
8. (*kares* = *krth*) means death [& severance] to a transgressor that cuts off their relationship to God.

Jewish Calendar Years

In addition to these these eight mistranslations Christians, as mentioned above, manipulate their calculation of the 69 weeks in Daniel 9 in an attempt to have them coincide with the arrival and death of Jesus in Jerusalem.

Christians based their understand with a belief that the starting point of the prophesy begins in 444 BCE with the decree issued by King Artaxerxes (Ezra 7:11-16). Sixty-nine (69) weeks (483 years) would bring you to 39 CE. This is 7 years off the commonly accepted date of 32 CE being the year Jesus was put to death. As mentioned above they attempt to resolve this issue by transforming “*prophetic years*” into solar years. The problem is that according to Jewish tradition and scriptures there is no such thing as a prophetic year of 360 days.

Jewish scripture clearly teaches that the Jewish calendar is both Solar and Lunar. As early as Genesis 1:14, that deals with the creation of the sun and the moon, we are told that “**Let there be lights in the firmament of heaven to divide the day from the night, and let them be for signs, and for seasons, and for days and years**” Both luminaries are used to determine our calendar.

A solar year is 365 1/4 days, and a lunar year is 11 days shorter, 354 days long. Unlike the Gentile’s year where the length of the months is set by convention rather than a relationship to the lunar calendar, a Biblical Jewish calendar must coincide with both the sun (for seasons) and the moon. When God, commanded the people of Israel to sanctify the months he established the month that the Exodus took place as the first of the months. Exodus 12:1. God also commanded to observe Passover in the springtime as is says, “**Observe the month of springtime [Abib] and perform the Passover for God, for in the month on springtime [Abib] God took you out of Egypt.**” Deut. 16:1.

In other words, a biblical calendar must coincide the months with the seasons creating a Solar-Lunar calendar.

There is an eleven day difference between a solar and lunar year. If Jewish holidays were established solely by a lunar year the holidays would move further and further away from their original seasons. This happens all the time with the Muslim Lunar calendar with Ramadan falling in a variety of seasons. A biblical Solar/Lunar calendar corrects this by adding a 13 month leap year approximately every 4 years. Some years have 12 months and the leap year has 13. The fabricated “*prophetic year*” of 360 days could not exist because it would not allow Jewish holidays to coincide with both months and seasons.

Understanding Daniel:

Now we can return to the beginning of Daniel 9 and establish the correct starting point for Daniel’s prophesy. The Christian major error in establishing the starting point of Daniel prophesy is caused by their mistranslation of the verse,

“know therefore and discern that from the going forth of the decree to restore and rebuild Jerusalem.” Daniel 9:25

Since their translation asserts that the starting point of this prophesy is from the issuing of a certain decree to rebuild Jerusalem, they incorrectly assume that it is the decree of King Artaxerxes. However, as mentioned above, there were a number of different decrees made concerning returning and rebuilding Jerusalem.

In Daniel 9:25, the original Hebrew used the word (*dbr = Devar*) which is significantly different from a human decree. The word (*dbr = Devar*) refers to a prophetic word. In the beginning of Daniel 9 verse 2, this word is used when Daniel says that he wants to understand **“the word of the Lord to the Prophet Jeremiah.”**

As mentioned above, in all of the passages that mention some form of decree or proclamation concerning Jerusalem, none of them use the Hebrew word (*dbr = Devar*).

The correct translation of Daniel should be: **“Know therefore and discern that from the going forth of the word to restore and rebuild Jerusalem”** Daniel 9:25

Therefore the correct starting point of Daniel’s prophesy must be associated with the issuing of a prophetic word and not a human decree. The word (*dbr = Devar*) is used in the beginning of Daniel chapter 9. A careful reading of the beginning of this chapter clarifies the correct meaning of the reference to the **“word to restore and to build Jerusalem”** mentioned in Daniel 9:25. [Compare Deut. 10:4 “ten commandments” = (*‘asereth ha-debarim = the 10 words (from debar)*)]

Chapter 9 begins as follows: **“I Daniel considered (or contemplated) in the books the number of the years which the word (*dbr = Devar*) of G-d came to Jeremiah the Prophet that would accomplish to the destruction of Jerusalem”** Daniel 9:2

Here Daniel uses the word (*dbr = Devar*) when pondering the numbers of years that Jeremiah had spoken about. Jeremiah had twice prophesied concerning a 70 year period.

Once Jeremiah said: **“and these [this] nation shall serve the King of Babylon 70 years and it shall come to pass when seventy years are accomplished that I will punish the King of Babylon and that nation ... and make it everlasting desolation”** Jeremiah 25: 11-12

This prophesy states that Babylon would dominate Israel for a total of 70 years.

Jeremiah also says: **“After 70 years are accomplished to Babylon I will take heed of you and perform My good word towards you in causing you to return to this place.”** Jeremiah 29:10

This prophesy states, that after the 70 years, in addition to the end of Babylonian domination, the Jews would also return to Jerusalem from the Babylonian exile. There are two Jeremiah prophesies concerning: 1) subjugation, and 2) return to Jerusalem.

Jeremiah’s 70 years start from the initial subjugation of Jerusalem by King Nebuchadnezzar of Babylon. This took place 18 years before the destruction of Jerusalem, as demonstrated by the following passages. We know that the Babylonians destroyed Jerusalem in the 19th year of King Nebuchadnezzar. As it says:

"In the 19th year of Nebuchadnezzar, Nebuzaradan the chief executioner was in service of the king of Babylon, came to Jerusalem... and destroyed the Temple of God" Jeremiah 52:12-13

The 19th year means that 18 full years had already been completed. Nebuchadnezzar started to subjugate Jerusalem in his first year of his rule; this can be derived from the following verses.

"in King Yehoyakim's third year (three completed years) Nebuchadnezzar came to besiege Jerusalem" Daniel 1:1

"in the fourth year (three completed years) of Yehoyakim which was the first year of Nebuchadnezzar" Jeremiah 25:1

These verses demonstrate that Nebuchadnezzar started to besiege Jerusalem in his first year and the destruction of Jerusalem took place in his 19th year. Therefore, 18 complete years had passed from the beginning of the siege until the destruction of Jerusalem. During these 18 years Jerusalem was laid siege and completely surrounded. Scriptures also indicate that the 70 years of Jeremiah were completed with the advent of Cyrus the King of the Persian Empire. As it says:

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled." Ezra 1:1-3

"Those who survived the sword he exiled to Babylon, where they became slaves to him and his sons until the kingdom of Persia began to reign. This was the fulfillment of the word of God to Jeremiah, until the land would be appeased of its Sabbatical years, all the years of its desolation it rested, to the completion of 70 years. In the first year of Cyrus king of Persia, upon the expiration of God's prophesy spoken by Jeremiah. God aroused the spirit of Cyrus king of Persia and he issues a proclamation... to build God a Temple in Jerusalem." 2nd Chronicles 36:20-23. In addition to the Babylonian rule ended in fulfillment of Jeremiah 25:11-12, Cyrus also gave permission, in fulfillment of Jeremiah 29:10, to the Jews to return to Jerusalem, as it says: **"Whoever is among you all his people, let his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord G-d of Israel."** Ezra 1:4

It is important to remember that from the beginning of Nebuchadnezzar's reign, 18 years before the fall of Jerusalem, until the fall of the Babylonian Empire, when Cyrus came into power, 70 years had elapsed. By subtracting the 18 years subjugation before the destruction of the first Temple from the total of 70 years we are left with 52 years. This proves that King Cyrus arose to power and fulfilled Jeremiah's prophesy 52 years after the destruction of Jerusalem.

This plays an essential role in understanding Daniel 9. Daniel yearned not only for the Babylonian Empire to cease 70 years after the subjugation of Jerusalem; he yearned to see the return to Jerusalem and the rebuilding of the Temple. When Daniel begins speaking in chapter 9 it is in the first year of Darius the Median. This Darius is mentioned earlier in Daniel 6:1 and called the Mede so that he would not be confused with Darius son of Ahasuerus the Persian, who was born later during the days of Haman and Esther.

Daniel was confused because although he now witnessed that, with the advent of Darius the 70 years to the Babylonian subjugation were over in fulfillment of Jeremiah 25:11-12, Daniel had not yet seen the fulfillment of Jeremiah 29:10 that promised that after the 70 years the Jewish exiles would return and rebuild Jerusalem. He did not foresee that very shortly Cyrus would rule and fulfill this promise.

Daniel thought that perhaps, due to the sins of Israel the date had been delayed. This is why Daniel confesses for the sins of the people in verse 4-20 and says: **"Now I was still speaking and praying and confessing my sins and the sins of my people Israel and casting my supplications before the Lord My God about the holy mountain (the Sanctuary as seen in Isaiah 56:7) of my God."** Daniel 9:20

This explains why at the beginning of chapter 9 Daniel contemplated the number of years to the destruction of Jerusalem and not to the subjugation, as it says, "I Daniel contemplated the calculations, the number of years about that which the word of God came to the prophet Jeremiah, to complete the 70 years to the destruction (*Ichrbot* = *L'Charvot*) of Jerusalem." Daniel 9:2

Daniel saw that the subjugation was over, but he not only wanted to see the return to Jerusalem he wanted to know when the destruction would end with the building of the second Temple. In fact, after one year of rule by Darius, King Cyrus took power and fulfilled Jeremiah 29 and allowed the Jews to return to Jerusalem. But Daniel's desire to understand the years of Jeremiah to the destruction of Jerusalem, result in the revelation of a new and additional understanding of Jeremiah:

There are now three different prophecies concerning 70 years.

- 1) 70 years of subjugation (Jeremiah 25)
- 2) 70 years till they return to the Jerusalem (Jeremiah 29)
- 3) 70 years of the destruction of Jerusalem (Daniel 9).

Whereas the calculations of the first two begin with the subjugation of Jerusalem 18 years before its destruction, Daniel's new insight into the 70 years of total destruction must be calculated from a different starting point, the date that Jerusalem was destroyed. In fact, starting from the destruction of the first Temple until the completion of the building of second Temple was exactly 70 years.

As a result of Daniel's praying, confessing and contemplating about the years to the destruction of Jerusalem, the angel Gabriel (verse 21), revealed to him and expanded prophesy of 70 weeks (490 years).

The starting point of this prophesy **"that from the going of the word to restore and rebuild Jerusalem"** Daniel 9:25, also begins from the Destruction of the First Temple.

The use of the Hebrew word (*dbr* = *Devar*) in both Daniel 9:25 and Daniel 9:2 also establishes that they share the same beginning point, the destruction of Jerusalem.

Starting from the destruction of Jerusalem we can now see the meaning of Daniel 9:24-26. From the Prophetic word (*dbr* = *Devar*) that refers to the destruction of the first Temple until an anointed Prince (the Hebrew (*ngid* = *nagid*) is correctly translated as Leader), will be seven weeks (49 years). As demonstrated earlier, from the destruction of Jerusalem until Cyrus was 52 years, this is within the 7th week (49 years and before the 8th weeks 56 years).

Cyrus not only initiated the rebuilding of the Temple (Ezra 1:1-3, Ezra 5:13, Ezra 6:3 and Isaiah 44:28), he is also called and identified as God's anointed, as it says, **"Thus says the Lord to His anointed, Cyrus"** Isaiah 45:1

Remember there are two anointed subjects, one after seven weeks and another after an additional 62 weeks. The first **"anointed"** individual identified as a prince/leader in Daniel 9:25 is King Cyrus, who came seven weeks of years after the destruction of Jerusalem. Then from Cyrus' Decree to rebuild Jerusalem, **"it will be built again"** for an additional 62 weeks (434 years). But **"in troubled times,"**

Daniel 9:25, meaning under the foreign domination of the subsequent Persian, Greek and Roman rule. The Greek is mentioned in Daniel 11:2 and Roman alluded to in Daniel 1:30 where the word (kthim = Kittim) refers to the Roman capital of Constantinople). Then in the 69th week (483 years) after the destruction of the first Temple and one week (7 years) before the destruction of the second Temple, an anointed one is cut off.

The fact that there is no definite article indicates that this can refer to several different anointed subjects. King Agrippa the last King of Israel (Kings are considered anointed as it says in 1st Chronicles 11:3) who was killed during this time. It also refers to the last High Priest (priests are anointed as seen in Leviticus 4) and the sacrifices (indicated in Leviticus 8:10-11). All three subjects were considered anointed and were cut off during the final week before the destruction of the second Temple.

"The people of the prince will come and destroy the city and the Sanctuary" Daniel 9:26, refers to the Roman legions of Vespasian and Titus, who destroyed Jerusalem. Additionally, the sacrificial system (that was anointed) ceased during this last week before the completion of the total 70 weeks of 490 years, as it says, **"during half of week he will abolish sacrifice and meal-offerings"** Daniel 9:27

Historically during the years before the destruction of the second Temple the Romans set up idolatry in the Temple fulfilling the final verse in Daniel 9 that says, **"upon wings of abomination shall come one who make desolate until the decreed destruction is poured out desolator"** Daniel 9:27

The Romans, who are often symbolized by the Eagle Wings resting on their standards, would desecrate the Temple with idolatry; destroy the Temple that would remain desolate until the Roman exile is finished with the advent of the true Messianic age of complete peace, tranquility and knowledge of God. Today's exile is considered an extension of the Roman exile that has lasted more than 2,000 years.

In Daniel 9 the original 70 years are from the destruction of the first Temple until the building of the second. If they had returned whole-heartedly, there would have been no need for the second Temple to be destroyed, and the events listed verse 24 would have been fulfilled.

"Seventy weeks (490 years) are determined upon your people and upon your holy city, to finish the transgression and to make an end of sins and to make reconciliation for iniquity (*atone for their past transgressions*), and to bring in everlasting righteousness (*Temple service that brings righteousness*), and to seal up the vision and prophecy (*fulfill the promises of the prophets and end the prophetic era*) and, and to anoint the Holy of Holies (*the Temple*)" Daniel 9:24. The angel Gabriel reveals to Daniel this additional understanding of the 70 years extending them from 70 years to 70 weeks of years stretching the time span to 490 years that span from the destruction of the first Temple to the Destruction of the second Temple. This prophecy also included a description of events that would unfold if the Jewish people did not repent properly.

These are the 70 years for the first exile (52 years until Cyrus and 18 additional years to dedicate the second Temple) and 420 years of the second Temple.

Although there appears to be a discrepancy in chronology between the Jewish and secular Gregorian calendars of 166 years (with the secular dates earlier) it is clear that Jewish record keeping is more reliable and consistent concerning these events. Babylonian calendars changed arbitrarily with every new

Babylonian king and limited archeological discoveries often reflect their arbitrary chronology. (According to secular chronology 586 BCE is the year incorrectly associated with the destruction of the first Temple the Jewish Holy of Holies.)

This is how Daniel 9:24-26 should be correctly translated and understood:

24) Seventy weeks (490 years) are determined upon your people and upon your holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Holy of Holies.

25) Know therefore and discern that from the issuing of a word to restore and rebuild Jerusalem (starting from its destruction) until an anointed Prince (Cyrus) will be seven weeks (49 years) and then for sixty-two weeks (434 years) it will be built again with plaza and moat but in troubled times. (Persian, Greek and Roman domination).

26) Then after the sixty-two weeks (483 years from the destruction of the first Temple) an anointed one (sacrifices, last Jewish priest and king) will be cut off and will be no more, and the people of the prince (Romans) who is to come will destroy the city and the sanctuary. (in the 70th week 490 years from the destruction of the first Temple).

This is a brief explanation of Daniel chapter 9. Any attempt to apply this chapter to Jesus is erroneous and wrought with mistranslations and misinterpretations.

Related Content: For a clear explanation of the Jewish Messiah, check out this article....}}

III. Jewish Rabbinical Views: Daniel 9:24-27: (See Mesorah's ArtScrollTanach Series, Daniel, Rabbi Hersch Goldwurm, etc.)

{{ 9:24. 70 yrs = 70 weeks of yrs or 70×7 or $70 \times 7s = 490$ yrs. (Seder Olam, Ibn Ezra,) based on Lev. 25:8; 23:15; Gen. 30:27; 7 wks of yrs = 7 wks of wks (shabathoth = wks not yrs as in 7 yr sabbatical cycles for Jubilee; Onkelos & Yonasan; Ramban). 490 yrs: Destruction of 1st Temple Anno Creation Mundi (A.C.M.) 3338 (shalach numeric = 338). Restoration of Temple 70 yrs later in 2nd yr of Darius the Persian, Hag. 1:1-8, in 3408. Temple lasted 420, some say, add 70 yrs Captivity = 490 yrs. to 2nd Temple A.C.M. 3828. Darius Decree before the 1st Temple's Destruction about 51 yrs before Daniel's Vision. Daniel's 70 yrs = Jeremiah's 70 yrs, wks of yrs for sabbatical yrs (*shemitoth*), Lev. 26:34; 2nd Chron. 36:21 of the Exile; see Mishnah & Talmud, Yoma; 490 yrs for complete redemption; etc. Others say 70 exile + 420 yrs redemption is error: 490 yrs from Daniel's Prayer to 2nd Temple's Destruction (70 A.D.), increasing 51 yrs total. Terminate or atone or make-amend for transgression by exile & judgment to end or seal for sins to issue eternal righteousness by prophetic promised King Messiah, to anoint the Holy of Holies of the Ark of Covenant in the 3rd Temple. Others say 70 Weeks applies only to exile & redemption between 2 Temples, to coming of King Messiah according to prophetic visions of Scripture, to anoint the 2nd Temple which had never been anointe & without Shechinah.

9:25. Daniel's Prayer answered by the Word: went & sent to return & rebuild Jerusalem for 7 wks or 49 yrs (Rashi & others). Others, restoration & rebuilding of Jerusalem would be about 49 yrs after the 490 yrs; correcting Daniel's thinking

that 2300 yrs would transpire before Jerusalem's rebuilding. Temple's Destruction to Cyrus' Advent was 51 yrs. So from the Lord's Word to Jeremiah to return & rebuild Jerusalem = 7 wks or 49 yrs; to anointing (mashiach) the Prince (Nagid), that is, Cyrus, in Is.45:1, 13. Others, to anoint the returning exiled High Priest Yehoshua benYehotzadak, or Zerubabel benShealtiel, seed of King Yechaniah (Yehoyachin) of Judah; till the Prince is anointed & Jerusalem rebuilt after 70 yrs. Resolved, 70 yrs from Jerusalem's 1st conquest to Cyrus 1st yr; but 70 yrs from Jerusalem's desolation to completion of redemption; that is, 18 yrs from Jerusalem's 1st conquest to Temple's destruction, after 51 yrs had passed. Messiah (mashiach) is used here for greatness, not anointed (Onkelos & others). Daniel's word from the Angel revealed that the 70th yr of Captivity was only 52nd yr from Jerusalem's conquest, 18 yrs till Temple's destruction. Others, the Anointed Prince is Nechemiah benChalchaliah, Governor of Judah in 20th yr of Artachshast, Neh.2:1; 12:26. From Darius the Mede to 2nd yr of Darius the Persian, & rebuilding of Temple, is 19 yrs, Darius the Persian reigned 10 yrs more, add 20 yrs for Artachshast's rule, totals 49 yrs, or 7 wks of yrs; from Cyrus' Edict to Nechemiah. 62 wks = 434 yrs + 4 = 438+ yrs uncounted from before Anointed Prince reigned. Thus: 70 wks = 7 wks before Anointed Prince reigned; 62 wks from enthronement; & 1 wk of ½ wk before & ½ wk after enthronement.

9:26. Anointed (Mashiach) cut off or terminated; anointed priesthood to cease, or anointed one as King Agrippa II of seed of Herod the Great; or a ruler high priest at time of Jerusalem & 2nd Temple's destruction in 70 A.D. People of coming prince refers to Roman legions of Emperor Vespasian & his son General Titus who destroyed the Temple without Titus direct command says the Sages or Elders of Israel; the Roman destroyers will be terminated by King Messiah's coming; or Jerusalem comes to a sudden end as a flood; or by war of King Messiah in War of Gog & Magog to the ruin of Jerusalem.

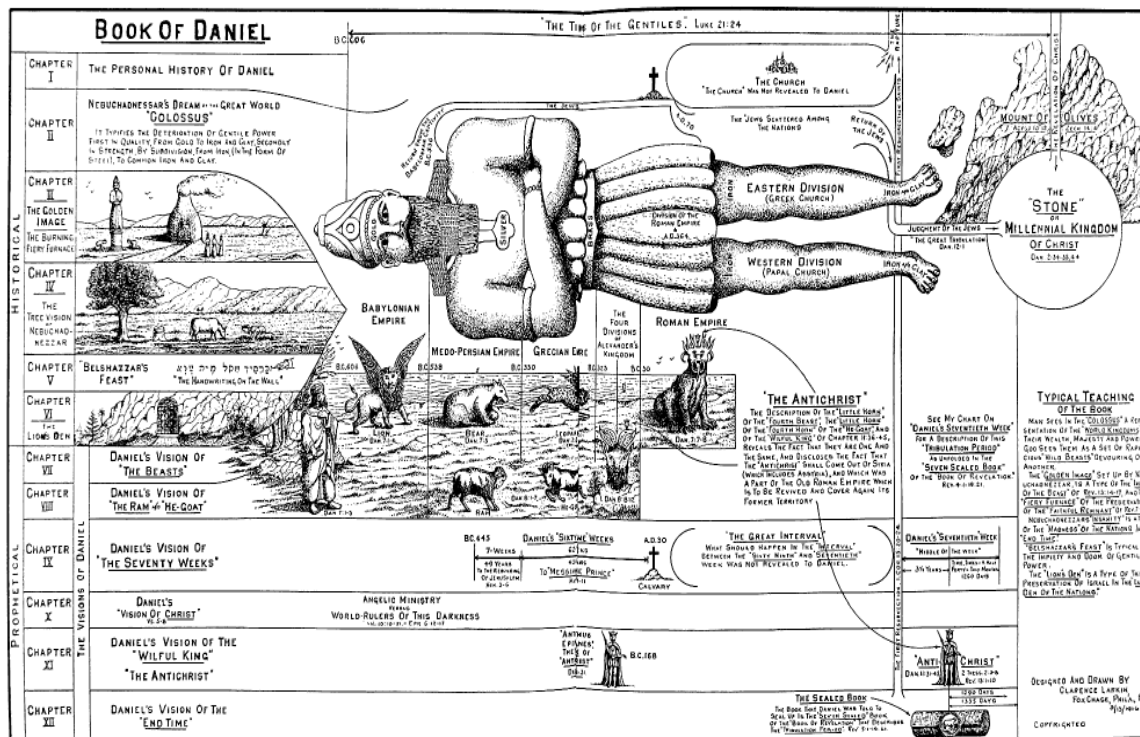
9:27. Roman Destroyer establishes or strengthened Covenant or Treaty with Great Ones of the people, that is, Elders or Rabbis (larabbim), instead of 'many' or people. Rashi & Rambam & many others say that Romans broke covenant, voided treaty, violated pact made with Jewish Leaders in 3½ years or half-week before they abolished the sacrifices & priesthood, according to unsupported sources. Yosippon or Josephus in Chapter 79 is amended by some to say that 3½ yrs before Temple's destruction the sacrifices & priesthood ended. Talmud tradition reports during the final days of siege the Jews lowered from Jerusalem's walls 2 baskets of gold in exchange for two lambs hoisted up, then at last the Romans substituted pigs for lambs, thus ending the sacrifices by desecrating the holy things & priesthood. But this whole matter is very problematic, confused, & unsupported by facts & sources. The destruction spread to Temple's wings & Jerusalem's walls & defenses; & continued up to 52 yrs later in the revolt of Bar-Kochba, when Romans erected for worship Hadrian's Idol Temple on the cite of Sanctuary to desecrate the Holy Place & spread abominations everywhere; till the decreed extermination or culmination upon the abominations of idolatry & desolation. Conclusion: Some, Ibn Ezra & others, this last week is additional to 70 Weeks, it is an exception unaccounted due to its nature; it is for judgment & destruction but also for restoration & rebuilding. 2nd Temple's period increases by 1 wk or 7 yrs; 471 yrs from Temple's rebuilding in Darius the Persian's 2nd yr; 51 extra yrs than tradition of the Sages allow. Seleucid calendar system adopted in 4th century B.C., lasting 1,000 yrs, differed at times by 100 yrs from Julian-Gregorian calendar, and here in Daniel 9, some 50 yrs off. }}

23. Larkin.

Dispensational Truth. God's Plan & Purposes for the Ages. Clarence Larkin. 40th. CL. PA. 1920. Rightly Dividing Word. Clarence Larkin. CL. Pa. 1921. 1850-1924 Website: larkinbooks.com

American Baptist Pastor, Bible Teacher, and Writer.

("Clarence Larkin was born October 28, 1850, in Chester, Delaware County, Pennsylvania. He was converted to Christ at the age of 19 and then felt called to the Gospel ministry, but the doors of opportunity for study and ministry did not open immediately. He then got a job in a bank. When he was 21 years old, he left the bank and went to college, graduating as a mechanical engineer. He continued as a professional draftsman for a while, then he became a teacher of the blind. This last endeavor cultivated his descriptive faculties, something God would later use in him to produce a monumental work on dispensational theology. Later, failing health compelled him to give up his teaching career. After a prolonged rest, he became a manufacturer. But he was not happy. Larkin felt that God wanted him in the Gospel ministry. When he was converted he had become a member of the Episcopal Church, but in 1882, at the age of 32, he became a Baptist and was ordained as a Baptist minister two years later. He went directly from business into the ministry. His first charge was at Kennett Square, Pennsylvania; his second pastorate was at Fox Chase, Pennsylvania, where he remained for 20 years. He was not a pre-millennialist at the time of his ordination, but his study of the Scriptures, with the help of some books that fell into his hands, led him to adopt the pre-millennialist position. He began to make large wall charts, which he titled, "Prophetic Truth," for use in the pulpit. These led to his being invited to teach, in connection with his pastoral work, in two Bible institutes. During this time he published a number of prophetic charts, which were widely circulated. When World War I broke out in 1914, he was called on for addresses on The War and Prophecy. Then God laid it on his heart to prepare a work on Dispensational Truth (or God's Plan and Purpose in the Ages), containing a number of charts with descriptive matter. He spent three years of his life designing and drawing the charts and preparing the text. The favorable reception it has had since it was first published in 1918 seems to indicate that the world was waiting for such a book. Because it had a large and wide circulation in this and other lands, the first edition was soon exhausted. It was followed by a second edition, and then, realizing that the book was of permanent value, Larkin revised it and expanded it, printing it in its present form. Larkin followed this masterpiece with other books: Rightly Dividing the Word, The Book of Daniel, Spirit World, Second Coming of Christ, and A Medicine Chest for Christian Practitioners, a handbook on evangelism. Larkin, a kind and gentle man, deplored the tendency of writers to say uncharitable things about each other, so he earnestly sought to avoid criticisms and to satisfy himself with simply presenting his understanding of the Scriptures. Though he did not intend to publish his own works, the Lord led in that direction. During the last five years of his life, the demand for Larkin's books made it necessary for him to give up the pastorate and devote his full time to writing. He went to be with the Lord on January 24, 1924.")



{{ "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." [Rom. 11:25]

Dispensational Truth: Chapter X . Gentiles:

The Scriptures speak of three classes of people on the earth, the Jews, the Gentile, and the Church. The Church is made up of both Jew and Gentile. Outside of the Church all who are not Jews are Gentiles. Up to the call of Abraham all the people of the earth were Gentiles. Abraham was the first Hebrew. His grandson Jacob, whose name was changed to Israel (Gen. 32:24-26), had twelve sons. They became the heads of twelve tribes, known as the "Twelve Tribes of Israel." After the death of King Solomon these "Tribes" were divided. Ten of them became known as Israel, and two (Judah and Benjamin) as Judah. In B.C. 721 Israel was carried captive to Assyria, and in B. C. 606 Judah was carried captive to Babylon. When Judah, after seventy years, returned from captivity, a fair representation of the whole Twelve Tribes returned with them. From that time they have been known as the Jews. The Jews were God's chosen people, but when they fell into idolatry and were carried into captivity, they were supplanted by the Gentiles.

The nations of Egypt, Assyria, and Babylon were anxious to conquer and supplant Israel (The Jews), but God held them in an unseen leash until the iniquity of Israel was full, and then He permitted the world power to pass into the hands of

Nebuchadnezzar, King of Babylon. Jer. 27:5-7. This happened in B.C. 606 and marked the beginning of the "Times Of The Gentiles." spoken of by Christ in Luke 21:24, and which is a period that in the mind of God has certain chronological limits. It is not to be confounded with the "Fulness of the Gentiles" spoken of by Paul in Rom. 11:25. The "Fulness of the Gentiles" refers to the Gentiles that are "gathered out" to make up the Church, and "blindness in part" will continue among the Jews until the "Fulness" (the whole number of the elect) of the Gentiles be come in, then the Church is "caught out, " and the Jews restored to their own land. The "Fulness of the Gentiles" began at Pentecost, and ends at least seven years before the "Times of the Gentiles" end.

The "Times of the Gentiles" are fully outlined in the Book of Daniel.

The Book of Daniel (see chart) contains one "Dream" by Nebuchadnezzar, and four

"Visions" by Daniel all relating to the "Times of the Gentiles."

1. Nebuchadnezzar's Dream.

In the second year of Nebuchadnezzar's reign he had a dream, but when he awoke it had gone from him. He demanded of his magicians and astrologers that they should not only reproduce the dream, but that they should interpret it. This they were unable to do and their destruction was ordered, but was stayed by Daniel's petition for a little time. Then Daniel and his companions betook themselves to prayer, and in a night vision the "Dream" and its meaning was made known to Daniel. The interpretation is certainly one that human ingenuity could not have hit upon. The wise men and flatterers of the Chaldean court would never have dared to announce the End of Gentile Supremacy. The "Colossus" (Image) symbolized the "World Kingdoms" in their Unity and Historical Succession. Gentile dominion is represented by a huge "Metallic" Man. 'The degeneration of the "World Kingdoms" is seen in the diminishing value of the metals used. Silver is worthless than gold, brass than silver, iron than brass, and clay than iron. The weight of the image also declines, the specific gravity of gold is 19. 5, of silver 10. 47, of brass 8, of cast-iron 5, and of clay 1. 93. The "Colossus" is Top-Heavy.

The four metals of which the "Colossus" was composed represent Four Worldwide Empires, which were to arise in succession. Dan. 2:37-39. Four great Empires, and only four, are to succeed each other in the government of the world, from Nebuchadnezzar to the "Second Coming" of Christ-the Babylonian, Medo-Persian, Grecian, and Roman. These Kingdoms are not only made known as to number, but their names, in the order of their succession, are given. The First Kingdom "Babylon" is indicated by Daniel while interpreting the vision to Nebuchadnezzar. "THOU art this Head of Gold." Dan. 2:38. The Second-the "MedoPersian, " he points out in his account of Belshazzar's Feast, by the emphatic words-"In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the Kingdom." Dan. 5:30, Dan. 5:31. The Third-the "Grecian, " is mentioned in Dan. 8:20-21, "the ram which thou sawest having two horns are The kings of Media and Persia. And the rough goat is the King of Grecia." The Fourth-the "Roman" is referred to in Dan. 9:26, as-"the People of the Prince that should destroy the city (Jerusalem) and the Sanctuary"; and we know that it was the Romans under Titus, that destroyed Jerusalem in A. D. 70.

We have seen that the deterioration of the "Colossus" is shown in the character of the metals composing it. This was prophetic of the character of the governments as they were to succeed one another. The power of Nebuchadnezzar was Absolute, of him Daniel said --"All people, nations, and languages, trembled and

feared him; whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down." Dan. 5:19. The second Kingdom was inferior to the first. It was a Monarchy dependent upon the support of a Hereditary Aristocracy. The king could by no means do as he willed. This is seen in the case of Darius, who desired to save Daniel from the "Lions' Den, " and could not, Dan. 6:12-14; and in the case of Ahasuerus who could only save the Jews from slaughter by a counter-decree. Est. 8:3-5. The metal of the third Kingdom was brass, and the government of Alexander the Great was a Monarchy supported by a Military Aristocracy, that was as weak as the ambitions of its leaders. The iron power of the fourth Kingdom shows a still further depreciation. The Caesars were nominally elected by the people; they were merely called First Magistrates of the State or Generals; and for a long time they wore no diadem, but only the laurel crown of a successful commander. They had also a Senate which was supposed to counsel and control them. The people were neither allowed to legislate for them, nor to interfere with them, and if a Senator became too independent he was banished. Thus the Empire remained metallic and coherent. Iron is more perishable, more easily corroded or rusted than brass, or silver, or gold; but in the form of 'Steel' it is harder than any of them, and cuts through every other metal. Such has been Rome with her iron rule. But the "Colossus" grows weaker and weaker until the feet and toes become a mixture of Iron and Clay. In other words the government degenerates from an Absolute Monarchy to an Autocratic Democracy, a form of government in which the people largely have the say. In short the "Colossus" shows that Gentile dominion passes gradually from the Head, the organ which ought to direct the members, to the Feet, which are only made to carry the body whither the head directs. We see then that the first of these Kingdoms was a Unit, the second Dual, the third became Quadruple (Dan. 7:6, Dan. 8:8), and the fourth, in its final form, becomes Ten-Toed.

The "Colossus" comes to an end by being smitten on the Feet by a "Stone Cut Out of a Mountain." The "Stone" does not fill the earth by degrees, and thus crowd the "Colossus" out, it at One Blow 'Demolishes It'. The action of the "Stone" is 'Judgment', not grace. It therefore cannot mean Christianity, for it is a "process" whereas the action of the "Stone" is 'Sudden' and 'Calamitous'. Again the Time of the destruction is not until after the formation of the toes, and we know that the "Two Limbs" of the "Colossus" did not appear until A.D. 364, and the "Ten Toes" have not yet developed. The Time when the "Stone" falls on the "Colossus" is distinctly stated in the interpretation as "in the days of those kings," that is, in the days of the kings represented by the "Ten Toes." The "Stone" which smites the "Colossus" must be interpreted as Christ who is called a "Stone" in Scripture. "Whosoever shall fall on this stone (Christ) shall be broken (softened by repentance), but on whomsoever it shall fall, it will grind him to powder." Matt. 21:44. This is exactly what the prophet foretells of the smiting of the "Colossus." "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the Stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:35. As the four Kingdoms typified by the "Colossus" are literal Kingdoms, it follows that the "Stone Kingdom" must be a literal Kingdom, for it takes the place of the Kingdoms that are destroyed, and conquers the whole earth. The "Stone Kingdom" then is the "Millennial Kingdom of Christ" and the "Colossus," or the "Times of the Gentiles" typified by it, cannot come to an end until the "revelation of Christ" at His Second Coming.

2. Vision of "Four Beasts."

This was a vision of Daniel's 48 years after Nebuchadnezzar had his dream, and occurred in the first year of Belshazzar, B.C. 555. In vision Daniel stood on the shore of the "Great Sea" (the Mediterranean), from which region the four Kingdoms arose. Out of the sea four "Great Beasts" came up in succession. We have no difficulty in identifying these "Four Beasts" with the "Four Kingdoms" represented by the "Colossus." "The first was like a Lion and had Eagle's Wings, " and as the Prophet watched it, he saw it "lifted up from the earth, and made stand upon its feet as a Man, and a Man's Heart was given to it. Dan. 7:4. We have only to visit the British Museum, London, and examine the colossal stone lions with the "wings of an eagle" and the "head of a man, " disinterred from the ruins of Babylon and Assyria by Sir Henry Layard between the years 1840 and 1850 A. D., to see that the "First Beast" of Daniel's vision represented the First World Kingdom-Babylon, and its King Nebuchadnezzar.

The peculiarity of the "First Beast" was that it had "Eagle's Wings." This combination of the lion, the "King of Beasts, " and the eagle, the "King of Birds," corresponded to the Royalty of the "Head of Gold" of the Colossus, and typified the "Eagle-like" swiftness of the armies of Nebuchadnezzar. The "Plucking of the Wings" doubtless referred to the "Beastly Insanity" of Nebuchadnezzar (Dan. 4:20-22), and the "lifting up," and causing to stand upon its feet "as a man" to his restoration to sanity.

The Second Beast was "like to a Bear, and it raised up itself on one side, and it had Three Ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, Devour Much Flesh." Dan. 7:5. The bear is the strongest beast after the lion and is distinguished for its voracity, but it has none of the agility and majesty of the lion, is awkward in its movements, and effects its purpose with comparative slowness, and by brute force and sheer strength. These were the characteristics of the Medo-Persian Empire. It was ponderous in its movements. It did not gain its victories by bravery or skill, but overwhelmed its enemies by hurling vast masses of troops upon them. Xerxes' expedition against Greece was undertaken with 2, 500, 000 fighting men, who with the camp followers made up an army of 5, 000, 000. Other Persian generals had armies running up into the 100, 000's of men. It is easy to be seen that the movements of such enormous bodies of men would "devour much flesh," not only in the destruction of their enemies, but thousands would die of disease and exposure and the countries through which they passed would become famine stricken by the loss of food seized to feed such armies. The side of the Bear which raised up to attack typified Persia, in which lay the greatest military strength, and corresponded to the right shoulder and arm of the "Colossus." The "Three-Ribs" stood for the three Kingdoms of Lydia, Babylon and Egypt, which formed a "Triple Alliance" to check the Medo-Persian power, but were all destroyed by it.

The Third Beast was "like a Leopard, which had upon the back of it four wings of a fowl; the Beast had also four heads; and dominion was given to it." Dan. 7:6. The leopard is the most agile and graceful of creatures; but its speed is here still further assisted by "wings." Slight in its frame, but strong, swift and fierce, its characteristics render it a fitting symbol of the rapid conquests of the Greeks under Alexander the Great, who, followed by small but well-equipped and splendidly brave armies, moved with great celerity and in about 10 years overthrew the unwieldy forces of Persia, and subdued the whole civilized world. The "four wings of a Fowl" indicate, that, as a "fowl" does not fly high, the armies of Alexander were fitted

mainly for lowland fighting. There is an incongruity between the number of "wings" and the number of "heads" of the Leopard. "Four heads" call for "four pair of wings." Why only "four" wings we do not know, unless they denote the four quarters of the earth into which Alexander sought to extend his Kingdom. The "Four Heads" of the Leopard represent the "Four Kingdoms" into which the Empire of Alexander was divided by his generals, namely Egypt, Syria, Thrace and Macedonia. From B.C. 323 to B.C. 30 there was no world-wide Kingdom, there being this break or parenthesis between the Medo-Persian and Roman Empires, showing that while there was to be "four" and "only four" world-wide Empires it did not necessarily follow that there should be no break between them. The Third Beast, the Leopard, corresponds to the abdomen and hips of the Colossus.

The Fourth Beast was unlike any beast that Daniel had ever seen or heard about, it was "dreadful and terrible, and strong exceedingly, and it had great 'Iron Teeth'. It devoured and brake in pieces, and tamped the residue (the other Beasts) with the feet of it; and it was diverse from all the Beasts that were before it and it had "Ten Horns." The fact that the Fourth Beast had "Iron Teeth, " and that there ere "Ten Horns" on its head, the "iron" corresponding to the "Iron Limbs" and the "ten horns" to the "Ten Toes" of the Colossus, would cause Daniel to see that the Fourth Beast represented the Fourth World Kingdom. But as Daniel "considered" the "Ten Horns, " he was amazed to see another Horn, a "Little" one, come up among them, and before whom there were "three" of the "First Horns" plucked up by the roots, that is destroyed; and as he examined the "Little Horn" more closely he noticed that it had Eyes like the eyes of a Man, and the Mouth of a Man speaking great things. Dan. 7:7, Dan. 7:8. This mystified and troubled Daniel. He had seen nothing corresponding to it on the "Ten Toes" of the Colossus. It must mean some new and additional revelation that God did not see fit to impart to the Gentile King Nebuchadnezzar, and that was reserved for Daniel and his people (the Jews), for we must not forget that Daniel's own visions, in the last six chapters of the Book, have to do with God's dealings with the Jewish People in the "Latter Days." Dan. 10:14.

Before Daniel could ask for an explanation of the meaning of the "Little Horn, " he had another vision, a vision of a Judgment. Dan. 7: 9-11. Daniel's vision of the destruction of the Beast (vs. 11) locates this judgment as just before the Millennium. Daniel at the same time saw the "Son of Man" (Christ) receive His Kingdom (the Stone Kingdom). Vs. 13, 14. These visions added to Daniel's perplexity, and he was "grieved in his spirit," and the visions of his head "troubled him" (vs. 15), so he approached one of the "Heavenly Messengers" that stood by and asked him the meaning. He was told that the "Four Beasts" stood for Four Kings, or Kingdoms (vs. 23), that should arise out of the earth. Then Daniel wanted to know the "truth" about the "Fourth Beast, " which was so diverse from the other three. The "Little Horn" of the Fourth Beast was what troubled him the most because it was to make war against the "Saints of the Most High," and they were Daniel's own people, the God-fearing Jews of the "End Time," who were to pass through the "Great Tribulation" and to be prevailed against, until the time came that the people (the Jews) of the "Saints of the Most High" should possess the Kingdom. In explanation Daniel was told that the "Ten Horns" on the Fourth Beast represented "Ten Kings" that shall arise, and that the "Little Horn" was a king that should rise among them and subdue three of them, and that he would be a "person" of remarkable intelligence and great oratorical powers, having a mouth speaking great things (vs. 8, 20). That he would be audacious, arrogant, imperious and persecuting and change "times and laws," and that the "Saints of the Most High" would be given into

his hands for a "Time, and Times, and the Dividing of Time," or $33 \frac{1}{2}$ [$? = 3 \frac{1}{2}$] years. For a further description of the "Little Horn" see the Chapter on "The Antichrist."

In this vision of the Four Beasts we see "Degeneration" just as we saw it in the metals of the Colossus. The descent is from the Lion, the "King of Beasts," to a nondescript monster that defies description. The reason why these Four Kingdoms are represented first as a "Golden Headed Metallic Image," and then as a succession of "Wild Beasts," is to show the difference between man's view and God's view of the World Kingdoms. Man sees in them the concentration of wealth, majesty and power; God sees them as a succession of rapacious wild beasts devouring one another.

3. Vision of "Ram" & "He-Goat."

The explanation as to the meaning of the "Little Horn" perplexed Daniel, and he voiced it "My 'cogitations' much troubled me, and my countenance the matter in 'my heart.'" Dan. 7:28. To comfort His servant God, two years later, transported Daniel in vision to Shushan the capital of Persia, and as he stood on the bank of Ulai, he saw a Ram which had "Two Horns, " one higher than the other, and the higher came. He saw the Ram push "Westward" and "Northward" and "Southward" and nothing could stand before it, and it did according to its will. Dan. 8:4. While Daniel was "considering" what the vision of the Ram meant, he saw a He-Goat come from the West unmolested, and he noticed it had a "Notable Horn" between its eyes, and when it reached the Ram it was moved with "choler" or anger against it, and smote it with "fury," and broke its "Two Horns," and knocked it down and stamped upon it. Then the He-Goat waxed great, but when it became strong its "Great Horn" was broken off, and "Four Notable Horns" came up in its place, and out of one of them sprang a "Little Horn" which waxed exceeding great toward the "South" and toward the "East," and toward the "Pleasant Land" (Palestine). Dan. 8:5-7.

When Daniel sought for the meaning of the vision he heard a voice say "Gabriel, make this man to understand the vision." Then Gabriel said to Daniel: The vision belongs to the 'Time of the End,' and is to make thee know what shall come to pass in the "Last End of the Indignation." Dan. 8:15-17. Gabriel then informed Daniel that the "Ram" stood for the Medo-Persian Kingdom, with its two Kings, Darius and his nephew Cyrus; that the He-Goat stood for the Grecian Kingdom, the "Great Horn" between its eyes for its first King (Alexander the Great), and that the "Four Horns" that took the place of the "Great Horn" stood for Four Kingdoms into which the Grecian Kingdom should be divided. This explanation cleared up things considerably for Daniel. It revealed to him that the "Two Horns" of the Ram, one higher than the other, and the "Two Shoulders" of the Bear, one higher than the other, of his vision of the "Four Wild Beasts;" and the "Two Arms" of the Colossus of Nebuchadnezzar's dream, must stand for the same thing, and that the double Kingdom of Medo-Persia. He also saw that the "Four Horns" that came up in the place of the "Great Horn" corresponded to the "Four Heads" of the Third Wild Beast (the Leopard) and that therefore the He-Goat and the Third Wild Beast and the "Abdomen and Hips" of the Colossus stood for the Grecian Kingdom, and its fourfold division among the generals of Alexander the Great.

We have already anticipated this in our explanation of the "Colossus" and of the "Four Wild Beasts," but we must not forget that Daniel's information was progressive, and that each new vision threw light on his previous visions. For instance, the Ram's pushing "Westward" and "Northward" and "Southward, " identifies it with the Bear crunching "Three Ribs" in its mouth which we saw was

prophetic of the subjugation of Lydia to the "West, " Babylon to the "North," and Egypt to the "South." If the He-Goat had not been pointed out as the "King of Grecia" it would not be difficult for us to identify him, for the "Goat" was the national emblem of Macedonia, and is found on the coins of that country, the ancient capital of which was called "Aegae" or the "Goat City."

The same may be said as to the identification of the Ram with the Medo-Persian Kingdom. Persian coins have been found which display a "Ram's Head" on one side, and a "Ram" incumbent on the other. We also read of a Persian king riding in front of his army wearing a golden figure of a "Ram's Head" set with gems, instead of a diadem. In the Zoroastrian religion, the guardian spirit of Persia, appears as a "Ram, " with clean feet and sharp-pointed horns.

The fury and violence of the He-Goat well depicts the vigor of Alexander the Great's attacks which carried everything before them. Rushing from the West, Alexander, in three great battles, made himself master of the world. But the "Great Horn" was suddenly broken off, for Alexander, with plans inconceivably vast, succumbed to marsh fever and intemperance at Babylon, in the thirty-third year of his life, and, in fulfillment of the prophecy "Four Horns" sprang up in the place of the "Great Horn." These "Four Horns" stood for the four Generals of Alexander's army who divided his Kingdom among themselves. Cassander took possession of Macedonia. Lysimachus seized upon Thrace, Western Bithynia, Lower Phrygia, Mysia and Lydia. Seleucus took the remainder of Asia Minor and the East, including Syria and Assyria. Ptolemy took possession of Egypt. These Four Kingdoms were in time all absorbed into the

Fourth World Kingdom, the Roman Empire. The last to lose its identity being Egypt, which succumbed in B.C. 30. Soon after the appearance of these "Four Horns" on the head of the He-Goat Daniel saw a "Little Horn" come up on one of them. Gabriel explained the significance of this "Little Horn" to Daniel. He told him that it stood for a King of "Fierce Countenance" who should stand up in the "Latter Time" of the Kingdom, and who should stand up against the "Prince of Princes" (Christ). Dan. 8:23-25. The description of this "Little Horn" so clearly corresponds with the description of the "Little Horn" that rose among the "Ten Horns" on the head of the Fourth Wild Beast that it was not difficult for Daniel to see that they described and stood for the same Person - 'The Antichrist'. The revelation so overcame Daniel that he "fainted" and was sick certain days. Dan. 8:27.

4. Vision of the "Kings of North & South."

While Daniel foresaw that the Kingdom of Alexander the Great would be divided into Four Kingdoms and that out of one of them would come the "Antichrist," he was not told at that time which one it would be, but 20 years later, in B.C. 533, he had another vision in which he saw two kings warring against each other. One was called the "King of the North," the other the "King of the South." This chapter (Dan. 11:1-3) is one of the most wonderfully minute as to prophetic details of any chapter in the Bible. It corresponds exactly with the profane history of the kings of Egypt and Syria for over 350 years. From verse 5 to verse 31 we have an account of what is called the "wars" of the "Kings of the North" (Syria) and of the "Kings of the South" (Egypt). These end with the close of the reign of Antiochus Epiphanes, B.C. 164. Verses 32-34 cover the whole period from, B.C. 164 down to the "Time of the End." At verse 36 "The Wilful King" (Antichrist) appears, and from that verse down to the end of the Book, we have an account of what is to befall Daniel's People in the "Latter Days." This vision of the "King of the North" (Syria), and of the "King of the South" (Egypt), in which the "King of the North" prevailed, revealed to Daniel

that Antichrist would arise in the "Syrian" division of Alexander's Kingdom, for the description of the "King of the North" corresponded with the description of the "Little Horn" that came up on one of the "Four Horns" of the He-Goat, and also with the "Little Horn" that came up among the "Ten Horns" on the head of the Fourth Beast. Thus to Daniel was revealed the whole course of the "Times of the Gentiles."

5. Vision of "Seventy (70) Weeks".

In chapter nine Daniel had a Vision of "Seventy (70) Weeks" that were determined on his "People" (the Jews) and the Holy City (Jerusalem) to finish "their transgressions," and make an "end of their sins," and bring in "everlasting righteousness." Dan. 9:24. This Vision of the "Seventy (70) Weeks" is the most important revelation in many respects made in the Scriptures. It set the date of the First Coming of Christ, and gives the length of the reign of Antichrist. The date of the "Vision" is important. The first verse of the chapter locates it in the "First Year" of Darius the Median, or the same year as the "Fall of Babylon," B.C. 538. Daniel had been studying the Prophecy of Jeremiah, and learned from it that the 70 years of "Captivity" of his people were drawing to a close, for the "Captivity" began in B.C. 606, and 68 years had elapsed since then. Jer. 25:11. This discovery thrilled Daniel and he set his face toward God and poured out his soul in one of the most wonderful prayers recorded in the Scriptures. Verses 3-5. It is a model of confession, supplication and intercession. His prayer was interrupted by the appearance of the angel Gabriel, who had been sent at its commencement to give him "understanding in the matter." Vs. 20-22. Daniel was concerned about the end of the "seventy (70) years" of the "Captivity," and doubtless Gabriel relieved his mind as to that, but Gabriel had something more important to reveal to Daniel and that was the period of "Seventy (70) Weeks." The purpose of Gabriel's visit was to show Daniel that while his people would be restored to their own land at the end of the "Seventy (70) Years," that did not mean the restoration of their National Life, but was only the commencement of a longer period, which the angel called the "Seventy (70) Weeks," that must elapse before they should again be in control of their own land. This period was "determined" upon Daniel's people, and upon the Holy City. This is very important. It discloses the fact that the "Seventy Weeks" have nothing to do with the Gentiles or the Church. It also discloses another fact that the "Seventy Weeks," or 490 years, only cover the period when the Jews are, by God's permission, dwelling as a people in their own land. It does not cover the present period of their Dispersion.

Seventy (70) Weeks.

The expression "Seventy Weeks" should read "Seventy Sevens (70 7s)." Whether those "sevens" are days, weeks or years is to be determined by the context. The "Period" of the "Seventy (70) Weeks" is divided into three periods of "Seven (7) Weeks," "Threescore and Two (62) Weeks" and "One Week," and it was to be $7+62 = 69$ weeks from the going forth of the "commandment" to Restore and Build Jerusalem Unto "Messiah the Prince." The date of the "commandment" is given in Neh. 2:1 as the month "Nisan" in the twentieth (20th) year of Artaxerxes the king, which was the 14th day of March, B.C. 445. The day when Jesus rode in Triumphant Entry into Jerusalem as "Messiah the Prince," was Palm Sunday, April 2, A.D. 30. Luke 19:37-39. But the time between March 14, B.C. 445, and April 2, A. D. 30, is more than 69 literal "weeks." It is $.445+30 = 475$

years. What explanation can we give for this? It is clear to every careful student of the Word of God that there is a "Time Element" in the Scriptures. We come across such divisions of time as "hours;" "days;" "weeks;" "months;" "years;" "times;" "

"time and the dividing of time." To be intelligible and avoid confusion they must all be interpreted on the same scale. What is that scale? It is given in Num. 14:34. "After the number of the days in which ye searched the land, even forty days --Each Day for a Year, shall ye bear your iniquities, even forty years." See also Eze. 4:6.

The "Lord's Scale" then is --"A Day Stands for a Year."

Let us apply this scale to the "Seventy (70) Weeks." We found that the time between the "commandment" to restore and build Jerusalem, and "Messiah the Prince, " was to be 69 weeks, or $69 \times 7 = 483$ days, or if a "day" stands for a year, 483 years. But we found that from B.C. 445 to A. D. 30 was 475 years, a difference of 8 years. How can we account for the difference? We must not forget that there are years of different lengths. The Lunar year has 354 days. The Calendar year has 360 days. The Solar year has 365 days. The Julian, or Astronomical year, has $365 \frac{1}{4}$ days, and it is necessary to add one day every 4 years to the calendar. Now which of these years shall we use in our calculation? We find the "Key" in the Word of God. In Gen. 7:11-13; Gen. 8:3, Gen. 8:4, in the account of the Flood, we find that the 5 months from the 17th day of the 2nd month, until the 17th day of the 7th month, are reckoned as 150 days, or 30 days to a month, or 360 days to a year. So we see that we are to use in "Prophetical Chronology" a "Calendar" year of 360 days. According to ordinary chronology, the 475 years from B.C. 445 to A. D. 30 are 64 "Solar" years of 365 days each. Now counting the years from B.C. 445 to A.D. 30, inclusively, we have 476 solar years. Multiplying these 476 years by 365 (the number of days in a Solar year), we have 173, 740 days, to which add 119 days for leap years, and we have 173, 859 days. Add to these 20 days inclusive from March 14 to April 2, and we have 173, 879 days. Divide 173, 879 by 360 (the number of days in a "Prophetical Year"), and we have 483 years all to one day, the exact number of days (483) in 69 weeks, each day standing for a year. Could there be anything more conclusive to prove that Daniel's 69 weeks ran out on April 2, A. D. 30, the day that Jesus rode in triumph into the City of Jerusalem.

We must carefully notice that nothing is mentioned as occurring between the "Seven (7) Weeks" and the "Threescore and Two (62) Weeks," is and that Daniel was to understand that the latter followed the former without a break. The words that follow, "the street shall be built, and the wall, even in troublous times," doubtless refers to the "first period" or 49 years, occupied by Ezra and Nehemiah in the work of restoring and rebuilding the City of Jerusalem. We see from this that if the "students of Prophecy" of Christ's day had been on the alert, and had understood Daniel's prophecy of the "Seventy (70) Weeks, " they would have been looking for Him, and would have known to a certainty whether He was the Messiah or not. While there was no break between the "Seven (7) Weeks" and the "Threescore and Two (62) Weeks," there is a break between the "Sixty-ninth" (69th) and "Seventieth (70th) Week," in which several things were to happen.

First we read that "Messiah Was to Be Cut Off, But Not for Himself." This refers to Christ's rejection and crucifixion. He died for others. Then we read that the people of the "Prince That Shall Come" shall destroy the City and the Sanctuary. Note that it does not say that the "Prince" will destroy the City and Sanctuary, but the People of the Prince. The people who destroyed the City of Jerusalem and the Temple in A. D. 70 were the Romans, therefore the "Prince (Antichrist) must be a Roman Citizen. This does not mean that he cannot be a Syrian Jew, for Syria will then be a part of the revived Roman Empire, and Saul of Tarsus was a Roman citizen as well as Jew. We are then told that the desolation of the land of Palestine shall continue until the "End of the War" (probably Armageddon). As this "desolation" still

continues we see that the "Gap" between the "Sixty ninth" (69th) and "Seventieth Week" (70th) takes in the whole of this 'Present Dispensation'. The next verse (vs. 27) introduces the "Seventieth (70th) Week." "And He (the "Prince" --Antichrist) shall confirm the Covenant with many for One Week (the Seventieth (70th) Week); and in the Midst

(middle) of the Week He (the Antichrist), shall cause the sacrifice and oblation to cease," etc. For a description of the "Seventieth (70th) Week" see the chapter on "The Tribulation."

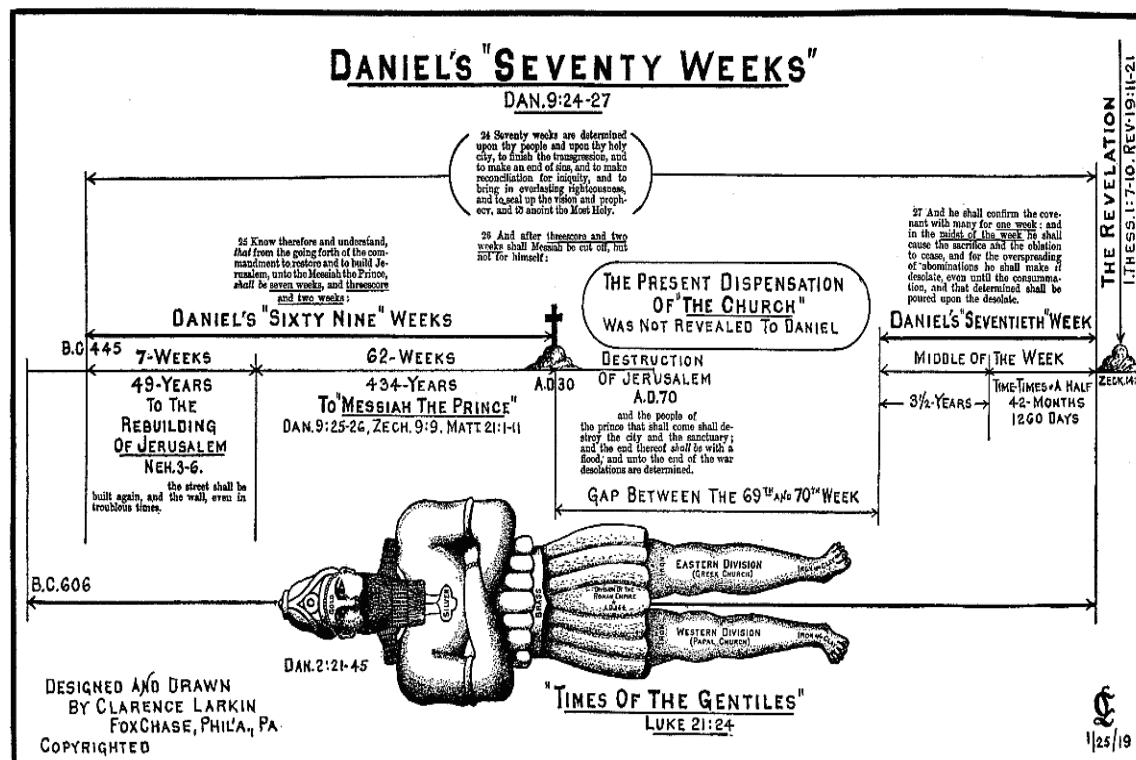
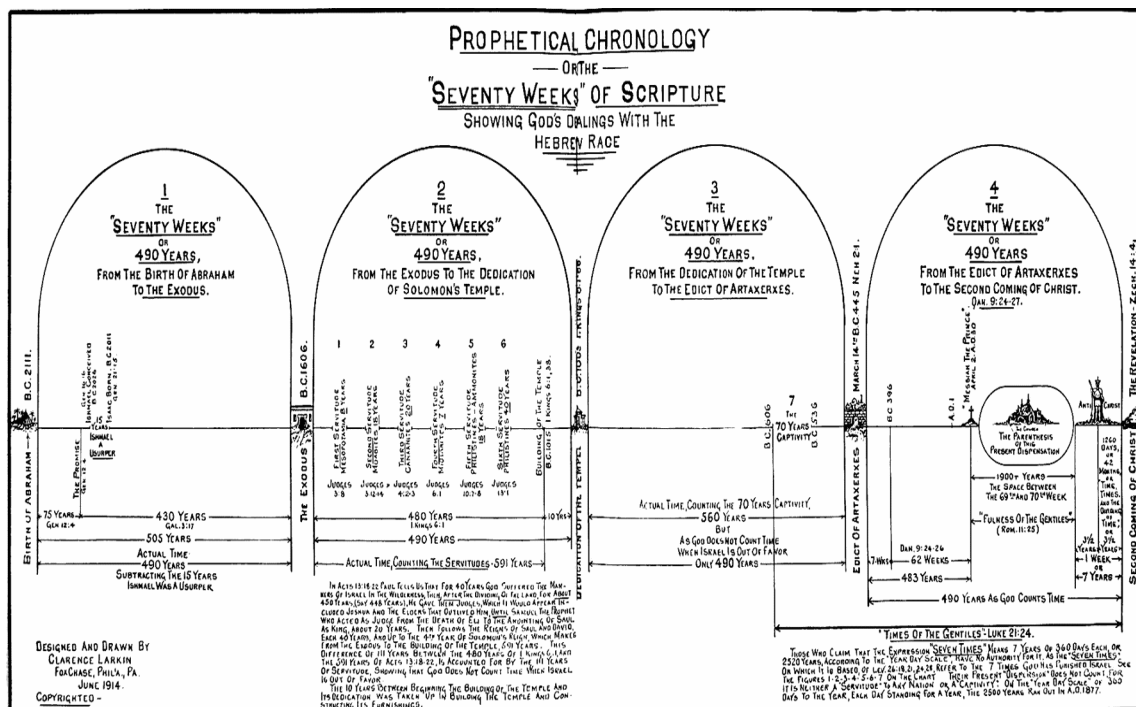
Times of Gentiles.

In Luke 21:24 Jesus says that Jerusalem shall be trodden down of the Gentiles until the "Times of the Gentiles" be fulfilled. We have seen that the "Times of the Gentiles" began in B. C 606; is there any way of telling when they will end? There are those who claim that Jesus meant by the word "Times," "Prophetical Times," and that a Prophetical "Time" is a year of 360 days, each day standing for a year, thus making a "Time" equal to 360 years. They also claim that Moses in the Book of Leviticus (Lev. 26:18-20, Lev. 26:24-26), foretold, and four times repeated it, that if the Children of Israel disobeyed God, He would punish them "Seven Times" for their sins and that Jesus referred to these "Seven Times" when He spoke of the "Times" of the Gentiles. Therefore if a "Time" is 360 years, "Seven Times" would be $7 \times 360 = 2520$ years; and as the "Times of the Gentiles" began in B.C. 606, they should end in A. D. 1914.

Can this claim be substantiated? In the Book of Revelation the last "half" of the "Seventieth (70th) Week" of Daniel is described by three statements of time. First by 42 months (Rev. 11:2; Rev. 13:5); second by 1260 days (Rev. 11:3; Rev. 12:6); third by "Time, and Times, and Half a time" (Rev. 12:14); this last corresponding with Daniel's "Time and times and the dividing of time." Dan. 7:25; Dan. 12:7. Now as all these statements of time apply to the same period it is clear that the things that are equal to the same thing are equal to each other; and as a "thousand, two hundred and threescore days" equal 1260 days, and 1260 days equal 42 months of 30 days each, and 42 months equal $3 \frac{1}{2}$ years, then "Time, Times and Half a Time" (or the dividing of time), must equal $3 \frac{1}{2}$ years. That is, a "Time" must equal one year; and "Times," two years; and a "Half a Time," half a year. So we see that in "Prophetical Chronology" a "Time" is equal to a year of 360 days, and not a year of 360 years. There is therefore no scriptural authority for calling a "Time" 360 ordinary years. If a "Time" was 360 ordinary years, then the "times, and times, and half a time" of Rev. 12:14 would be equal to $360 + 720 + 180$ or 1260 years, making the "Last Week" of Daniel's "Seventy (70) Weeks" 2520 years long; the absurdity of which is seen when we remember that the last week of the "Seventy (70) Weeks" must be on the same scale as the "Weeks" of the 69 Week Period, which we proved from history were only 7 years long. If the claim that the "Times of the Gentiles" is 2520 years long is correct, then we must not forget that those years are years of 360 days each. Now 2520 years of 360 days each, make 907, 200 days. But exactly 2523 Julian or "Astronomical Years" of 365 $\frac{1}{4}$ days each, or 921, 516 days, have elapsed since B.C. 606 up to the present time (A.D. 1917), a difference of 14, 316 days. If we reduce these 2523 years of 365 $\frac{1}{4}$ days to years of 360 days, then we must divide 921, 516 by 360, which gives us 2559, $\frac{3}{4}$ years, which is $39 \frac{3}{4}$ years more than 2520 years, so that the 2520 years of the "Times of the Gentiles" ran out $39 \frac{3}{4}$ years ago, or in A. D. 1877.

As further proof that the "Seven Times" of Leviticus are not Prophetic "Times," we have the fact (shown on the chart on "Prophetical Chronology"), that the

[illegible]



24. 1st Maccabees.

The Apocrypha of the Old Testament With Historical Introductions, a Revised Translation, and Notes Critical and Explanatory By Edwin Cone Bissell · 1890

{{ 1st Maccabees: Content: The narrative covers a period of forty (40) years from the accession of Antiochus Epiphanes in 175 B .C. to the death of Simon in 135 B .C., and gives therefore a complete picture of the struggle. The book may be conveniently divided into five sections. (1) The cause of the revolt (chap. 1). The writer gives a vivid description of the attempt of Antiochus Epiphanes, in conjunction with the Hellenizing party in Judra, to abolish the Jewish religion and establish paganism in its stead . A Greek gymnasium was erected in Jerusalem; the Temple was desecrated, and became the scene of idolatrous sacrifices; a terrible inquisition was instituted, and all Jews who refused to abandon their faith were put to death. (2) The outbreak of the revolt (chap. 2). The standard of revolt was raised at Modin by Mattathias and his five sons, who gathered together a force and resisted the demands of Antiochus (167 B.C.). Just before his death, which occurred in the following year, Mattathias charged his sons "to be zealous for the law and give their lives for the covenant." (3) The struggle under the leadership of Judas (chaps. 3:1-9:22). Judas is the hero of the book, and the writer dwells at length on his valorous deeds during the five years (166-161) of his captaincy . In his first campaign he won three signal victories, the first over Apollonius, the second over Seron, the third over a large army specially sent from Antioch to avenge the previous defeats under the command of Nicanor and Gorgias (chaps. 3, 4). In the following year he was again successful against a still larger Syrian army under Lysias, and this triumph enabled him to obtain possession of the Temple at Jerusalem , which he purified and re-dedicated to the worship of Jehovah (chaps. 5 and 6). The victories of Judas, and the difficulties which arose in Syria after the death of Antiochus, compelled Lysias to abandon the policy of destroying the Jewish religion, and grant the Jews religious liberty. Judas, however, was not content with this concession . The remainder of his life was devoted to the attempt to secure political independence as well (chaps. 7-9). (4) The leadership of Jonathan (chaps. 9:23-12:53), which lasted from 161 B.C. to 143. After a fruitless guerilla warfare, in which Jonathan won some victories, a change of fortune took place through a civil strife in Syria. Jonathan was made High Priest in 153, and by diplomatic alliances succeeded in maintaining his position for ten years. (5) The leadership of Simon (chaps. 13, 16) from 143-135 B.C. Partly by success in war, partly by diplomacy, Simon consolidated his position and secured complete independence for the Jews. His rule was characterized by many administrative reforms. In 135 B.C. he was treacherously murdered by his son in -law , Ptolemy, who hoped to secure the position.}}

Maccabees 1st. (Douay-Rheims Version. Chapter Summary altered from Hilderbrandt's Quick & Dirty Summary.) (Text from Alexander to Antiochus.)

{{ Chapter 1: Philip to Alexander: introduces Antiochus Epiphanes (Antiochus IV: 175-163 BC) son of Antiochus the Great (III: 222-187 BC) kings of Syria. Epiphanes: major persecutor of the Jews whom the Maccabees will oppose.

1Now it came to pass, after that Alexander the son of Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius king of the Persians and Medes: 2He fought many battles, and took the strong holds of all, and slew the kings of the earth: 3And he went through even to the ends of the earth, and took the spoils of many nations: and the earth was quiet before him. 4And he gathered a power, and a very strong army: and his heart was exalted and lifted up. 5And he subdued countries of nations, and princes: and they became tributaries to him. 6And after these things, he fell down upon his bed, and knew that he should die. 7And he called his servants the nobles that were brought up with him from his youth: and he divided his kingdom among them, while he was yet alive. 8And Alexander reigned twelve years, and he died. 9And his servants made themselves kings everyone in his place: 10And they all put crowns upon themselves after his death, and their sons after them many years, and evils were multiplied in the earth. 11And there came out of them a wicked root, Antiochus the Illustrious, the son of king Antiochus, who had been a hostage at Rome: and he reigned in the hundred and thirty-seventh year of the kingdom of the Greeks. 12In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go, and make a covenant with the heathens that are round about us: for since we departed from them, many evils have befallen us. 13And the word seemed good in their eyes. 14And some of the people determined to do this, and went to the king: and he gave them license to do after the ordinances of the heathens. 15And they built a place of exercise in Jerusalem, according to the laws of the nations: 16And they made themselves prepuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil. 17And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms. 18And he entered into Egypt with a great multitude, with chariots and elephants, and horsemen, and a great number of ships: 19And he made war against Ptolemee king of Egypt, but Ptolemee was afraid at his presence, and fled, and many were wounded unto death. 20And he took the strong cities in the land of Egypt: and he took the spoils of the land of Egypt. 21And after Antiochus had ravaged Egypt in the hundred and forty-third year, he returned and went up against Israel. 22And he went up to Jerusalem with a great multitude. 23And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces. 24And he took the silver and gold, and the precious vessels: and he took the hidden treasures which he found: and when he had taken all away he departed into his own country. 25And he made a great slaughter of men, and spoke very proudly. 26And there was great mourning in Israel, and in every place where they were. 27And the princes, and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed.

28Every bridegroom took up lamentation: and the bride that set in the marriage bed, mourned: 29And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion. 30And after two full years the king sent the chief collector of his tributes to the cities of Juda, and he came to Jerusalem with a great multitude. 31And he spoke to them peaceable words in deceit: and they believed him. 32And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed many people in Israel. 33And he took the spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about: 34And they took the women captive, and the children, and the cattle they possessed. 35And they built the city of David with a great and strong wall, and with strong towers, and made it a fortress for them: 36And they placed there a sinful nation, wicked men, and they fortified themselves therein: and they stored up armour, and victuals, and gathered together the spoils of Jerusalem; 37And laid them up there: and they became a great snare. 38And this was a place to lie in wait against the sanctuary, and an evil devil in Israel. 39And they shed innocent blood round about the sanctuary, and defiled the holy place. 40And the inhabitants of Jerusalem fled away by reason of them, and the city was made the habitation to strangers, and she became a stranger to her own seed, and her children forsook her. 41Her sanctuary was desolate like a wilderness, her festival days were turned into mourning, her sabbaths into reproach, her honours were brought to nothing. 42Her dishonour was increased according to her glory, and her excellency was turned into mourning. 43And king Antiochus wrote to all his kingdom, that all the people should be one: and every one should leave his own law. 44And all nations consented according to the word of king Antiochus. 45And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath. 46And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda: that they should follow the law of the nations of the earth, 47And should forbid holocausts and sacrifices, and atonements to be made in the temple of God. 48And should prohibit the sabbath, and the festival days, to be celebrated. 49And he commanded the holy places to be profaned, and the holy people of Israel. 50And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts. 51And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses, and abominations, to the end that they should forget the law, and should change all the justifications of God. 52And that whosoever would not do according to the word of king Antiochus should be put to death. 53According to all these words he wrote to his whole kingdom, and he appointed rulers over the people that should force them to do these things. 54And they commanded the cities of Juda to sacrifice. 55Then many of the people were gathered to them that had forsaken the law of the Lord: and they committed evils in the land: 56And they drove away the people of Israel into lurking holes, and into the secret places of fugitives. 57On the fifteenth day of the month Casleu, in the hundred and forty-fifth year, king Antiochus set up the abominable idol of desolation upon the altar of God, and they built altars throughout all the cities of Juda round about: 58And they burnt incense, and sacrificed at the doors of the houses, and in the streets. 59And they cut in pieces, and burnt with fire the books of the law of God: 60And every one with whom the books of the

testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king. 61Thus by their power did they deal with the people of Israel, that were found in the cities month after month. 62And on the five and twentieth day of the month they sacrificed upon the altar of the idol that was over against the altar of God. 63Now the women that circumcised their children, were slain according to the commandment of king Antiochus. 64And they hanged the children about their necks in all their houses: and those that had circumcised them, they put to death. 65And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die than to be defiled with unclean meats. 66And they would not break the holy law of God, and they were put to death: 67And there was very great wrath upon the people.

Chapter 2: Mattathias (priest of Modein, father of the Maccabees 5 brothers: Johanan, Judas (main warrior), Simon, Eleazar, Jonathan) reacts killing the legate and the Jews commissions his sons and but then Mattathias dies.

1In those days arose Mathathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin. 2And he had five sons: John who was surnamed Gaddis: 3And Simon, who was surnamed Thasi: 4And Judas, who was called Machabeus: 5And Eleazar, who was surnamed Abaron: and Jonathan, who was surnamed Apphus. 6These saw the evils that were done in the people of Juda, and in Jerusalem. 7And Mathathias said: Woe is me, wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies? 8The holy places are come into the hands of strangers: her temple is become as a man without honour. 9The vessels of her glory are carried away captive: her old men are murdered in the streets, and her young men are fallen by the sword of the enemies. 10What nation hath not inherited her kingdom, and gotten of her spoils? 11All her ornaments are taken away. She that was free is made a slave. 12And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them. 13To what end then should we live any longer? 14And Mathathias and his sons rent their garments, and they covered themselves with haircloth, and made great lamentation. 15And they that were sent from king Antiochus came thither, to compel them that were fled into the city of Modin, to sacrifice, and to burn incense, and to depart from the law of God. 16And many of the people of Israel consented, and came to them: but Mathathias and his sons stood firm. 17And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler, and an honourable, and great man in this city, and adorned with sons, and brethren. 18Therefore come thou first, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem: and thou, and thy sons, shall be in the number of the king's friends, and enriched with gold, and silver, and many presents. 19Then Mathathias answered, and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments: 20I and my sons, and my brethren will obey the law of our fathers. 21God be merciful unto us: it is not profitable for us to forsake the law, and the justices of God: 22We will not

hearken to the words of king Antiochus, neither will we sacrifice, and transgress the commandments of our law, to go another way. 23Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment. 24And Mathathias saw and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar: 25Moreover the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar. 26And shewed zeal for the law, as Phinees did by Zamri the son of Salomi. 27And Mathathias cried out in the city with a loud voice, saying: Every one that hath zeal for the law, and maintaineth the testament, let him follow me. 28So he, and his sons fled into the mountains, and left all that they had in the city. 29Then many that sought after judgment, and justice, went down into the desert: 30And they abode there, they and their children, and their wives, and their cattle: because afflictions increased upon them. 31And it was told to the king's men, and to the army that was in Jerusalem in the city of David, that certain men who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them. 32And forthwith they went out towards them, and made war against them on the sabbath day, 33And they said to them: Do you still resist? come forth, and do according to the edict of king Antiochus, and you shall live. 34And they said: We will not come forth, neither will we obey the king's edict, to profane the sabbath day. 35And they made haste to give them battle. 36But they answered them not, neither did they cast a stone at them, nor stopped up the secret places, 37Saying: Let us all die in our innocency: and heaven and earth shall be witnesses for us, that you put us to death wrongfully. 38So they gave them battle on the sabbath: and they were slain with their wives, and their children, and their cattle, to the number of a thousand persons. 39And Mathathias and his friends heard of it, and they mourned for them exceedingly. 40And every man said to his neighbour: If we shall all do as our brethren have done, and not fight against the heathens for our lives, and our justifications: they will now quickly root us out of the earth. 41And they determined in that day, saying: Whosoever shall come up against us to fight on the sabbath day, we will fight against him: and we will not all die, as our brethren that were slain in the secret places. 42Then was assembled to them the congregation of the Assideans, the stoutest of Israel, every one that had a good will for the law. 43And all they that fled from the evils, joined themselves to them, and were a support to them. 44And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation: and the rest fled to the nations for safety. 45And Mathathias and his friends went round about, and they threw down the altars: 46And they circumcised all the children whom they found in the confines of Israel that were uncircumcised: and they did valiantly. 47And they pursued after the children of pride, and the work prospered in their hands: 48And they recovered the law out of the hands of the nations, and out of the hands of the kings: and they yielded not the horn to the sinner. 49Now the days drew near that Mathathias should die, and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation: 50Now therefore, O my sons, be ye zealous for the law, and give

your lives for the covenant of your fathers. 51And call to remembrance the works of the fathers, which they have done in their generations: and you shall receive great glory, and an everlasting name. 52Was not Abraham found faithful in temptation, and it was reputed to him unto justice? 53Joseph in the time of his distress kept the commandment, and he was made lord of Egypt. 54Phinees our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood. 55Jesus, whilst he fulfilled the word, was made ruler in Israel. 56Caleb, for bearing witness before the congregation, received an inheritance. 57David by his mercy obtained the throne of an everlasting kingdom. 58Elias, while he was full of zeal for the law, was taken up into heaven. 59Ananias and Azarias and Misael by believing, were delivered out of the flame. 60Daniel in his innocency was delivered out of the mouth of the lions. 61And thus consider through all generations: that none that trust in him fail in strength. 62And fear not the words of a sinful man, for his glory is dung, and worms: 63To day he is lifted up, and tomorrow he shall not be found, because he is returned into his earth; and his thought is come to nothing. 64You therefore, my sons, take courage, and behave manfully in the law: for by it you shall be glorious. 65And behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you. 66And Judas Machabeus who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people. 67And you shall take to you all that observe the law: and revenge ye the wrong of your people. 68Render to the Gentiles their reward, and take heed to the precepts of the law. 69And he blessed them, and was joined to his fathers. 70And he died in the hundred and forty-sixth year: and he was buried by his sons in the sepulchres of his fathers in Modin, and all Israel mourned for him with great mourning.

Chapter 3: Judas called Maccabeus (Hammer); Antiochus hears of Judas gets angry sends out Lysias with the elephants to fight Judas. Lysias captures and desecrates Jerusalem

1Then his son Judas, called Machabeus, rose up in his stead. 2And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel. 3And he got his people great honour, and put on a breastplate as a giant, and girt his warlike armour about him in battles, and protected the camp with his sword. 4In his acts he was like a lion, and like a lion's whelp roaring for his prey. 5And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire: 6And his enemies were driven away for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand. 7And he grieved many kings, and made Jacob glad with his works, and his memory is blessed forever. 8And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel. 9And he was renowned even to the utmost part of the earth, and he gathered them that were perishing. 10And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel. 11And Judas understood it, and went forth to meet him: and he overthrew him, and killed him: and many fell down slain, the rest fled away. 12And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime. 13And Seron captain of the army of Syria heard that Judas had assembled a company of the faithful, and a congregation with him, 14And he

said: I will get me a name, and will be glorified in the kingdom, and will overthrow Judas, and those that are with him, that have despised the edict of the king. 15And he made himself ready: and the host of the wicked went up with him, strong succours, to be revenged of the children of Israel. 16And they approached even as far as Bethoron: and Judas went forth to meet him, with a small company. 17But when they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude and so strong, and we are ready to faint with fasting today? 18And Judas said: It is an easy matter for many to be shut up in the hands of a few: and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company: 19For the success of war is not in the multitude of the army, but strength cometh from heaven. 20They come against us with an insolent multitude, and with pride, to destroy us, and our wives, and our children, and to take our spoils. 21But we will fight for our lives and our laws: 22And the Lord himself will overthrow them before our face: but as for you, fear them not. 23And as soon as he had made an end of speaking, he rushed suddenly upon them: and Seron and his host were overthrown before him: 24And he pursued him by the descent of Bethoron even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines. 25And the fear of Judas and of his brethren, and the dread of them fell upon all the nations round about them. 26And his fame came to the king, and all nations told of the battles of Judas. 27Now when king Antiochus heard these words, he was angry in his mind: and he sent and gathered the forces of all his kingdom, an exceeding strong army. 28And he opened his treasury, and gave out pay to the army for a year: and he commanded them, that they should be ready for all things. 29And he perceived that the money of his treasures failed, and that the tributes of the country were small because of the dissension, and the evil that he had brought upon the land, that he might take away the laws of old times: 30And he feared that he should not have as formerly enough, for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him. 31And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money. 32And he left Lysias, a nobleman of the blood royal, to oversee the affairs of the kingdom, from the river Euphrates even to the river of Egypt: 33And to bring up his son Antiochus, till he came again. 34And he delivered to him half the army, and the elephants: and he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea, and Jerusalem: 35And that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away the memory of them from that place: 36And that he should settle strangers to dwell in all their coasts, and divide their land by lot. 37So the king took the half of the army that remained, and went forth from Antioch the chief city of his kingdom, in the hundred and forty-seventh year: and he passed over the river Euphrates, and went through the higher countries. 38Then Lysias chose Ptolemee the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king's friends. 39And he sent with them forty thousand men, and seven thousand horsemen: to go into the land of Juda, and to destroy it according to the king's orders. 40So they went forth with all their power, and came, and pitched near Emmaus in the plain

country. 41And the merchants of the countries heard the fame of them: and they took silver and gold in abundance, and servants: and they came into the camp, to buy the children of Israel for slaves: and there were joined to them the forces of Syria, and of the land of the strangers. 42And Judas and his brethren saw that evils were multiplied, and that the armies approached to their borders: and they knew the orders the king had given to destroy the people and utterly abolish them. 43And they said every man to his neighbour: Let us raise up the low condition of our people, and let us fight for our people, and our sanctuary. 44And the assembly was gathered that they might be ready for battle: and that they might pray, and ask mercy and compassion. 45Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out: and the sanctuary was trodden down: and the children of strangers were in the castle, there was the habitation of the Gentiles: and joy was taken away from Jacob, and the pipe and harp ceased there. 46And they assembled together, and came to Maspha over against Jerusalem: for in Maspha was a place of prayer heretofore in Israel. 47And they fasted that day, and put on haircloth, and put ashes upon their heads: and they rent their garments: 48And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols: 49And they brought the priestly ornaments, and the firstfruits and tithes, and stirred up the Nazarites that had fulfilled their days: 50And they cried with a loud voice toward heaven, saying: What shall we do with these, and whither shall we carry them? 51For thy holies are trodden down, and are profaned, and thy priests are in mourning, and are brought low. 52And behold the nations are come together against us to destroy us: thou knowest what they intend against us. 53How shall we be able to stand before their face, unless thou, O God, help us? 54Then they sounded with trumpets, and cried out with a loud voice. 55And after this Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens. 56And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law. 57So they removed the camp, and pitched on the south side of Emmaus. 58And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary. 59For it is better for us to die in battle, than to see the evils of our nation, and of the holies: 60Nevertheless as it shall be the will of God in heaven so be it done.

Chapter 4: Judas defeats Gorgias (one of Antiochus' warriors) and wins battles and captures temple and re-consecrates it.

1Then Gorgias took five thousand men, and a thousand of the best horsemen: and they removed out of the camp by night. 2That they might come upon the camp of the Jews, and strike them suddenly: and the men that were of the castle were their guides. 3And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that were in Emmaus. 4For as yet the army was dispersed from the camp. 5And Gorgias came by night into the camp of Judas, and found no man, and he sought them in the mountains: for he said: These men flee from us. 6And when it was day, Judas shewed himself in the plain with three thousand men only, who neither had armour nor swords. 7And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these

were trained up to war. 8And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault. 9Remember in what manner our fathers were saved in the Red Sea, when Pharaoh pursued them with a great army. 10And now let us cry to heaven: and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day: 11And all nations shall know that there is one that redeemeth and delivereth Israel. 12And the strangers lifted up their eyes, and saw them coming against them. 13And they went out of the camp to battle, and they that were with Judas sounded the trumpet. 14And they joined battle: and the Gentiles were routed, and fled into the plain. 15But all the hindmost of them fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia: and there fell of them to the number of three thousand men. 16And Judas returned again with his army that followed him, 17And he said to the people: Be not greedy of the spoils: for there is war before us: 18And Gorgias and his army are near us in the mountain: but stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety. 19And as Judas was speaking these words, behold part of them appeared looking forth from the mountain. 20And Gorgias saw that his men were put to flight, and that they had set fire to the camp: for the smoke that was seen declared what was done. 21And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight. 22So they all fled away into the land of the strangers. 23And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches. 24And returning home they sung a hymn, and blessed God in heaven, because he is good, because his mercy endureth forever. 25So Israel had a great deliverance that day. 26And such of the strangers as escaped, went and told Lysias all that had happened. 27And when he heard these things, he was amazed and discouraged: because things had not succeeded in Israel according to his mind, and as the king had commanded. 28So the year following Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them. 29And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men. 30And they saw that the army was strong, and he prayed, and said: Blessed art thou, O Saviour of Israel, who didst break the violence of the mighty by the hand of thy servant David, and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul and of his armourbearer. 31Shut up this army in the hands of thy people Israel, and let them be confounded in their host and their horsemen. 32Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction. 33Cast them down with the sword of them that love thee: and let all that know thy name, praise thee with hymns. 34And they joined battle: and there fell of the army of Lysias five thousand men. 35And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live, or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers. 36Then Judas, and his brethren said: Behold our enemies are discomfited: let us go up now to cleanse the holy places and to repair them. 37And all the army assembled together, and they went up into mount

Sion. 38And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest, or on the mountains, and the chambers joining to the temple thrown down. 39And they rent their garments, and made great lamentation, and put ashes on their heads: 40And they fell face down to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven. 41Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places. 42And he chose priests without blemish, whose will was set upon the law of God: 43And they cleansed the holy places, and took away the stones that had been defiled into an unclean place. 44And he considered about the altar of holocausts that had been profaned, what he should do with it. 45And a good counsel came into their minds, to pull it down: lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down. 46And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them. 47Then they took whole stones according to the law, and built a new altar according to the former: 48And they built up the holy places, and the things that were within the temple: and they sanctified the temple, and the courts. 49And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table into the temple. 50And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple. 51And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make. 52And they arose before the morning on the five and twentieth day of the ninth month (which is the month of Casleu) in the hundred and forty-eighth year. 53And they offered sacrifice according to the law upon the new altar of holocausts which they had made. 54According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals. 55And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them. 56And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise. 57And they adorned the front of the temple with crowns of gold, and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them. 58And there was exceeding great joy among the people, and the reproach of the Gentiles was turned away. 59And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness. 60They built up also at that time mount Sion, with high walls, and strong towers round about, lest the Gentiles should at any time come, and tread it down as they did before. 61And he placed a garrison there to keep it, and he fortified it to secure Bethsura, that the people might have a defence against Idumea.

Chapter 5: Judas sends his brother Simon to Galilee while he, Judas and Jonathan went over to Gilead in Jordan. Couple of Jews (Joseph and Azariah) tried their own plans contrary to Judas' wish and failed.

1Now it came to pass, when the nations round about heard that the altar and the sanctuary were built up as before, that they were exceedingly angry. 2And they thought to destroy the generation of Jacob that were among

them, and they began to kill some of the people, and to persecute them. 3Then Judas fought against the children of Esau in Idumea, and them that were in Acrabathane: because they beset the Israelites around about, and he made a great slaughter of them. 4And he remembered the malice of the children of Ben: who were a snare and a stumblingblock to the people, by lying in wait for them in the way. 5And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them. 6Then he passed over to the children of Ammon, where he found a mighty power, and much people, and Timotheus was their captain: 7And he fought many battles with them, and they were discomfited in their sight, and he smote them: 8And he took the city of Gazer and her towns, and returned into Judea. 9And the Gentiles that were in Galaad, assembled themselves together against the Israelites that were in their quarters to destroy them: and they fled into the fortress of Datheman. 10And they sent letters to Judas and his brethren, saying, The heathens that are round about are gathered together against us, to destroy us: 11And they are preparing to come, and to take the fortress into which we are fled: and Timotheus is the captain of their host. 12Now therefore come, and deliver us out of their hands, for many of us are slain. 13And all our brethren that were in the places of Tubin, are killed: and they have carried away their wives, and their children, captives, and taken their spoils, and they have slain there almost a thousand men. 14And while they were yet reading these letters, behold there came other messengers out of Galilee with their garments rent, who related according to these words: 15Saying, that they of Ptolemais, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us. 16Now when Judas and all the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them. 17And Judas said to Simon his brother: Choose thee men, and go, and deliver thy brethren in Galilee: and I, and my brother Jonathan will go into the country of Galaad. 18And he left Joseph the son of Zacharias, and Azarias captains of the people with the remnant of the army in Judea to keep it: 19And he commanded them, saying: Take ye the charge of this people: but make no war against the heathens, till we return. 20Now three thousand men were allotted to Simon, to go into Galilee: and eight thousand to Judas to go into the land of Galaad. 21And Simon went into Galilee, and fought many battles with the heathens: and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais. 22And there fell of the heathens almost three thousand men, and he took the spoils of them, 23And he took with him those that were in Galilee and in Arbatis with their wives, and children, and all that they had, and he brought them into Judea with great joy. 24And Judas Machabeus, and Jonathan his brother passed over the Jordan, and went three days' journey through the desert. 25And the Nabatheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad, 26And that many of them were shut up in Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim: all these strong and great cities. 27Yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them and to destroy them all in one day. 28Then

Judas and his army suddenly turned their march into the desert, to Bosor, and took the city: and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire. 29And they removed from thence by night, and went till they came to the fortress. 30And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them. 31And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city: 32And he said to his host: Fight ye today for your brethren. 33And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer. 34And the host of Timotheus understood that it was Machabeus, and they fled away before his face: and they made a great slaughter of them: and there fell of them in that day almost eight thousand men. 35And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire. 36From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad. 37But after this Timotheus gathered another army, and camped over against Raphon beyond the torrent. 38And Judas sent men to view the army: and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great: 39And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them. 40And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him: for he will certainly prevail over us. 41But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them and shall prevail against him. 42Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind: but let all come to the battle. 43And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim. 44And he took that city, and the temple he burnt with fire, with all things that were therein: and Carnaim was subdued, and could not stand against the face of Judas. 45And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives, and children, and an army exceeding great, to come into the land of Juda. 46And they came as far as Ephron: now this was a great city situate in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it. 47And they that were in the city, shut themselves in, and stopped up the gates with stones: and Judas sent to them with peaceable words, 48Saying: Let us pass through your land, to go into our country: and no man shall hurt you: we will only pass through on foot. But they would not open to them. 49Then Judas commanded proclamation to be made in the camp, that they should make an assault every man in the place where he was. 50And the men of the army drew near, and he assaulted that city all the day, and all the night, and the city was delivered into his hands: 51And they slew every male with the edge of the sword, and he razed the city, and took the spoils thereof, and passed through all the city over them that were slain. 52Then they passed over the Jordan to

the great plain that is over against Bethsan. 53And Judas gathered together the hindmost, and he exhorted the people all the way through, till they came into the land of Juda. 54And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of them was slain, till they had returned in peace. 55Now in the days that Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais, 56Joseph the son of Zacharias, and Azarias captain of the soldiers, heard of the good success, and the battles that were fought. 57And he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us. 58And he gave charge to them that were in his army, and they went towards Jamnia. 59And Gorgias and his men went out of the city, to give them battle. 60And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea: and there fell, on that day, of the people of Israel about two thousand men, and there was a great overthrow of the people: 61Because they did not hearken to Judas, and his brethren, thinking that they should do manfully. 62But they were not of the seed of those men by whom salvation was brought to Israel. 63And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard. 64And people assembled to them with joyful acclamations. 65Then Judas and his brethren went forth and attacked the children of Esau, in the land toward the south, and he took Chebron, and her towns: and he burnt the walls thereof and the towers all round it. 66And he removed his camp to go into the land of the aliens, and he went through Samaria. 67In that day some priests fell in battle, while desiring to do manfully they went out unadvisedly to fight. 68And Judas turned to Azotus into the land of the strangers, and he threw down their altars, and he burnt the statues of their gods with fire: and he took the spoils of the cities, and returned into the land of Juda.

Chapter 6: Anitochus defeated in Babylon pulls back and dies, Lysias left in Palestine, Eleazar Mac. dies killing the elephant from underneath and they lose Bethzur pulling back to Jerusalem, Lysias lies offering peace and then smokes Jerusalem and returns to Syria because Antiochus had died and Phillip had returned from Babylon to rear young Antiochus.

1Now king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia was greatly renowned, and abounding in silver and gold. 2And that there was in it a temple, exceeding rich: and coverings of gold, and breastplates, and shields which king Alexander, son of Philip the Macedonian that reigned first in Greece, had left there. 3Lo, he came, and sought to take the city and to pillage it: But he was not able, because the design was known to them that were in the city. 4And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia. 5And whilst he was in Persia, there came one that told him, how the armies that were in the land of Juda were put to flight: 6And that Lysias went with a very great power, and was put to flight before the face of the Jews, and that thy were grown strong by the armour, and power, and store of spoils, which they had gotten out of the camps which they had destroyed: 7And that they had thrown down the abomination which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also his city. 8And it came to pass when the king heard these words, that he

was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined. 9And he remained there many days: for great grief came more and more and more upon him, and he made account that he should die. 10And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety. 11And I said in my heart: Into how much tribulation am I come, and into what floods of sorrow, wherein now I am: I that was pleasant and beloved in my power! 12But now I remember the evils that I have done in Jerusalem, from whence also I took away all the spoils of gold, and of silver that were in it, and I sent to destroy the inhabitants of Juda without cause. 13I know therefore that for this cause these evils have found me: and behold I perish with great grief in a strange land. 14Then he called Philip, one of his friends, and he made him regent over all his kingdom. 15And he gave him the crown, and his robe, and his ring, that he should go to Antiochus his son, and should bring him up for the kingdom. 16So king Antiochus died there in the year one hundred and forty-nine. 17And Lysias understood that the king was dead, and he set up Antiochus his son to reign, whom he brought up young: and he called his name Eupator. 18Now they that were in the castle, had shut up the Israelites round about the holy places: and they were continually seeking their hurt, and to strengthen the Gentiles. 19And Judas purposed to destroy them: and he called together all the people, to besiege them. 20And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines. 21And some of the besieged got out: and some wicked men of Israel joined themselves unto them. 22And they went to the king, and said: How long dost thou delay to execute the judgment, and to revenge our brethren? 23We determined to serve thy father and to do according to his orders, and obey his edicts: 24And for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances. 25Neither have they put forth their hand against us only, but also against all our borders. 26And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the stronghold of Bethsura: 27And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them. 28Now when the king heard this, he was angry: and he called together all his friends, and the captains of his army, and them that were over the horsemen. 29There came also to him from other realms, and from the islands of the sea hired troops. 30And the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants, trained to battle. 31And they went through Idumea, and approached to Bethsura, and fought many days, and they made engines: but they sallied forth and burnt them with fire, and fought manfully. 32And Judas departed from the castle, and removed the camp to Bethzacharam, over against the king's camp. 33And the king rose before it was light, and made his troops march on fiercely towards the way of Bethzacharam: and the armies made themselves ready for the battle, and they sounded the trumpets: 34And they shewed the elephants the blood of grapes, and mulberries to provoke them to fight. 35And they distributed the beasts by the legions: and there stood by every elephant a thousand men in coats of mail, and with helmets of brass on their heads: and five hundred horsemen set in

order were chosen for every beast. 36These before the time wheresoever the beast was, they were there: and whithersoever it went, they went, and they departed not from it. 37And upon the beast, there were strong wooden towers, which covered every one of them: and engines upon them: and upon every one thirty-two valiant men, who fought from above; and an Indian to rule the beast. 38And the rest of the horsemen he placed on this side and on that side at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof. 39Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire. 40And part of the king's army was distinguished by the high mountains, and the other part by the low places: and they marched on warily and orderly. 41And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armour, for the army was exceeding great and strong. 42And Judas and his army drew near for battle: and there fell of the king's army six hundred men. 43And Eleazar the son of Saura saw one of the beasts harnessed with the king's harness: and it was higher than the other beasts: and it seemed to him that the king was on it: 44And he exposed himself to deliver his people and to get himself an everlasting name. 45And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side. 46And he went between the feet of the elephant, and put himself under it: and slew it, and it fell to the ground upon him, and he died there. 47Then they seeing the strength of the king and the fierceness of his army, turned away from them. 48But the king's army went up against them to Jerusalem: and the king's army pitched their tents against Judea and mount Sion. 49And he made peace with them that were in Bethsura: and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land. 50And the king took Bethsura: and he placed there a garrison to keep it. 51And he turned his army against the sanctuary for many days: and he set up there battering slings, and engines and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings. 52And they also made engines against their engines, and they fought for many days. 53But there were no victuals in the city because it was the seventh year: and such as had stayed in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up. 54And there remained in the holy places but a few, for the famine had prevailed over them: and they were dispersed every man to his own place. 55Now Lysias heard that Philip, whom king Antiochus while he lived had appointed to bring up his son Antiochus, and to reign, to be king, 56Was returned from Persia, and Media, with the army that went with him, and that he sought to take upon him the affairs of the kingdom: 57Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provision of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom. 58Now therefore let us come to an agreement with these men, and make peace with them and with all their nation. 59And let us covenant with them, that they may live according to their own laws as before. For because of our despising their laws, they have been provoked, and have done all these things. 60And the proposal was acceptable in the sight of the king, and of the

princes: and he sent to them to make peace: and they accepted of it. 61And the king and the princes swore to them: and they came out of the stronghold. 62Then the king entered into mount Sion, and saw the strength of the place: and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about. 63And he departed in haste, and returned to Antioch, where he found Philip master of the city: and he fought against him, and took the city.

Ch. 7: Alcimus made high priest, speaks softly but once in power kills Jews, Maccabees revolt again, Nicanor sent to fight this time, demands Jews give up Judas, Judas rallies and defeats Nicanor at Beth-horon

Ch. 8: Hear of Romans and make a treaty with them (Judas and Rome)

Ch. 10: King Demetrius (Syria) and Alexander (from Egypt) court Jonathan with gifts and tax relief vying for the Syrian throne which was in chaos (Alexander wins).

Chapter 11: Demetrius comes back because of Ptolemy coming up into Syria, they court and abuse Jonathan Mac. and Jonathan is once again at war with Demetrius. Simon Mac. left in the country.

Ch. 12: Jonathan tries to make deals with Rome. Defeats Demetrius. Then goes against Tyrpho who tricks him, and he sends his troops home (after building a bigger wall around Jerusalem) and captured him

Ch. 13 Simon Mac. and Typhro go at it, Finally Simon prevails after making deal with King Demetrius (Syria).

Ch. 15: Antiochus son of Demetrius grants Simon freedom and no taxes etc. Antiochus fights Tyrpho at Dor. Simon Mac. now high priest.

Ch. 16 Simon Mac. killed by Ptolemy (Egypt). So all the Mac. Brothers are now dead and Simon's descendants, the Hasmoneans take over down to the time of Herod the Great in ca. 40 BC. }}

25. Josephus.

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Wars of Jews or History of Destruction of Jerusalem: Preface to the War of the Jews'

Book I: Taking of Jerusalem by Antiochus Epiphanes to the Death of Herod the Great. Interval of 167 Years.

Book II: Death of Herod till Vespasian was sent by Nero to Subdue the Jews.

Book III: Vespasian's coming to Subdue the Jews to the Taking of Gamala

Book IV: Siege of Gamala to the Coming of Titus to besiege Jerusalem

Book V: Coming of Titus to besiege Jerusalem to the Great Extremity to which the Jews were reduced

Book VI: Great Extremity to which the Jews were reduced to the taking of Jerusalem by Titus

Book VII: Taking of Jerusalem by Titus to the Sedition of the Jews at Cyrene

Book I: Taking of Jerusalem by Antiochus Epiphanes to the Death of Herod the Great. Interval of 167 Years.

Chapter 1. Jerusalem City Taken, Temple Pillaged, by Antiochus Epiphanes.
Actions of Maccabees: Matthias & Judas. Death of Judas.

1. AT the same time that Antiochus, who was called Epiphanes, had a quarrel with the sixth Ptolemy about his right to the whole country of Syria, a great sedition fell among the men of power in Judea, and they had a contention about obtaining the government; while each of those that were of dignity could not endure to be subject to their equals. However, Onias, one of the high priests, got the better, and cast the sons of Tobias out of the city, who fled to Antiochus, and besought him to make use of them for his leaders, and to make an expedition into Judea. The king being thereto disposed beforehand, complied with them, and came upon the Jews with a great army, and took their city by force, and slew a great multitude of those that favored Ptolemy, and sent out his soldiers to plunder them without mercy. He also spoiled the temple, and put a stop to the constant practice of offering a daily sacrifice of expiation for three years and six months. But Onias, the high priest, fled to Ptolemy, and received a place from him in the Nomus of Heliopolis, where he built a city resembling Jerusalem, and a temple that was like its temple concerning which we shall speak more in its proper place hereafter.

2. Now Antiochus was not satisfied either with his unexpected taking the city, or with its pillage, or with the great slaughter he had made there; but being overcome with his violent passions, and remembering what he had suffered during the siege, he compelled the Jews to dissolve the laws of their country, and to keep their infants uncircumcised, and to sacrifice swine's flesh upon the altar; against which they all opposed themselves, and the most approved among them were put to death. Bacchides also, who was sent to keep the fortresses, having these wicked commands, joined to his own natural barbarity, indulged all sorts of the extremest wickedness, and tormented the worthiest of the inhabitants, man by man, and threatened their city every day with open destruction, till at length he provoked the poor sufferers by the extremity of his wicked doings to avenge themselves.

3. Accordingly Matthias, the son of Asamoneus, one of the priests who lived in a village called Modin, armed himself, together with his own family, which had five sons of his in it, and slew Bacchides with daggers; and thereupon, out of the fear of the many garrisons [of the enemy], he fled to the mountains; and so many of the people followed him, that he was encouraged to come down from the mountains, and to give battle to Antiochus's generals, when he beat them, and drove them out of Judea. So he came to the government by this his success, and became the prince of his own people by their own free consent, and then died, leaving the government to Judas, his eldest son.

4. Now Judas, supposing that Antiochus would not lie still, gathered an army out of his own countrymen, and was the first that made a league of friendship with the Romans, and drove Epiphanes out of the country when he had made a second expedition into it, and this by giving him a great defeat there; and when he was warmed by this great success, he made an assault upon the garrison that was in the city, for it had not been cut off hitherto; so he ejected them out of the upper city, and drove the soldiers into the lower, which part of the city was called the Citadel. He then got the temple under his power, and cleansed the whole place, and walled it round about, and made new vessels for sacred ministrations, and brought them into the temple, because the former vessels had been profaned. He also built another altar, and began to offer the sacrifices; and when the city had already

received its sacred constitution again, Antiochus died; whose son Antiochus succeeded him in the kingdom, and in his hatred to the Jews also.

5. So this Antiochus got together fifty thousand (50,000) footmen, and five thousand (5,000) horsemen, and fourscore (80) elephants, and marched through Judea into the mountainous parts. He then took Bethsura, which was a small city; but at a place called Bethzacharis, where the passage was narrow, Judas met him with his army. However, before the forces joined battle, Judas's brother Eleazar, seeing the very highest of the elephants adorned with a large tower, and with military trappings of gold to guard him, and supposing that Antiochus himself was upon him, he ran a great way before his own army, and cutting his way through the enemy's troops, he got up to the elephant; yet could he not reach him who seemed to be the king, by reason of his being so high; but still he ran his weapon into the belly of the beast, and brought him down upon himself, and was crushed to death, having done no more than attempted great things, and showed that he preferred glory before life. Now he that governed the elephant was but a private man; and had he proved to be Antiochus, Eleazar had performed nothing more by this bold stroke than that it might appear he chose to die, when he had the bare hope of thereby doing a glorious action; nay, this disappointment proved an omen to his brother [Judas] how the entire battle would end. It is true that the Jews fought it out bravely for a long time, but the king's forces, being superior in number, and having fortune on their side, obtained the victory. And when a great many of his men were slain, Judas took the rest with him, and fled to the toparchy of Gophna. So Antiochus went to Jerusalem, and staid there but a few days, for he wanted provisions, and so he went his way. He left indeed a garrison behind him, such as he thought sufficient to keep the place, but drew the rest of his army off, to take their winter-quarters in Syria.

6. Now, after the king was departed, Judas was not idle; for as many of his own nation came to him, so did he gather those that had escaped out of the battle together, and gave battle again to Antiochus's generals at a village called Adasa; and being too hard for his enemies in the battle, and killing a great number of them, he was at last himself slain also. Nor was it many days afterward that his brother John had a plot laid against him by Antiochus's party, and was slain by them.

Chapter 2. Judas' Successors: Jonathan & Simon, & John Hyrcanus.

1. When Jonathan, who was Judas's brother, succeeded him, he behaved himself with great circumspection in other respects, with relation to his own people; and he corroborated his authority by preserving his friendship with the Romans. He also made a league with Antiochus the son. Yet was not all this sufficient for his security; for the tyrant Trypho, who was guardian to Antiochus's son, laid a plot against him; and besides that, endeavored to take off his friends, and caught Jonathan by a wile, as he was going to Ptolemais to Antiochus, with a few persons in his company, and put him in bonds, and then made an expedition against the Jews; but when he was afterward driven away by Simon, who was Jonathan's brother, and was enraged at his defeat, he put Jonathan to death.

2. However, Simon managed the public affairs after a courageous manner, and took Gazara, and Joppa, and Jamnia, which were cities in his neighborhood. He also got the garrison under, and demolished the citadel. He was afterward an auxiliary to Antiochus, against Trypho, whom he besieged in Dora, before he went on his expedition against the Medes; yet could not he make the king ashamed of his

ambition, though he had assisted him in killing Trypho; for it was not long ere Antiochus sent Cendebeus his general with an army to lay waste Judea, and to subdue Simon; yet he, though he was now in years, conducted the war as if he were a much younger man. He also sent his sons with a band of strong men against Antiochus, while he took part of the army himself with him, and fell upon him from another quarter. He also laid a great many men in ambush in many places of the mountains, and was superior in all his attacks upon them; and when he had been conqueror after so glorious a manner, he was made high priest, and also freed the Jews from the dominion of the Macedonians, after one hundred and seventy (170) years of the empire [of Seleucus].

3. This Simon also had a plot laid against him, and was slain at a feast by his son-in-law Ptolemy, who put his wife and two sons into prison, and sent some persons to kill John, who was also called Hyrcanus. (* This holding a council in the temple of Apollo, in the emperor's palace at Rome, by Augustus, and even the building of this temple magnificently by himself in that palace, are exactly agreeable to Augustus, in his elder years, as Aldrich and from Suttinius and Propertius. *) But when the young man was informed of their coming beforehand, he made haste to get to the city, as having a very great confidence in the people there, both on account of the memory of the glorious actions of his father, and of the hatred they could not but bear to the injustice of Ptolemy. Ptolemy also made an attempt to get into the city by another gate; but was repelled by the people, who had just then admitted of Hyrcanus; so he retired presently to one of the fortresses that were about Jericho, which was called Dagon. Now when Hyrcanus had received the high priesthood, which his father had held before, and had offered sacrifice to God, he made great haste to attack Ptolemy, that he might afford relief to his mother and brethren.

4. So he laid siege to the fortress, and was superior to Ptolemy in other respects, but was overcome by him as to the just affection [he had for his relations]; for when Ptolemy was distressed, he brought forth his mother, and his brethren, and set them upon the wall, and beat them with rods in every body's sight, and threatened, that unless he would go away immediately, he would throw them down headlong; at which sight Hyrcanus's commiseration and concern were too hard for his anger. But his mother was not dismayed, neither at the stripes she received, nor at the death with which she was threatened; but stretched out her hands, and prayed her son not to be moved with the injuries that she suffered to spare the wretch; since it was to her better to die by the means of Ptolemy, than to live ever so long, provided he might be punished for the injuries he done to their family. Now John's case was this: When he considered the courage of his mother, and heard her entreaty, he set about his attacks; but when he saw her beaten, and torn to pieces with the stripes, he grew feeble, and was entirely overcome by his affections. And as the siege was delayed by this means, the year of rest came on, upon which the Jews rest every seventh year as they do on every seventh day. On this year, therefore, Ptolemy was freed from being besieged, and slew the brethren of John, with their mother, and fled to Zeno, who was also called Cotylas, who was tyrant of Philadelphia.

5. And now Antiochus was so angry at what he had suffered from Simon, that he made an expedition into Judea, and sat down before Jerusalem and besieged Hyrcanus; but Hyrcanus opened the sepulcher of David, who was the richest of all kings, and took thence about three thousand (3,000) talents in money, and induced Antiochus, by the promise of three thousand (3,000) talents, to raise the siege.

Moreover, he was the first of the Jews that had money enough, and began to hire foreign auxiliaries also.

6. However, at another time, when Antiochus was gone upon an expedition against the Medes, and so gave Hyrcanus an opportunity of being revenged upon him, he immediately made an attack upon the cities of Syria, as thinking, what proved to be the case with them, that he should find them empty of god troops. So he took Medaba and Samea, with the towns in their neighborhood, as also Shechem, and Gerizzim; and besides these, [he subdued] the nation of the Cutheans, who dwelt round about that temple which was built in imitation of the temple at Jerusalem; he also took a great many other cities of Idumea, with Adoreon and Marissa.

7. He also proceeded as far as Samaria, where is now the city Sebaste, which was built by Herod the king, and encompassed it all round with a wall, and set his sons, Aristobulus and Antigonus, over the siege; who pushed it on so hard, that a famine so far prevailed within the city, that they were forced to eat what never was esteemed food. They also invited Antiochus, who was called Cyzicenus, to come to their assistance; whereupon he got ready, and complied with their invitation, but was beaten by Aristobulus and Antigonus; and indeed he was pursued as far as Scythopolis by these brethren, and fled away from them. So they returned back to Samaria, and shut the multitude again within the wall; and when they had taken the city, they demolished it, and made slaves of its inhabitants. And as they had still great success in their undertakings, they did not suffer their zeal to cool, but marched with an army as far as Scythopolis, and made an incursion upon it, and laid waste all the country that lay within Mount Carmel.

8. But then these successes of John and of his sons made them be envied, and occasioned a sedition in the country; and many there were who got together, and would not be at rest till they brake out into open war, in which war they were beaten. So John lived the rest of his life very happily, and administered the government after a most extraordinary manner, and this for thirtythree (33) entire years together. He died, leaving five sons behind him. He was certainly a very happy man, and afforded no occasion to have any complaint made of fortune on his account. He it was who alone had three of the most desirable things in the world, -- the government of his nation, and the high priesthood, and the gift of prophecy. For the Deity conversed with him, and he was not ignorant of anything that was to come afterward; insomuch that he foresaw and foretold that his two eldest sons would not continue masters of the government; and it will highly deserve our narration to describe their catastrophe, and how far inferior these men were to their father in felicity.

Chapter 3. Aristobulus: 1st to be Crowned with Diadem on his Head. Murders his Mother & Brother. He Dies after 1 Year Reign.

1. For after the death of their father, the elder of them, Aristobulus, changed the government into a kingdom, and was the first that put a diadem upon his head, four hundred seventy and one (471) years and three (3) months after our people came down into this country, when they were set free from the Babylonian slavery. Now, of his brethren, he appeared to have an affection for Antigonus, who was next to him, and made him his equal; but for the rest, he bound them, and put them in prison. He also put his mother in bonds, for her contesting the government with him; for John had left her to be the governess of public affairs. He also proceeded to

that degree of barbarity as to cause her to be pined to death in prison. (* Hear Dean Aldrich's note on this place: "The law or Custom of the Jews (says he) requires seven days' mourning for the dead, Antiq. B. XVII. ch. 8. sect. 4; whence the author of the Book of Ecclesiasticus, ch. 22:12, assigns seven days as the proper time of mourning for the dead, and, ch. 38:17, enjoins men to mourn for the dead, that they may not be evil spoken of; for, as Josephus says presently, if any one omits this mourning [funeral feast], he is not esteemed a holy person. How it is certain that such a seven days' mourning has been customary from times of the greatest antiquity, Genesis 1:10. Funeral feasts are also mentioned as of considerable antiquity, Ezekiel 24:17; Jeremiah 16:7; Prey. 31:6; Deuteronomy 26:14; Josephus, Of the War

B. III. ch. 9. sect. 5. *)

2. But vengeance circumvented him in the affair of his brother Antigonus, whom he loved, and whom he made his partner in the kingdom; for he slew him by the means of the calumnies which ill men about the palace contrived against him. At first, indeed, Aristobulus would not believe their reports, partly out of the affection he had for his brother, and partly because he thought that a great part of these tales were owing to the envy of their relaters: however, as Antigonus came once in a splendid manner from the army to that festival, wherein our ancient custom is to make tabernacles for God, it happened, in those days, that Aristobulus was sick, and that, at the conclusion of the feast, Antigonus came up to it, with his armed men about him; and this when he was adorned in the finest manner possible; and that, in a great measure, to pray to God on the behalf of his brother. Now at this very time it was that these ill men came to the king, and told him in what a pompous manner the armed men came, and with what insolence Antigonus marched, and that such his insolence was too great for a private person, and that accordingly he was come with a great band of men to kill him; for that he could not endure this bare enjoyment of royal honor, when it was in his power to take the kingdom himself.

3. Now Aristobulus, by degrees, and unwillingly, gave credit to these accusations; and accordingly he took care not to discover his suspicion openly, though he provided to be secure against any accidents; so he placed the guards of his body in a certain dark subterranean passage; for he lay sick in a place called formerly the Citadel, though afterwards its name was changed to Antonia; and he gave orders that if Antigonus came unarmed, they should let him alone; but if he came to him in his armor, they should kill him. He also sent some to let him know beforehand that he should come unarmed. But, upon this occasion, the queen very cunningly contrived the matter with those that plotted his ruin, for she persuaded those that were sent to conceal the king's message; but to tell Antigonus how his brother had heard he had got a very the suit of armor made with fine martial ornaments, in Galilee; and because his present sickness hindered him from coming and seeing all that finery, he very much desired to see him now in his armor; because, said he, in a little time thou art going away from me.

4. As soon as Antigonus heard this, the good temper of his brother not allowing him to suspect any harm from him, he came along with his armor on, to show it to his brother; but when he was going along that dark passage which was called Strato's Tower, he was slain by the body guards, and became an eminent instance how calumny destroys all good-will and natural affection, and how none of our good affections are strong enough to resist envy perpetually.

5. And truly anyone would be surprised at Judas upon this occasion. He was of the sect of the Essens, and had never failed or deceived men in his predictions before. Now this man saw Antigonus as he was passing along by the temple, and cried out to his acquaintance, (they were not a few who attended upon him as his scholars,) "O strange!" said he, "it is good for me to die now, since truth is dead before me, and somewhat that I have foretold hath proved false; for this Antigonus is this day alive, who ought to have died this day; and the place where he ought to be slain, according to that fatal decree, was Strato's Tower, which is at the distance of six hundred furlongs from this place; and yet four hours of this day are over already; which point of time renders the prediction impossible to be fill filled." And when the old man had said this, he was dejected in his mind, and so continued. But in a little time news came that Antigonus was slain in a subterraneous place, which was itself also called Strato's Tower, by the same name with that Cesarea which lay by the sea-side; and this ambiguity it was which caused the prophet's disorder.

6. Hereupon Aristobulus repented of the great crime he had been guilty of, and this gave occasion to the increase of his distemper. He also grew worse and worse, and his soul was constantly disturbed at the thoughts of what he had done, till his very bowels being torn to pieces by the intolerable grief he was under, he threw up a great quantity of blood. And as one of those servants that attended him carried out that blood, he, by some supernatural providence, slipped and fell down in the very place where Antigonus had been slain; and so he spilt some of the murderer's blood upon the spots of the blood of him that had been murdered, which still appeared. Hereupon a lamentable cry arose among the spectators, as if the servant had spilled the blood on purpose in that place; and as the king heard that cry, he inquired what was the cause of it; and while nobody durst tell him, he pressed them so much the more to let him know what was the matter; so at length, when he had threatened them, and forced them to speak out, they told; whereupon he burst into tears, and groaned, and said, "So I perceive I am not like to escape the all-seeing eye of God, as to the great crimes I have committed; but the vengeance of the blood of my kinsman pursues me hastily. O thou most impudent body! how long wilt thou retain a soul that ought to die on account of that punishment it ought to suffer for a mother and a brother slain! How long shall I myself spend my blood drop by drop? let them take it all at once; and let their ghosts no longer be disappointed by a few parcels of my bowels offered to them." As soon as he had said these words, he presently died, when he had reigned no longer than a year.

Chapter 4. Alexander Janneus: Actions. Reigned 27 Years.

1. AND now the king's wife loosed the king's brethren, and made Alexander king, who appeared both elder in age, and more moderate in his temper than the rest; who, when he came to the government, slew one of his brethren, as affecting to govern himself; but had the other of them in great esteem, as loving a quiet life, without meddling with public affairs.

2. Now it happened that there was a battle between him and Ptolemy, who was called Lathyrus, who had taken the city Asochis. He indeed slew a great many of his enemies, but the victory rather inclined to Ptolemy. But when this Ptolemy was pursued by his mother Cleopatra, and retired into Egypt, Alexander besieged Gadara, and took it; as also he did Amathus, which was the strongest of all the fortresses that were about Jordan, and therein were the most precious of all the possessions of Theodorus, the son of Zeno. Whereupon Theodorus marched against him, and took what belonged to himself as well as the king's baggage, and slew ten

thousand of the Jews. However, Alexander recovered this blow, and turned his force towards the maritime parts, and took Raphia and Gaza, with Anthedon also, which was afterwards called Agrippias by king Herod.

3. But when he had made slaves of the citizens of all these cities, the nation of the Jews made an insurrection against him at a festival; for at those feasts seditions are generally begun; and it looked as if he should not be able to escape the plot they had laid for him, had not his foreign auxiliaries, the Pisidians and Cilicians, assisted him; for as to the Syrians, he never admitted them among his mercenary troops, on account of their innate enmity against the Jewish nation. And when he had slain more than six thousand (6,000) of the rebels, he made an incursion into Arabia; and when he had taken that country, together with the Gileadites and Moabites, he enjoined them to pay him tribute, and returned to Areathus; and as Theodorus was surprised at his great success, he took the fortress, and demolished it.

4. However, when he fought with Obodas, king of the Arabians, who had laid an ambush for him near Golan, and a plot against him, he lost his entire army, which was crowded together in a deep valley, and broken to pieces by the multitude of camels. And when he had made his escape to Jerusalem, he provoked the multitude, which hated him before, to make an insurrection against him, and this on account of the greatness of the calamity that he was under. However, he was then too hard for them; and, in the several battles that were fought on both sides, he slew not fewer than fifty thousand (50,000) of the Jews in the interval of six (6) years. Yet had he no reason to rejoice in these victories, since he did but consume his own kingdom; till at length he left off fighting, and endeavored to come to a composition with them, by talking with his subjects. But this mutability and irregularity of his conduct made them hate him still more. And when he asked them why they so hated him, and what he should do in order to appease them, they said, by killing himself; for that it would be then all they could do to be reconciled to him, who had done such tragical things to them, even when he was dead. At the same time they invited Demetrius, who was called Eucerus, to assist them; and as he readily complied with their requests, in hopes of great advantages, and came with his army, the Jews joined with those their auxiliaries about Shechem.

5. Yet did Alexander meet both these forces with one thousand (1,000) horsemen, and eight thousand (8,000) mercenaries that were on foot. He had also with him that part of the Jews which favored him, to the number of ten thousand (10,000); while the adverse party had three thousand (3,000) horsemen, and fourteen thousand (14,000) footmen. Now, before they joined battle, the kings made proclamation, and endeavored to draw off each other's soldiers, and make them revolt; while Demetrius hoped to induce Alexander's mercenaries to leave him, and Alexander hoped to induce the Jews that were with Demetrius to leave him. But since neither the Jews would leave off their rage, nor the Greeks prove unfaithful, they came to an engagement, and to a close fight with their weapons. In which battle Demetrius was the conqueror, although Alexander's mercenaries showed the greatest exploits, both in soul and body. Yet did the upshot of this battle prove different from what was expected, as to both of them; for neither did those that invited Demetrius to come to them continue firm to him, though he was conqueror; and six thousand (6,000) Jews, out of pity to the change of Alexander's condition, when he was fled to the mountains, came over to him. Yet could not Demetrius bear this turn of affairs; but supposing that Alexander was already

become a match for him again, and that all the nation would [at length] run to him, he left the country, and went his way.

6. However, the rest of the [Jewish] multitude did not lay aside their quarrels with him, when the [foreign] auxiliaries were gone; but they had a perpetual war with Alexander, until he had slain the greatest part of them, and driven the rest into the city Berneselis; and when he had demolished that city, he carried the captives to Jerusalem. Nay, his rage was grown so extravagant, that his barbarity proceeded to the degree of impiety; for when he had ordered eight hundred (800) to be hung upon crosses in the midst of the city, he had the throats of their wives and children cut before their eyes; and these executions he saw as he was drinking and lying down with his concubines. Upon which so deep a surprise seized on the people, that eight thousand (8,000) of his opposers fled away the very next night, out of all Judea, whose flight was only terminated by Alexander's death; so at last, though not till late, and with great difficulty, he, by such actions, procured quiet to his kingdom, and left off fighting any more.

7. Yet did that Antiochus, who was also called Dionysius, become an origin of troubles again. This man was the brother of Demetrius, and the last of the race of the Seleucids. (* Here we have a strong confirmation that it was Xerxes, and not Artaxerxes, under whom the main part of the Jews returned out of the Babylonian captivity, i.e. in the days of Ezra and Nehemiah. The same thing is in the Antiquities, B. XI. ch.6 *) Alexander was afraid of him, when he was marching against the Arabians; so he cut a deep trench between Antipatris, which was near the mountains, and the shores of Joppa; he also erected a high wall before the trench, and built wooden towers, in order to hinder any sudden approaches. But still he was not able to exclude Antiochus, for he burnt the towers, and filled up the trenches, and marched on with his army. And as he looked upon taking his revenge on Alexander, for endeavoring to stop him, as a thing of less consequence, he marched directly against the Arabians, whose king retired into such parts of the country as were fittest for engaging the enemy, and then on the sudden made his horse turn back, which were in number ten thousand, and fell upon Antiochus's army while they were in disorder, and a terrible battle ensued. Antiochus's troops, so long as he was alive, fought it out, although a mighty slaughter was made among them by the Arabians; but when he fell, for he was in the forefront, in the utmost danger, in rallying his troops, they all gave ground, and the greatest part of his army were destroyed, either in the action or the flight; and for the rest, who fled to the village of Cana, it happened that they were all consumed by want of necessaries, a few only excepted.

8. About this time it was that the people of Damascus, out of their hatred to Ptolemy, the son of Menhens, invited Aretas [to take the government], and made him king of Celesyria. This man also made an expedition against Judea, and beat Alexander in battle; but afterwards retired by mutual agreement. But Alexander, when he had taken Pella, marched to Gerasa again, out of the covetous desire he had of Theodorus's possessions; and when he had built a triple wall about the garrison, he took the place by force. He also demolished Golan, and Seleucia, and what was called the Valley of Antiochus; besides which, he took the strong fortress of Gamala, and stripped Demetrius, who was governor therein, of what he had, on account of the many crimes laid to his charge, and then returned into Judea, after he had been three whole years in this expedition. And now he was kindly received of the nation, because of the good success he had. So when he was at rest from war, he fell into a distemper; for he was afflicted with a quartan-ague, and supposed

that, by exercising himself again in martial affairs, he should get rid of this distemper; but by making such expeditions at unseasonable times, and forcing his body to undergo greater hardships than it was able to bear, he brought himself to his end. He died, therefore, in the midst of his troubles, after he had reigned seven and twenty (27) years.